THE Saints Everlasting Rest: OR, A TREATISE Of the Blessed State of the SAINTS in their enjoyment of GOD in Glory.

Wherein is shewed its Excellency and Certainty; the Misery of those that lose it; the way to Attain it, and Assurance of it; and how to live in the continual delightful Foretasts of it, by the help of Meditation.

Written by the Author for his own use, in the time of his languishing, when God took him off from all Publike Employment; and afterwards Preached in his weekly Lecture:

By *Richard Baxter*, Teacher of the Church of *Kederminster* in *Worstershire*.

The second Edition corrected and Enlarged.

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever, Psal. 73. 26.

If in this life only we have hope in Christ, we are of all men most miserable. 1 Cor. 15. 19.

Set your affections on things above, and not on things on the Earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory, Col 3. 2, 3, 4.

Because I live, ye shall live also. John 14. 19.

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BODLEIAN
16 JAN 1935
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To my dearly beloved Friends, the Inhabitants of the Burrough and Forreign OF *KEDERMINSTER*, Both Magiſtrates and People.

My dear Friends,

IF either I or my labors have any thing of publike uſe or worth, it is wholly (though not onely) yours. And I am convinced by Providence, That it is the Will of God it ſhould be ſo. This I clearly diſcerned in my firſt coming to you, in my former abode with you, and in the time of my forced abſence from you. When I was ſeparated by the miſeries of the late unhappy War, I durſt not fix in any other Congregation, but lived in a military unpleaſing ſtate, leſt I ſhould foreſtal my return to you, for whom I took my ſelf reſerved. The offers of greater worldly accommodations, with five times the means which I receive with you, was no temptation to me, once to queſtion whether I ſhould leave you: Your free invitation of my return, your obedience to my Doctrine, the ſtrong affection which I have yet towards you above all people, and the general hearty return of Love, which I finde from you, do all perſwade me, that I was ſent into this world eſpecially for the ſervice of your ſouls. And that even when I am dead, I might

yet be a help to your ſalvation; the Lord hath forced me quite beſide my own reſolution, to write this Treatiſe and leave it in your hands. It was far from my thoughts ever to have become thus publike, and burdened the world with any writings of mine: Therefore have I oft reſiſted the requeſts of my reverend Brethren, and ſome Superiors, who might elſe have commanded much more at my hands. But ſee how God over ruleth and croſſeth our reſolutions.

Being in my quarters far from home, caſt into extream languiſhing (by the ſudden loſs of about a Gallon of blood, after many years foregoing weakneſneſs) and having no acquaintance about me, nor any Books, but my Bible, and living in continual expectation of death, I bent my thoughts on my Everlaſting Reſt: And becauſe my memory through extream weakneſs was imperfect, I took my pen, and began to draw up my own funeral Sermon, or ſome helps for my own Meditations of Heaven, to ſweeten both the reſt of my life, and my death. In this condition, God was pleaſed to continue me about five moneths from home, where being able for nothing elſe, I went on with this work, which ſo lengthened to this, which here you ſee. It is no wonder therefore, if I be too abrupt in the beginning, ſeeing I then intended but the length of a Sermon or two; Much leſs may you wonder, if the whole be very imperfect, ſeeing it was written, as it were, with one foot in the grave, by a man that was betwixt living and dead, that wanted ſtrength of nature to quicken Invention or Affection, and had no Book but his Bible, while the chief part was finiſhed; nor had any minde of humane ornaments, if he had been furniſhed. But, O how ſweet is this Providence now to my review! which ſo happily forced me to that work of Meditation, which I had formerly found ſo profitable to my ſoul! and ſhewed me more mercy in depriving me of other helps, then I was aware of! and hath cauſed my thoughts to feed on this Heavenly Subject, which hath more benefited me, then all the ſtudies of my life!

And now, dear Friends, ſuch as it is, I here offer it you; and upon the bended knees of my ſoul, I offer up my thanks to the merciful God, who hath fetched up, both me and it, as from the grave, for your ſervice: Who reverſed the ſentence of preſent death, which by the ableſt Phyſitians was paſt upon me! who interrupted my publike labors for a time, that he might force me to do you a more laſting ſervice, which elſe I had never been like to have attempted! That God do I heartily bleſs and magnifie, who hath reſcued me from the many dangers of four yeers

war,

war, and after ſo many tedious nights and days, and ſo many doleful ſights and tidings, hath returned me, and many of your ſelves, and reprived us till now to ſerve him in peace! And though men be ungrateful, and my body ruined beyond hope of recovery, yet he hath made up all in the comforts I have in you. To the God of mercy, do I here offer my moſt hearty thanks, and pay the vows of acknowledgement which I oft made in my diſtreſs, Who hath not rejected my prayers, which in my dolor I put up, * but hath by a Wonder delivered me in the midſt of my duties; and hath ſupported me this fourteen years in a languiſhing ſtate, wherein I have ſcarce had a waking hour free from pain; who hath above twenty ſeveral times delivered me, when I was near to death: And though he hath made me ſpend my days in groans and tears, and in a conſtant expectation of my change, yet hath he not wholly diſabled me to his ſervice; and hereby hath more effectually ſubdued my pride, and made this World contemptible to me, and forced my dull heart to more importunate requeſts, and occaſioned more rare diſcoveries of his Mercy, then ever I could have expected in a proſperous ſtate. For ever bleſſed be the Lord, that hath not onely honoured me to be a Miniſter of his Goſpel, but hath alſo ſet me over a people ſo willing to obey, and given me that ſucceſs of my labors, which he hath denied to many more able and faithful ||; who hath kept you in the zealous practice of godlineſs, When ſo many grow negligent, or deſpiſe the Ordinances of God; who hath kept you ſtable in his Truth, and ſaved you from the ſpirit of Giddineſs, Levity, and Apoſtacy of this age; Who hath preſerved you from thoſe ſcandals whereby others have ſo hainouſly wounded their profeſſion; and hath given you to ſee the miſchief of Separation and Diviſions, and made you eminent for Unity and Peace, When almoſt all the Land is in a flame of contention, and ſo many, that We thought godly, are buſily demoliſhing the Church, and ſtriving in a zealous ignorance againſt the Lord. Beloved, though few*

* He that would know my caſe, may ſee one almoſt like it in *Arriba Concil. de Gratia & Liber. Arbit. l.* 1. *c.*16. but with this difference; *Arriba* was delivered once, and I many and many times. Doubtleſs God is much pleaſed with Endeavors for Pacification and Unity. *Vide c.*7. §.6. *in Matth.*

|| *Nam cum gaudere in hoc omnes fratres opertet, tum in gaudio communi major eſt Epiſcopi portio. Eccleſia enim gloria Præpoſiti gloria eſt. Quantum dolemus ex illis quos tempeſtas inimica proſtravit: tantum lætamur ex Vobis, quos Diabolus ſuperare non potuit. Hortamur tamen per communem fidem, per pectoris noſtri veram circa vos & ſimplicem charitatem ut adverſarium prima hac congreſſione viciſtis, gloriam Veſtram forti & perſeveranti virtute teneatis. Adhuc in Seculo ſumus: adhuc in acie conſtituti, de vita noſtra quotidie dimicamus: Danda opera eſt, ut poſt hæc initia, ad incrementa quoq; veniatur, & conſummetur in vobis, quod jam rudimentis fœlicibus eſſe cœpiſtis. Parum adipiſci aliquid potuiſſe: Plus eſt quod adeptus es poſſe ſervare; Sicut & fides ipſa & nativitas ſalutaris, non accepta, ſed cuſtodita vivificat. Nec ſtatim conſecutio, ſed conſummatio hominem Deo ſervat.* ut Joh 5.14. Cyprian. Epiſt. 7. ad Rogat &c. pag. *(mihi)* 19.

of you are rich, or great in the World. yet for this riches of mercy towards you, I muſt ſay, Ye are my Glory, my Crown, and my Joy: And for all theſe rare favors to my ſelf and you, as I have oft promiſed to publiſh the praiſes of our Lord, ſo do I here ſet up this ſtone of remembrance and write upon it, Glory to God in the higheſt: Hitherto hath the Lord helped us: My fleſh and my heart failed, but God is the ſtrength of my heart, and my portion for ever.

But have all theſe Deliverances brought us to our Reſt? No: We are as far yet from it as we are from Heaven. You are yet under oppreſſion and troubles, and I am yet under conſuming ſickneſs: And feeling that I am like to be among you but a little while, and that my pained body is haſtening to the duſt: I ſhall here leave you my beſt advice for your immortal ſouls, and bequeath you this counſel as the legacy of a dying man, that you may here read it, and practiſe it, when I am taken from you: And I beſeech you receive it as from one that you know doth unfainedly love you, and that regardeth no honors or happineſs in this world, in compariſon of the Welfare and ſalvation of your ſouls; yea, receive it from me, as if I offered it you upon my knees, beſeeching you for your ſouls ſake, that you would not reject it, and beſeeching the Lord to bleſs it to you; yea, as one that hath received authority from Chriſt to command you, I charge you in his name, as ever you will anſwer it, when we ſhall meet at judgement, and as you would not have me there be a witneſs againſt you, nor all my labors be charged againſt you to your condemnation, and the Lord Jeſus your Judge to ſentence you as rebellious, that you faithfully and conſtantly practiſe theſe ten directions.

1. *Labor to be men of knowledge and ſound underſtandings. A ſound judgement is a moſt precious mercy, and much conduceth to the ſoundneſs of heart and life.* * *A weak judgement is eaſily corrupted; and if it be once corrupt, the will and converſation will quickly follow. Your underſtandings are the in-let or entrance to the whole ſoul; and if you be weak there, your ſouls are like a Gariſon that hath open or ill-guarded Gates; and if the enemy be once let in there, the whole City will quickly be his own. Ignorance is virtually every error; therefore let the Bible be much in your hands and hearts: Remember what I taught you on* Deut. 6.6,7. *Read much the writings of our old ſolid Divines; ſuch as* Perkins, Bolton, Dod, Sibbs, *eſpecially Doctor* Preſton: *You may read an able Divine, when you cannot hear*

* *Male autem Vivitur, ſi de Deo non bene Creditur.* Auguſt. de Civit. l. 5. c. 10.

hear one; especially, be sure you learn well the Principles of Religion. Begin with the Assemblies lesser Catechism, and then learn the greater; and next Master Balls, *with the Exposition; and then Doctor* Ames *his Marrow of Divinity (now englished) or* Ushers. *If you see men fall on Controversies, before they understand these, never wonder if they are drowned in errors. I know your povertie and labors will not give you leave to read so much as others may do; but yet a willing minde will find some time, if it be when they should sleep, and especially it will spend the Lords day wholly in these things. O be not ignorant of God in the midst of such light! as if the matters of your salvation were less worth your study, then your trading in the world.*

2. *Do the utmost you can to get a faithful Minister, when I am taken from you; and be sure you acknowledge him your Teacher, Overseer and Ruler,* 1 Thes. 5.12,13. Acts 20.28. Heb.13. 7, 17. *and learn of him, obey him, and submit to his doctrine (except he teach you any singular points, and then take the advice of other Ministers in trying it.) Expect not that he should humor you, and please your fancies, and say, and do as you would have him; that is meer Independencie, for the people to rule themselves and their Rulers. If he be unable to Teach and Guide you, do not chuse him at first; if he be able, be ruled by him, even in things that to you are doubtful, except it be clear that he would turn you from the truth; if you know more then he, become Preachers your selves; if you do not, then quarrel not when you should learn; especially submit to his private over-sight, as well as publike Teaching. It is but the least part of a Ministers work, which is done in the Pulpit:* Paul *taught them also from house to house, day and night with tears,* Acts. 20. 20. 31. *To go daily from one house to another, and see how you live, and examine how you profit, and direct you in the duties of your families, and in your preparation for death, is the great work. Had not weakness confined me, and publike labors forbidden me, I should judge my self hainously guiltie in neglecting this.* "*In the Primitive times,* "*every Church of so many souls as this Parish, had many Ministers,* "*whereof the ableſt speakers did preach most in publike, and the rest* "*did the more of the less publike work (which some mistake for meer* "*Ruling Elders.**) *But now sacrilege and Covetousness will scarce*

* *Clemens Alexand.* saith, In all Bodies there are two ranks; those that better them by superiority (and governing) and those that serve: As Parents and Children, Magistrates and Subjects, &c. And so in the Church, that part which bettereth it, belongeth to the Persbyters; and that which serveth, to the Deacons. (Here is no mention of any other office.) *Stromat. lib. 7. initio.*

leave

leave maintenance for one in a Church; which is it that hath brought us to a loss in the nature of Government.

3. *Let all your Knowledge turn into Affection and Practice; keep open the passage between your heads, and your hearts that every Truth may go to the quick. Spare not for any pains in working out your salvation: Take heed of loitering, when your souls lie at the stake; Favor not your selves in any slothful distemper; Lazines is the damnation of most that perish among us. God forbid you should be of the mad opinion of the world, that like not serving God so much, nor making so much ado to be saved; All these men will shortly be of another minde. Live now as you would wish you had done at death and judgment. Let no scorns dishearten you, nor differences of opinion be an offence to you: God, and Scripture, and Heaven, and the Way thither, are still the same. It will do you no good to be of the right Religion, if you be not zealous in the exercise of the Duties of that Religion. Read oft the fifth and sixt Chapters of the third part of this Book.*

4. *Be sure you make conscience of the great Duties that you are to perform in your families. Teach your Children and Servants the knowledge and fear of God; do it early and late, in season and out of season. Pray with them daily and fervently; remember* Daniels *example,* Dan. 6. *and the command* 1 Thes. 5. 17. *Read the Scripture, and good Books to them; restrain them from sin; keep not a servant that will not learn, and be ruled. Neighbours, I charge you as you will shortly answer the contrary before the Lord your Judge, That there be never a family among you that shall neglect these great Duties. If you cannot do what you should, yet do what you can; especially, see that the Lords day be wholly spent in these exercises. To spend it in idleness, or sports, is to consecrate it to your flesh, and not to God, and far worse then to spend it in your Trades.*

5. *Beware of extreams in the controverted points of Religion. When you avoid one Error, take heed you run not into another; specially if you be in heat of disputation or passion. As I have shewed you, I think, the true mean in the Doctrine of Justification and Redemption, so I had intended to have writ a peculiar Treatise with three Columns, shewing both extreams, and the truth in the middle, through the body of Divinitie; but God takes me off. Especially beware of the Errors of these times: Antinomianism comes from gross ignorance, and leads to gross wickedness; Socinians are scarce Christians; Arminianism*

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is quite above your reach, and therefore not fit for your ſtudy in moſt points. The middle way which Camero, Ludov. Crocius, Martinus, Amiraldus, Davenant, *with all the Divines of* Brittain *and* Brem *in the Synod of* Dort, *go, I think is nereſt the Truth of any that I know who have wrote on thoſe points of Redemption and univerſal Grace. And for the points of Predeſtination, and the nature of the Divine Influx on the Will in the working of Grace, which are moſt hotly agitated, and where the heart of the controverſie ſeems to lie, I think I had never yet the happineſs to read, or ſpeak with, the man that himſelf underſtood them: And thoſe leaſt, that are uſually moſt confident. As for ſeparation, the miſchief of it lies not in the bare Error of Judgment; but in the unchriſtian, and Church diſſolving Diviſion and Alienation which thence followeth: contrary to that Humilitie and Love which is the viſible Character of Chriſtians; and to that Oneneſs which is ſtill in Scripture aſcribed to the Viſible Church. Alas, that Pride and Ignorance ſhould have ſuch power among Beleevers, that men cannot be of ſeveral Judgements in leſſer points, but they muſt needs be alſo of ſeveral Churches! God will make us value Peace and Union a little more, before we ſhall taſte of the Perfect Everlaſting Peace and Union! Yea before we ſhall ſee the Bleſſing of Union in the Church. Wounding is a Dividing: Healing is a Re-uniting. A Building is of many ſtones or pieces orderly conjoyned: A Church is an aggregation of Individuals: An Aſſociation of Beleivers. What then is it to demoliſh, but to ſeparate and disjoyn? And what is it to diſſolve Churches, but to break their Aſſociation? to reduce them to Individuals? to cut them into ſhreds? * As for the Differences*

* Doubtleſs in *Cyprians* time every particular compleated Church was Guided and Ruled by a ſociety of Presbyters having all Authority to Teach, the chief of whom was choſen conſtant Moderator and Preſident, and called the Biſhop; (and under theſe were the Deacons;) and both Presbyters and Preſident ordained by others of the ſame office, and choſen or accepted by the people. So that then there was no Biſhop over many Churches, but only the Preſident to many Miniſters in one Church; nor did they once claim a power over the officers of another Church. Nor was there ſuch a thing as a Presbyter that was no Church-Governor, but meerly a teacher. No ſuch a thing (I think) as a Presbyter that had no Authority to Teach. Nor ſuch a thing as a Church Ruled by the Vote of the People; *Salvo inter Collegas pacis & concordiæ vinculo* (there's the chief uſe of Synods) *quædam propria quæ apud ſe ſemel ſunt uſurpata (quidam) retinent. Qua invre, nec nos vim cuiquam facimus, aut legem damus; cum habeat in eccleſiæ adminiſtratione voluntatis ſuæ arbitrium liberum unuſquiſq; Præpoſitus, rationem actus ſui Domino reddi turus.* This was written to the Biſhop of *Rome* (an undoubted Teſtimony againſt his uſurped Power) by Bleſſed *Cyprian Epiſt.* 71. *pag.* (*Edit. Goulartii*) 217. By the conſent of a Synod. Yea in the ordination of their Church Guides, (though the People cannot call them alone, without the Election and Ordination of other Church Guides, who are fitteſt to judge of their abilites) yet are the People alſo to judge of their lives, and no officer ordinarily to be put on them without their Conſent, if the ſame *Cyprian* with a whole Synod were not miſtaken. *Epiſt.* 68. *Plebs ipſa maxime habet poteſtatem*

teſtatem vel eligendi dignos ſacerdotes, vel indignos recuſandi. Read the reſt; which teſtimony I add, to ſhew I am far from running into extreams againſt Independency; And if they will read *Goularttus* notes, they ſhall ſee that they are more beholden to *Geneva* Presbyterians, then they are aware of. Yea *Pamelius* himſelf confeſſeth as much as I ſay. But let the People remember, that they Chooſe not Miniſters whom they muſt Rule; but Church Guides and Rulers whom God hath frequently charged them to obey, as Corporations chooſe Magiſtrates to Govern them, and not to be governed by them. Yet more plainly; *Cypriau in initio Concil. Carthag.* to 87. Biſhops he ſaith. *Supereſt ut de hac re ſingu'i quid ſentiamus proferamus neminem judicantes, aut a jure communionis aliquem ſi diverſum ſenſerit amoventes. Neq; enim quiſquam noſtrum Epiſcopum ſe eſſe Epiſcoporum conſtituit, aut tyrannico terrore collegas ad obſequendi neceſſitatem adigit, cum habeat omnis Epiſcopus pro licentia libertatis & poteſtatis ſuæ arbitrium proprium, tamq; judicari ab alio non poſſit, quam nec ipſe poteſt alterum judicare. Sed expectemus univerſi Judicium Domini noſtri Jeſu chriſti, qui unus & ſolus habet poteſtatem & proponendi nos in eccleſiæ ſuæ Gubernatione, & de actu noſtro Judicandi.* Can more be ſaid againſt the Pope, or any Biſhop of many Churches, or any that claim a Deciſive Judgment of Doctrinal Controverſies? In *oper. Cypriani* (*Edit. Pamel. & Goulart.*) *p.* 443. 444.

ferences in Way of Government between the Moderate Presbyterians, Independents, Epiſcopal and Eraſtian, I make no doubt but if mens Spirits ſtood not at a greater diſtance then their Principles, they would quickly be united. But of all the four ſorts, there are ſome that run ſo high in their Principles, that they run out of the hearing of Peace or Truth. VVill God never put it into the hearts of Rulers to call together ſome of the moſt Godly. Learned, Moderate and Peaceble of all four opinions (*not too many,*) to agree upon a way of union and accommodation! & not to ceaſe till they have brought it to this Iſſue, [To come as neer together as they can poſſibly in their Principles: and where they cannot, yet to unite as far as may be in their Practice, though on different Principles: and where that cannot be, yet to agree on the moſt loving, peaceable courſe in the way of carrying on our different Practices;] That ſo (as *Rup. Meldenius* ſaith) [we may have Unity in things Neceſſary, Liberty in things Unneceſſary, and Charity in all.] The Lord perſwade thoſe who have power, to this Pacificatory enterprize without Delay.

For Anabaptiſm and Antinomianiſm, I have writ againſt them in two other books: (and more ſhall do againſt the latter, if God will.) But my Guilty friends are offended with me for what I have done. I dare not therefore be ſilent: as being the officer and embaſſador of Chriſt, and not of men. God ſpoke effectually againſt them by thoſe wondrous Monſters in New England. *But wonders are overlookt where the heart is hardned, and God intends to get his Juſtice a Name.*

The

The fearful deluſions that God hath formerly given them over to, and the horrid confuſion which they have introduced where they have ſprung, hath ſpoke fully againſt both theſe later Sects. The weeping eyes, the bleeding ſides, the lacerated members of theſe Churches, the reproached Goſpel, the diſappointed Reformation, the hideous doctrines, and unheard of wickedneſs that hath followed them, the contemned Ordinances, the reproached, ſlandered and ejected Miniſters, the weak that are ſcandalized, the profeſſors apoſtatized, the wicked hardned, and the open Enemies of the Goſpel that now inſult; all theſe do deſcribe them more plainly to England, *then Words can do, and cry loud in the ears of God & man. What will be the Anſwer, time will ſhew: But from* Rev. 2.14 15. 16.20 21. 22. *&c. We may probably conjecture.*

6. *Above all, ſee that you be followers of Peace and Unitie, both in the Church, and among your ſelves. Remember what I taught you on* Heb. 12. 14. *He that is not a ſon of Peace, is not a ſon of God. All other ſins deſtroy the Church Conſequentially; but Diviſion and Separation demoliſh it directly. Building the Church is but an orderlie joyning of the materials; and what then is diſjoyning, but pulling down? Many Doctrinal differences muſt be tolerated in a Church: And why but for Unitie and Peace? Therefore Diſunion and Separation is utterly intolerable. Beleeve not thoſe to be the Churches Friends that would cure and reform her by cutting her throat. Thoſe that ſay, No Truth muſt be concealed for Peace, have uſually as little of the one as the other. Studie* Gal. 2. 2. Rom. 14. 1. *&c.* Act. 21. 24, 26. 1 Tim. 1. 4. and 6. 4. Tit. 3. 8, 9. *I hope ſad experience ſpeaks this leſſon to your verie hearts, if I ſhould ſay nothing. Do not your hearts bleed to look upon the ſtate of* England? *and to think how few Towns or Cities there be (where is any forwardneſs in Religion) that are not cut into ſhreds and crumbled as to duſt by Separations and Diviſions? To think what a wound we have hereby given to the verie Chriſtian name? How we have hardned the ignorant? Confirmed the Papiſts? And are our ſelves become the ſcorn of our enemies, and the grief of our friends? And how many of our deareſt, beſt eſteemed Friends, are faln to notorious Pride, or Impietie? yea, ſome to be worſe then open Infidels? Theſe are Pillars of Salt; ſee that you remember them. You are yet eminent for your Unitie, Stedfaſtneſs and Godlineſs; hold faſt that you have, that no man take your Crown from you. Temptations are now come neer your doors; yet many of you have gone through greater, and therefore I*

hope will ſcape through theſe: Yet leaſt your temptation ſhould grow ſtronger, let me warn you, That though of your own ſelves men ſhould ariſe ſpeaking perverſe things, to draw diſciples after them, Acts 20. 30. yea, though an Angel from Heaven ſhould draw you to diviſions, ſee that you follow him not. If there be erroneous practiſes in the Church, keep your ſelves innocent with moderation and peace: Do your beſt to reform them; and rather remove your dwellings, if you cannot live innocently, then rend the Church It muſt be no ſmal Error that muſt force a Separation. Juſtin a holy learned Martyr (In Dialog. cum Tryphone) (who was converted within thirtie one yeers of Johns death, and wrote his firſt Apologie within fiftie one; and therefore it is like ſaw Johns days,) profeſſeth, That if a Jew ſhould keep the Ceremonial Law (ſo he did not perſwade the Gentiles to it as neceſſary) yet if he acknowledge Chriſt, he judgeth that he may be ſaved, and he would embrace him, and have communion with him as a Brother: And Paul would have him received that is weak in the faith, (and not unchurch whole Pariſhes of thoſe that we know not, nor were ever brought to a juſt trial.) You know I never conformed to the uſe of Myſtical Symbolical Rites my ſelf, (but onely to the determination of Circumſtantials neceſſary in genere,) and yet I ever loved a godly peaceable Conformiſt, better then a turbulent Non Conformiſt. I yet differ from many in ſeveral Doctrines of greater moment then Baptiſm, &c. (‖ As my Aphoriſms of Juſtifi-

‖ Of which I may ſay as famous Camero: *Etſi non ſpondebam ſore ut omnibus arrideret, attamen nunquam veritus ſum nequis piorum eo offenderetur, quaſi is cauſam adverſariorum juvaret. Nam nullus inde quicquam potuit excuſpere quod cauſæ quam agebam obeſſet, & is ſic inſtitutus eſt, ut ubiq; ſententiam adverſarii non modo petat ſed ſeriat etiam & jugulet. Quod ſiquis cum parum aptum & concinnum iudicet, ego quidem certe id neq; indignor, neq; doleo, ut qui ſciam probe quam ſit æquum & rationi conſentaneum ut ſint in hoc genere libera hominum iudicia. Tantum id peto* (quod a bonis viris impetraturum me facile confido) *ne hic obviam præiudiciis, neu me quis niſi admonitum & vi veritatis victum neq; cedentem tamen, exiſtimet damnandum. Utinam me ſic volis purgavim. Quod ſi cui veſtrum ullus adhuc hæret ſcrupulus, mihi rem fecerit & peregratam & apprime utilem, ſi mecum voluet aperte agere, mihiq; vel agnoſcendi erroris mei, vel tuendæ atq; illuſtrandæ veritatis copiam faciet, probatis rationibus ac teſtimoniis S. Scripturæ quibus vel cedere, ſi contra me faciunt, vel ſi minus, reſpondere queam.* Camero in Epiſt. Reſponſor. ad Theolog. Leidenſ. operum fol. p. 710. vel ut Auguſtin. *Sicut Lectorem meum nolo mihi eſſe deditum, ita correctorem nolo ſibi. Ille me non amet amplius quam Catholicam fidem: iſte ſe non amet amplius quam Catholicam veritatem. Sicut illi dico, Noli meis literis quaſi ſcripturis canonicis inſervire; Sed in illis & quod non credebas, cum inveneris incunctanter crede; in iſtis autem, quod certum non habebas, niſi certum intellexeris, noli firmiter retinere: Ita illi dico; Noli meas literas ex tua opinione vel contentione, ſed ex Divina lectione, vel inconcuſſa ratione corrigere. Si quid in eis veri comprehenderis, exiſtendo non eſt meum; at intelligendo & amando & tuum ſit & meum. Siquid autem falſi conviceris, cavendo fuerit meum; Sed iam cavendo nec tuum ſit nec meum.* Auguſt. *Proœm.* lib. 3. de Trinit. This is all I deſire of the Readers of my writings: *Hoc ergo me omnes obſervare vellem, quod erga te ipſe ſervavi: ut quicquid improbandum putant in Scriptis meis, nec claudant ſubdolo peclore; nec ita reprehendant apud alios, ut taceant apud me.* Auguſtin. Epiſt. ad Hieronym. *inter opera* Hieron. To. 3. fol. (Edit. Amerbach.) 164.

cation

cation *shew, which I wrote to cut the unobserved Sinews of Antinomianism, and open the true Scripture-Mean in that point, and which I am more confirmed in the truth of now, then ever, by the weakness of all that I can yet hear against it*:) *and yet if I should zealously press my judgment on others, and seek to make a party for it, and disturb the Peace of the Church, and separate from my Brethren, I should fear lest I should prove a firebrand in Hell, for being a firebrand in the Church; And for all the interest I have in your Judgments and Affections, I here charge you, That if God should give me up to any factious Church rending course (against which I daily pray) that you forsake me, and follow me not a step.*

And for Peace with one another, follow it with all your might: If it be possible, as much as in you lieth, live peaceably with all men, Rom. 12.18. (*mark this.*) *When you feel any sparks of discontent in your brest, take them as kindled by the Divel from Hell, and take heed you cherish them not. If the flames begin to break forth in Censoriousness, Reproaches, and hard Speeches of others, be as speedy and busie in quenching it, as if it were fire in the Thatch of your houses: For why should your houses be dearer to you then the Church, which is the house of God? or then your souls, which are the Temples of the Holy Ghost? If any heart burnings arise, do not keep strange, but go together, and lovingly debate it, or pray together, that God would reconcile you; or refer the matter to your Minister or others; and let not the Sun go down on your wrath. Hath God spoke more against any sin, then unpeaceableness? If ye forgive not men their trespasses, neither will your heavenly Father forgive you (which made* Ludovicus Crocius *say, That this is the measure and essential propertie of the lest degree of true Faith,* Syntag. lib. 4. cap 16.) *If you love not each other, you are no Disciples of Christ; nay, if you love not your enemies, and bless not them that curse you, and pray not for them that hurt and persecute you, you are no Children of God.* The Wisdom from above, is first pure, then peaceable, gentle easie to be intreated &c. Jam 3.17. *O remember that piercing example of Christ Who washed his Disciples feet, to teach us, that We must stoop as low to one another. Sure God doth not jest with you in all these plain Scriptures. I charge you in the Name of Christ if you cannot have peace otherwise, That you suffer wrongs and reproaches, that you go and beg peace of those that should beg it of you, yea, that you beg it on your knees of the poorest beggar, rather then lose it. And remember.* Rom, 16. 17 18.

7. *Above all, be ſure you get down the pride of your hearts. Forget not all the Sermons I preached to you againſt this ſin. No ſin more natural, more common, or more deadly. A proud man is his own Idol; only from pride cometh contention. There is no living in peace with a proud perſon: Every diſreſpect will caſt them into a Feaver of diſcontent. If once you grow wiſe in your own eyes, and love to be valued and preferred, and love thoſe beſt that think highlieſt of you, and have ſecret heart-riſings againſt any that diſregard you, or have a low eſteem of you, and cannot endure to be ſlighted, or ſpoke evil of; never take your ſelves for Chriſtians, if this be your caſe. To be a true Chriſtian without Humility, is as hard as to be a man without a Soul. O poor* England! *How low art thou brought by the Pride of ignorant Zealots! Dear Friends! I can foretel you, without the gift of prophecy, That if any among you do fall from the Truth, mark which are the proudeſt, that cannot endure to be contradicted, and that vilifie others, and thoſe will likely be they: And if ever you be broke in pieces, and ruined, Pride will be the cauſe.*

8. *Be ſure you keep the maſtery over your fleſh and ſenſes. Few ever fall from God, but fleſh-pleaſing is the cauſe: Many think that by* [*fleſh*] *the Scripture means only our in-dwelling ſin, when alas, it is this ſenſitive appetite that it chargeth us to ſubdue. Nothing in the world damneth ſo many as fleſh-pleaſing, while men generally chuſe it as their Happineſs inſtead of God. O remember who hath ſaid, If ye live after the fleſh ye ſhall die; and Make no proviſion for the fleſh, to ſatisfie its deſires,* Rom. 8. 5 6 7. and 13. 14. *Think of this when you are tempted to drunkenneſs, and gluttony, and luſtfulneſs, and worldlineſs; and when you would fain have your dwellings, and ſtates more delightful. You little think what a ſin it is, even to pleaſe your fleſh, further then it tends to help you in the ſervice of God.*

9. *Make conſcience of the great duty of reproving, and exhorting thoſe about you: Make not your ſouls guilty of the oaths, ignorance, and ungodlineſs of others, by your ſilence. Admoniſh them lovingly and modeſtly; but be ſure you do it, and that ſeriouſly. This is the firſt*

* *Fateor inſitam eſſe nobis corporis noſtri charitatem. Fateor nos hujus gerere tutelam: Nec nego indulgendum illi: ſerviendum nego. Multis enim ſerviet, qui corpori ſervit, qui pro illo nimium timet, qui ad illud omnia refert; ſic gerere nos debemus, non tanquam propter corpus vivere debeamus, ſed tanquam non poſſimus ſine corpore. Hujus nos nimius amor timoribus inquietat, ſollicitudinibus onerat, contumeliis objicit. Honeſtum ei vitæ eſt, cui Corpus nimis charum eſt. Agatur ejus diligentiſſima cura; ita tamen ut cum exiget ratio, cum dignitas, cum fides, mittendum in ignem ſit.* Senec. Epiſt 14 p. 543. Happy were many a Chriſtian if they had learned this leſſon which an Infidel teacheth them.

ſtep in Diſcipline. Expect not that your Miniſter ſhould put any from the Sacrament, whom you have not thus admoniſhed once and again Puniſh not before due proceſs.

10. *Laſtly, Be ſure to maintain a conſtant delight in God, and a ſerioufneſs and ſpirituality in all his Worſhip. Think it not enough to delight in Duties, if you delight not in God: Judge not of your duties by the bulk and number, but by this ſweetneſs. You are never ſtable Chriſtians till you reach this. Never forget all thoſe Sermons I preached to you on* Pſal. 37.4 *Give not way to a cuſtomary dulneſs in duty: Do every duty with all thy might; eſpecially, be not ſlight in ſecret Prayer and Meditation: Lay not out the chief of your zeal upon externals, and opinions, and the ſmaller things of Religion. Let moſt of your daily work be upon your hearts: Be ſtill ſuſpicious of them; underſtand their mortal wickedneſs, and deceitfulneſs, and truſt them not too far. Practiſe that great duty of daily watching; pray earneſtly, That you be not lead into temptation. Fear the beginnings and appearances of ſin. Beware leſt Conſcience once loſe its tenderneſs. Make up every breach between God and your conſciences betime. Learn how to live the life of Faith, and keep freſh the ſenſe of the love of Chriſt, and of your continual need of his Blood, Spirit, and Interceſſion: And how much you are beholden and engaged to him. Live in a conſtant readineſs and expectation of death; and be ſure to get acquainted with this Heavenly Converſation, which this Book is written to direct you in; which I commend to your uſe, hoping you will be at the pains to read it, as for your ſakes I have been to write it: And I ſhall beg for you of the Lord, while I live on this Earth, That he will perſwade your ſouls to this bleſſed Work, and that when death comes it may finde you ſo imployed, that I may ſee your faces with joy at the Bar of Chriſt, and we may enter together into the Everlaſting Reſt.* Amen.

Your moſt affectionate,
though unworthy Teacher,

Kederminſter,
Jan. 15.
1649.

Rich. Baxter.

To the Right Worſhipful

Sir *Thomas Rous* Baronet, with the Lady *Jane Rous* his VVife.

Right Worſhipful,

THis *Firſt Part of this Treatiſe was written under your Roof, and therefore I preſent it not to you as a gift, but as your own: Not for your Protection, but for your Inſtruction and Direction; (for I never perceived you poſſeſſed with that evil ſpirit which maketh men hear their Teachers as their Servants, to cenſure their Doctrine, or be humored by them, rather then to learn.) Nor do I intend this Epiſtle for the publiſhing of your Vertues: You know to whoſe judgement you ſtand or fall. It is a ſmall thing to be judged by mans judgement: If you be ſentenced as Righteous at the Bar of Chriſt, and called by him the Bleſſed of his Father; it matters not much, by what name or title you are here called. All Saints are low in their own eſteem, and therefore thirſt not to be highly eſteemed by others: He that knows what Pride hath done in the World, and is now doing, and how*

close that hainous sin doth cleave to all our Natures, will scarce take him for a friend, who will bring fewel to the fire, nor that breath for amicable, which will blow the coal. Yet he that took so kindly a womans box of Oyntment, as to affix the History to his Gospel, that where-ever it was read, that good Work might be remembred, hath warranted me by his example, to annex the mention of your Favours to this Treatise, which have many times far exceeded in cost that which Judas thought too good for his Lord. And common ingenuity commandeth me thankfully to acknowledge, That when you heard I was suddenly cast into extream weakness, you sent into several Counties to seek me in my quarters, and missing of me, sent again, to fetch me to your house, where for many moneths I found a Hospital, a Physitian, a Nurse, and real Friends, and (which is more then all) daily and importunate Prayers for my recovery; and since I went from you, your kindnesses still following me in abundance: And all this for a man that was a stranger to you, whom you had never seen before, but among Souldiers, to burden you: And for one that had no witty insinuations for the extracting of your favors, nor impudency enough to return them in flatteries; yea, who had such obstructions betwixt his heart and his tongue, that he could scarce handsomly express the least part of his thankfulness; much less able to make you a requital. The best return I can make of your love, is in commending this Heavenly Duty to your Practice; wherein I must intreat you to be the more diligent and unwearyed, because as you may take more time for it then the poor can do, so have you far stronger temptations do divert you; it being extreamly difficult for those that have fulness of all things here, to place their happiness really in another life, and to set their hearts there, as the place of their Rest; which yet must be done by all that will be saved.

Study

Study Luk. 12. 16. to 22. and 16. 19. 25. *Matth.* 6. 21. *How little comfort do all things in this world afford to a departing soul? My constant prayer for you to God shall be, That all things below may be below him in your heart, and that you may thoroughly master and mortifie the desires of the flesh, and may daily live above in the Spirit, with the Father of Spirits, till you arrive among the perfected Spirits of the just.*

Your much obliged Servant

Rich. Baxter.

A Premonition.

Concerning the Alterations and Additions in this second Edition, I thought meet to give you this brief account. Though I could have found in my heart to have supplyed divers other defects through the Book, especially in the beginning of the first and second Part (where the effects of my weakness were most Evident,) yet because the Stationer perswaded me that it would be an offence to those that had bought the first Edition, I forbear. Yet because I knew no reason why any should deny me leave to correct or amend my own work, especially for once, I have made these necessary alterations and additions following. 1. I have corrected several passages (especially in the beginning of the first and second Part) which I found to be most liable to exception or misinterpretation: And more I had done, would my friends have bin intreated to have informed me of what they disliked. Also some passages I have more cleared

that

that were offenſive by touching on the late publike quarels, which I could have gladly blotted out to avoid diſtaſt, if Conſcience would have given leave. But he that will caſt by all books which contain any thing diſagreeing from his judgement, ſhall read or profit by few in the world. 2. I have Added one Chapter (the ninth) in the ſecond part, which being promiſed in the beginning, in the Method propounded, was forgotten. Alſo I have added the eleventh Chap. in the third part, containing a more exact enquiry into the nature of ſincerity, and the uſe of Marks: which I judged of neceſſity, as being of ſo great Concernment both to mens comforts and their ſafety: And I hope none will think it needleſs curioſity. Alſo a Preface I have added to the ſecond Part, both for Defence, and fuller explication of the doctrine there contained: wherein alſo I expect to be free from the cenſure of needleſs curioſity, with all thoſe that know how much of the Peace and welfare of our ſouls depends on the right apprehenſion of the Verity of the Scriptures. Laſtly, I have added many Marginal quotations, eſpecially of the Ancients: which though ſome may conceive to be uſeleſs, and others to be meerly for vain oſtentation; Yet I conceived uſeful, both for the ſweetneſs of the matter (concerning which I referr you to the peruſal: to me it ſeemed ſo in the Reading) as alſo to free my ſelf from the charge of ſingularily.

If any ſay, that I ſhould have prevented all this by greater carefulneſs at the firſt. I anſw. 1. That which is paſt cannot be recalled: its well if it can be repented, and amended. 2. I wrote much of it in ſo exceeding debility of body, that it was more wonder that my underſtanding was not utterly diſabled. 3. And I was diſtant from home, where I had no Book but my Bible:

and therefore could not add the concent of Authors. If you say, There was no such haste, but I might have stayed till I had been better able and furnished; I answ. 1. Little Reason had I to expect to have survived till now, yea or two months longer. 2. Who knows not how little we are masters of our own, that knows the Interest of our Friends, who are oft importunate for that which others distast? which, though it be a poor excuse for doing evil, yet may sometime partly excuse the unseasonable doing of good. 3. I repent not my haste, though I do my imperfections: For God hath been pleased to give the Book such unexpected Acceptance, that I have reason enough to hope that the good it hath done this one year already, is greater then the hurt which the imperfections have done. 4. And I am so conscious of my own Imperfections, that I know they will appear in all that I do; and therefore I doubt not, but there is still that which deserves Correction, and would be if I should amend it an hundred times. If great *Austin* so frequently and passionately confess so much by himself; Who am I that I should hope of better? So much of this second Edition.

Concerning the Book it self, let me advertise you; that the first and last Part were all that I intended when I begun it; which I fitted meerly to my own Use, and therefore if you find some strains of self-application, you may excuse them. And for the second Part, it fell from my Pen besides my first intention; but was occasioned, partly by assaults that I had oft suffered in that point, and partly by my apprehensions of the exceeding necessity of it, and that to the main end which I intended in this Book. Who will set his heart on the *Goodness* of a thing that is not certain of the *Truth*? or part with all his present Delights, till he is *sure* he may have

have better? And becauſe I have only in brief given you theſe Reaſons which moſt prevailed with my ſelf (having then no Authors by me) I wiſh you would read *Grotius* and the Lord *Du Pleſsis* of the Verity of Chriſtian Religion (ſpecially Chap. 25. 26. and laſt,) both which are tranſlated into Engliſh. The third Part I laſt added; The four firſt Chapters for the uſe of ſecure and ſenſual ſinners, if any of them ſhould happen to read this book: The three laſt, for the Godly, to direct and comfort them in Affliction, and ſpecially to perſwade them to the great duty of helping to ſave their brethrens ſouls: The ſeven middle Chapters for the uſe both of the Godly and the ungodly, as being of unſpeakable concernment to all. So that all parts of this Book are not fitted to the ſame perſons.

Some I hear blame me for being ſo tedious, and ſay, All this might have been in a leſſer room. Such I would inform, that in thus doing I have more croſſed my ſelf then them, having naturally ſuch a ſtile as becauſe of brevity, is accuſed of obſcurity: and had much ado to bring my ſelf to this which they blame; and did obey my Reaſon in it againſt my diſpoſition. For, as I thought my veiws of this Glory ſhould not be ſhort, nor my ſpeeches too contracted, ſo I conſidered that I ſpeak to plain unlearned men, that cannot find our meaning in too narrow a room; and that uſe to overlook the fulneſs of ſignificant Words: As they muſt be long in Thinking, ſo we muſt be long in ſpeaking, or elſe our words fall ſhort of the Mark, and dye before they can produce the deſired Effect; So great is the diſtance betwixt theſe mens Ears and their Brains. Beſides, I knew I am to ſpeak to mens Affections which yet lye deep, and far more remote. How guilty I am my

ſelf,

ſelf, let others judge; but ſure I *approve* not tautologies, or a tedious ſtile, or the heaping up of uſeleſs matter or words: nor can I chooſe but judge thoſe *Toſtatus'es* impudently proud, who think the world ſhould read no bodies works but theirs. Yet if the length of my diſcourſe do but occaſion the Readers longer thoughts on this ſo ſweet and needful a Subject, I ſhall ſcarce repent of my reprehended tediouſneſs. And I confeſs I never loved affectation, or too much induſtry about words, nor like the temper of them that do: May I ſpeak pertinently, plainly, piercingly and ſomewhat properly, I have enough. I judge as Judicious Dr. *Stoughton*, that [he is the beſt Preacher, that *Feels* what he ſpeaks, and then *Speaks* what he Feels.] I confeſs alſo that I had made the firſt and fourth Parts of this Book much longer, but that upon my return home (to my Books) I found in Mr. *Burroughs* (*Moſes* Choice) and others, the ſame things already abroad which I intended. And had I been at home when I begun this, or read ſo much on the like Subjects, as I have ſince done, I think I ſhould have left out all or moſt that I have written. Yet do I not repent it: for God that compelled me to it, knows how to make uſe of it. If this Apologie ſatisfie not, I offer the Plaintiffe theſe three motions to take his choice. 1. Either let it alone, and then it will do you no harm. 2. Or if you will needs read it, blame the Author and ſpare him not, ſo you will but entertain the Truth, and obey what you are convinced to be your Duty. 3. Or ſet on the work and do it better, that Gods Church may yet have more help in ſo needfull a buſineſs. But no more of this. Were not the ſucceſs of my Labor more deſirable to me, then the maintenance of my eſteem, I ſhould think three lines long enough for Apology.

But

But the chief thing which I intend in this *Premonition*, is, to acquaint each Reader with the main Deſign of this Book, and to beſeech him for his ſouls ſake, that he will uſe it accordingly. Though the right Comforting of the ſoul is a matter of great moment, in life, and at death, and worth much more labor then I have here beſtowed; Yet the Ends which I intended are of far greater weight. Though I have heard many pious men ſay, [*Let us ſtudy how to come to Heaven, and let others ſtudy how great the joyes are*;] yet have I found (by Reaſon and Experience, as well as Scripture) that it is not our Comfort only, but our ſtability, our Livelineſs in all Duties, our enduring Tribulation, our Honouring of God, the Vigor of our Love, Thankfulneſs, and all our Graces, yea the very Being of our Religion and Chriſtianity it ſelf, dependeth on the *Believing ſerious thoughts of our Reſt*. The End directeth to and in the means. It is the firſt thing Intended, to which all the Actions of our lives muſt * aym. Miſtake in this, and you are loſt for ever: (except you rectifie your miſtake in time.) *To know what is indeed your End and Happineſs, and heartily to Take it ſo to be*, is the very firſt ſtone in the Foundation of Religion. Moſt ſouls that periſh in the Chriſtian world, do periſh for want of being ſincere in this Point. Men have learned in Books, that God is the chief Good, and only the Enjoyment of him in Heaven will make us happy: but their Hearts do not unfeignedly Take him to be ſo. Moſt men take the preſent contentments of the Fleſh (conſiſting in Pleaſures, Profits and Honours) to be their Happineſs indeed. This hath their very Hearts, while God hath the tongue and knee. This is ſeriouſly ſought after, while God is hypocritically complemented with. Heaven is heartleſly commended, while the World is eagerly purſued.

* *Gibeouf* ſaith, that nothing is deſired properly at all but the ultimate end.

Chirſt is called Maſter, while this Fleſh bears all the ſway. Only becauſe they cannot chuſe but know, that the World will ſhortly leave them in the Grave, and this Fleſh which is ſo cheriſhed muſt lie rotting in the duſt; therefore they will allow God the leavings of the World, and Chriſt ſhall have all that the Fleſh can ſpare; ſo far they will be Religious and Godly, leaſt they ſhould be thruſt into Hell: And they look for Heaven as a reſerve, when they can keep their worldly Happineſs no longer. This is the ſelf-deluding Religion of thouſands. Reader, I pray God bring this cloſe to thy Heart, that it may awake thee to a godly jealouſie, to ſee that thy Heart deceive thee not in this one Point. O how many Profeſſors of zeal in Religion, of much knowledge, and excellent tongues, and blameleſs converſations in other things, do yet ſo eagerly minde the World and the Fleſh, and ſubtilly evade every danger, and diſtinguiſh themſelves out of every duty that is very dear, or inconſiſtent with their worldly Happineſs, that it is moſt Evident they never *Cordially took God for their Portion and Happineſs!* When men lay not this Foundation in ſincerity, they may build all their lives to little purpoſe, and the fall will be great when this ſand deceives them. When they take this firſt Principle but as a Notion into the brain, and never laid it deep and cloſe to the Heart, all their lives after are ſpent in Hypocriſie, and all their duties encreaſe their deluſion; except God call them back again, to review their ſouls, and lay that Foundation which before they had neglected. Therefore is it ſaid, That *to be Carnally minded is death*; And, *If ye minde or live after the fleſh, ye ſhall die*: And that *the carnall minde is enmity to God*: And, *If any man love the World, the Love of the Father is not in him*: And it is ſo hard for Rich men to enter

Rom. 8. 5, 6, 7, 8, 13.
1 Joh. 2. 15.

Heaven

Heaven; and you can ſcarce find any Saint in Scripture charged with covetouſneſs, becauſe it is as poſſible the Divels ſhould be ſaved, as the man that finally takes up his chief Reſt and Happyneſs in any thing below God. And what is the cauſe of all this miſchief, but that men do not ſeriouſly and frequently think, firſt of the certain Truth, and then of the ſweet unconceiveable excellencies that wait for them, if they will renounce the Vanityes of the world, and cleave heartily to God in Jeſus Chriſt? Beſides, if men do not apprehend the excellency of this *Reſt*, they cannot value Chriſt, or his bloud that purchaſed it, and therefore cannot indeed be Chriſtians. Nor is it once knowing what Heaven is that will ſerve the turn: If we have not a continual or frequent Taſte of it in our ſouls, we ſhall live in continual danger of being overcome. When Temptations take you up into the Mountain, and ſhew you the Kingdoms and Glory of the world, and ſay, All this will I give thee: if then you have not a Greater and ſurer Glory in your view, what danger are you in? O that the nefarious miſcarriages of profeſſors of Piety in this age, did not witneſs it to our ſorrow, and the ſhame of our Profeſſion! Not a day but the Devil will be caſting thee a baite: either ſports or mirth, or filthy Luſtes, or the pleaſing of thy Appetite in meats and drinks, or Reputation, or Riſing in the world, or Fears of men, or ſome ſuch thing: And if thou have been newly in the conſiderations of thy Reſt with God, it will make thee trample upon them all: But if that be forgotten or undervalued, all is gone. Beſides, what Life and Vigor will it maintain in all our Duties? How earneſtly will that man pray, that Believingly and ſeriouſly apprehends what he prayeth for? How alſo will it fill the ſoul with Love, when men do every day view the face of

Vid. excellent. Epiſt. Columbani Hiberni de præſentis vitæ vanitate, miſeria, &c. in Uſſerii Armach Vetc. rum Epiſt. Hibern. Syllog. pag. 7, 8.

Love it ſelf, and warn their Hearts in theſe Heavenly contemplations? And if it were but to make our Religion delightful to us, it would have greater uſe then the meer pleaſure of that Delight (as I have ſhewed in the Concluſion of the Book) How cheerfully would men go on through Labor and ſuffering, if once they had that Delight in God, which a Heavenly life would afford? When Life and Joy, Seriouſneſs and Sweetneſs go together, it will make men Profitable, Victorious, and perſevering Chriſtians. In a word, you can neither Live Safety, Profitably, Piouſly, Conſcionably or Comfortably, nor dye ſo, without *Believing ſerious Conſiderations of your Reſt.*

And now, Reader, what ever thou art, young or old, rich or poor, I intreat thee, and charge thee in the Name of thy Lord, (who will ſhortly call thee to a reckoning, and Judge thee to thine everlaſting unchangable State,) that thou give not theſe things the reading only, and ſo diſmiſs them with a bare approveal: but that thou ſet upon this work, and Take God in Chriſt for thy only Reſt, and ſet thy heart upon him above all. Jeſt not with God: do not only Talke of Heaven; but mind it, and ſeek it with all thy might; what greater buſineſs haſt thou to do? Dally no longer when thy ſalvation lies at the Stake. O turn off the world before it turn thee off. Forſake thy fleſhly pleaſures before they forſake thee, and thou find that God alſo hath forſaken thee. Wink at theſe withering Beauties: and ſhut thy mouth againſt theſe pleaſant Poiſons. Remember what they will all bee to thee when thy friends are weeping over thee, and looking for thy winding ſheet; Nay, when God ſhall ſay, Give account of thy Stuardſhip, thou ſhalt be no longer Steward: Thou fool, this night ſhall they require thy ſoul; whoſe

whoſe then ſhall theſe things be? Lord! how do men think ſo careleſly of that day which they cannot chooſe but know is neer, and will make ſo great a change with them! Sure (ſaith Noble *Du Pleſsis*) if all the world were made for man, then man was made for more then the world. Hearken all you wordlings and fleſh-pleaſers! The God of Heaven chargeth you upon your Allegiance to change your Pleaſures. He offereth you Delights beſeeming men, yea the Joyes of Angels, and commandeth you to renounce the Pleaſures of ſin, and Delights that only beſeem a Beaſt. Will you not take his offer? Take it now, leſt he never offer it you more. He commandeth you, as ever you will ſee his face in Glory to your Comfort, that now you turn your Thoughts ſeriouſly to him and to that Glory. Dare you deny, or neglect to obey? If you will not part with your merriments and Vanities for that whieh is Infinitely better, be it now known to you, you ſhall ſhortly part with them for nothing, yea for Hell fire: And you ſhall leave them with Groanes and horror ere long, if you will not leave them for God and Glory now. Spit out theſe venomous Fleſhly Pleaſures, man; come neer, and Taſt of the Heavenly Delights! What ſay you: Will you Reſolve? Will you Covenant with God this day? and Do it? Do I ſpeak to a poſt that cannot feel? or to a beaſt that is uncapable of Heaven? Will you paſs over my words, as if they concerned you not? The great God that put this Doctrine into your Bibles, and put this meſſage into my mouth, and bid me ſpeak it to thee in his Name, will one day ſpeak to thee ſo rowſingly himſelf as will make thine ears to tingle, and that rocky heart of thine to tremble, in deſpight of all thy ſecurity and ſtupidity. If thou have now ſinned away thy Fear and Feeling,

Epiſt. before Verity of Chriſtian Religion.

ing, that thou takeſt a Sermon but for words of courſe, believe it, God will ſhortly bring thy Fear and thy Feeling again. It had need to be very Precious Liquor which the Drunkard ſhall then pay ſo dear for: and excellent content which the Luſtful muſt ſo ſmart for: and great honors and riches, for which thou muſt loſe thy Hopes of Heaven. If thou hadſt never heard or read of theſe things, there were the more excuſe: But if when thou knoweſt of it, thou will needs runt into the Fire, into the Fire ſhalt thou go: But when thou feeleſt the pain, thou ſhalt bethink thee of thy folly; and when Heaven is loſt, remember, thou mighteſt have had it; and that upon very reaſonable eaſie terms, if thou wouldeſt. Nothing but thy own wilfulneſs could have ſhut thee out. I have warned thee: Let God do his will.

And for you that Fear God, and have made him your Portion, your End and Reſt, and are the Heirs of this Kingdom; let me intreat you more frequently to look homeward and mind your Inheritance. Should we not think oft of the State that we muſt be in for ever? Do you not perceive that God tumbles you up and down the world, and croſſeth your deſires, to weary you out of it? That he ſetteth looſe the winds to raiſe thoſe ſtorms that may make you long for the harbor, and may toſs you to his breſt? That he makes your deereſt friends afflict you, and thoſe that you took ſweet counſel with, and went up with to the houſe of God as companions, to be Scorpions to you, that ſo you might not have here a Reſting place for the ſole of your foot? O Learn Gods gracious meaning and look upwards. When others are roving after opinions, and running from Sect to Sect, and with contentious and vain janglings are fiering the Church of Chriſt, do you then retire

tire your ſelvs from theſe Vanities to your God: Humbly converſe with him; and think believingly of your everlaſting converſe with him; and thus fire your ſouls with his raies of Love. For my own part, even when I am conſtrained (as Teachers oft are more then the people) to ſtudy Controverſies, though they be neceſſary, and in themſelves about precious Truths, and though I proſper in my ſtudies, yet do I find moſt ſenſibly that they dicompoſe my Spirit, and waſt my zeal, my Love, and Delight in God; even by the interruption and diverſion of my contemplations: So that I long to have done with them, that I may be more neer to God. Diſputings often lead to envyings & heart-burnings, and thoſe to hating our Brethren, and that to open violence and bloodſhed even of the Saints, to perſecutions of Miniſters, and ſetting our ſelves againſt Chriſts apparent Intereſt for our own. But Heavenly Meditations calme the Spirit, and by winning our ſouls to the Love of God, do not only cauſe us to Love our Brethren, but to Love them *in God*, which is the onely right Love. And thus All men ſhall know that you are Chriſts true Diſciples, by your Loving one another. For he that Loveth, dwelleth in God, and God in him: When they that hate their Brethren are Murderers; and we know that no Murderer hath Eternal Life abiding in him. The Living God, who is the Portion and Reſt of his Saints, make theſe our carnal minds ſo ſpiritual, and our Earthly hearts ſo Heavenly, that Loving him, and Delighting in him may be the work of our Lives: And that neither I that write, nor you that read this Book, may ever be turned from this path of Life: leſt a promiſe being left us of entering into *Reſt*, we ſhould come ſhort of it through our own unbelief or Negligence.

Joh. 13. 34. 35. & 15. 12.

1 Joh. 3. 15. & 2. 9, 10, 11.

Heb. 4. 1.

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THE SAINTS Everlasting REST.

CHAP. I.

HEBR. 4. 9.

There remaineth therefore a Rest to the people of God.

SECT. I.

IT was not only our interest in God, and actual fruition of him, which was lost in *Adams* Covenant-breaking fall; but all spiritual knowledg of him, and true disposition towards such a felicity. Man hath now a heart too suitable to his estate: A low state, and a low spirit. And (as some expound that of *Luke* 18. 8.) when

S. 1. *Recedentes enim ab unius & veri Dei consideratione affectuq; in illum unico, in varias jam & particulares corporis concupiscentias prolapsi sunt. Deinde ut solet fieri, cum in multa incidissent desideria, in eorum jam habitum sensim transiere: adeo ut deserere ipsa metuerent. Hinc jam & metus & voluptates in animam irrepsere: mortisq; sapere incepit. Nolens enim concupiscentias relinquere, mortem metuit, ac separationem corporis horruit. Rursus eadem cupiens ut voti compos fieret, cædes exercere, alq; jura violare didicit.*

the Son of God comes with Recovering Grace, and discoveries and tenders of a spiritual and eternal Happiness and Glory, he finds not faith in man to believe it. But as the poor man that would not believe that any one man had such a sum as an hundred pound, it was so far above what he possessed: So man will hardly now believe, that there is such a Happiness as once he had, much less as Christ hath now procured. When God would give the *Israelites* his Sabbaths of Rest, in a Land of Rest, he had more ado to make them believe it, then to overcome their enemies, and procure it for them: And when they had it, only as a small intimation and earnest of a more incomparably glorious Rest through Christ, they stick there, and will yet believe no more then they do possess, but sit down and say, as the Glutton at the feast, *Sure there's no other Heaven but this.* Or if they do expect more by the Messiah, it is only the increase of their earthly felicity. The Apostle bestows most of this Epistle against this distemper, and clearly and largely proves unto them, That it's the end of all Ceremonies and Shadows, to direct them to Jesus Christ the Substance; and that the Rest of Sabbaths * and *Canaan*, should teach them to look for a further Rest, which indeed is their Happiness. My Text is his Conclusion after divers Arguments to that end; a Conclusion so useful to a Believer, as containing the ground of all his comforts, the end of all his duty and sufferings, the life and sum of all Gospel promises, and Christian priviledges, that you may easily be satisfied why I have made it the subject of my present Discourse. What more welcome to men, under personal afflictions, tiring duty, successions of sufferings, then Rest? What more welcome news to men under publick calamities, unpleasing employments, plunderings, losses, sad tydings, &c. (which is the common case) then this of Rest? Hearers, I pray God your attentions, inception of spirit, entertainment, and improvement of it, be but half answerable to the verity, necessity, and excellency of this Subject, and then you will have cause to bless *God*, while you live, that ever you heard it, as I have, that ever I studied it.

Abuteus igitur infœlix anima corporalibus particulatim actionibus, corporisq; oblectata specie, ac voluptatem Bonum suum esse arbitrans, falsa ac seducta honesti nomine abusa est: ipsumq; Verum Bonum Voluptatem esse putavit. Voluptatis igitur amore detenta, variis hæc modis operari cœpit. Athanasius l. 1. cont. Gent. translat.

* *Lege de hoc Epistolam Hieronymi ad Dardanum. To. 4. fol. (edit. Amerbach) 28, 29, 30. ubi etiam de Authoritate hujus Epist. ad Hebr. & modo Canonem discernendi.*

SECT.

SECT. II.

§. 2.

THe Text is, as you may see, the Apostles Assertion in an entire proposition, with the concluding Illative; The Subject is Rest; The Predicate, It yet remains to the people of *God*. Its requisite we say somewhat briefly; 1. For Explication of the terms. 2. Of the Subject of them.

De Sabbato spirituali per Sabbatum antiquum figuratum, vide S. Macarium in in Homil. 35. pag. (mihi) 434.

Therefore] *i. e.* It clearly follows from the former Argument [*There Remains*] 1. In order of speaking; As the Consequence follows the Antecedent, or the Conclusion the Premises; So there Remains a Rest, or it remains that there is another Rest. 2. But rather in order of being: As the bargain remains after the earnest, the performance after the promise, the Anti-type after the Type, and the ultimate end after all the means: so there remains a Rest. [*To the People of God*] *God* hath a two-fold people within the Church: One his only by a common vocation*, by an external acceptation of Christ, and covenanting, sanctified by the bloud of the Covenant so far, as to be separated from the open enemies of Christ, and all without the Church, therefore not to be accounted common and unclean in the sence as Jews and Pagans are; but holy, and Saints in a larger sense, as the Nation of the Jews, and all Proselyted Gentiles were holy before Christs coming: These are called Branches in Christ not bearing fruit, and shall be cut off, &c. for they are in the Church, and in him, by the foresaid profession, and external Covenant, but no further. There are in his Kingdom things that offend, and men that work iniquity, which the Angels at the last day shall gather out, and cast into the Lake of fire: There are fish good and bad in his net, and tares with wheat in his field: The son of Perdition is one of those given to Christ by the Father, though not as the Rest; these be not the people of God my Text speaks of. 2. But God hath a Peculiar People, that are his by special vocation, cordial acceptation of Christ, internal, sincere covenanting, sanctified by the bloud of the Covenant, and Spirit of Grace, so far, as not only to be separated from open Infidels, but from all unregenerate Christians, being Branches in Christ bearing fruit; and for these remains the Rest in my Text.

* Heb. 10. 30. Micah 2. 8. 2 Pet. 2. 20. Joh. 2. 23. Heb. 6. 4, 5, 6. Heb. 10. 29, 30

Joh. 15. 2, 6.

Mat. 13. 41.

Joh. 17. 12.

Lege Zuinglii fidei Ration. ad Carol. 5. pag. 540. Tomi secundi De Eccles.

1. To be Gods people by a forced Subjection, *i. e.* under his dominion, is common to all persons, even open enemies, yea Devils; this yields not comfort.

2. To be his by a verbal Covenant and profession, and external Call, is common to all in, and of the visible Church, even Traytors, and secret enemies; yet hath this many priviledges, as the external seals, means of grace, common mercies, but no interest in this Rest.

3. But to be his by election, union with Christ, and special interest (as before mentioned) is the peculiar property of those that shall have this Rest.

SECT. III.

§ 3. *Quid est præscientia, nisi scientia futurorum? Quid autem Futurum est Deo, qui omnia supergreditur tempora? si enim res ipsas in scientia habet, non sunt ei futuræ, sed præsentes: Ac per hoc non jam præsciatia, sed tantum scientia dici potest.* Augustin. li. 2. ad Simplician. q. 2.

Quest. BUt is it to a determinate number of persons by name, or onely to a people thus and thus qualified, *viz.* persevering Believers, without determining by Name who they are?

Ans. I purpose in this Discourse to omit controversies; onely in a word thus: 1. It is promised only to persevering Believers, and not to any particular persons by name. 2. It is purposed with all the conditions of it, and means to it, to a determinate Number, called the Elect, and known by name; which evidently followeth these plain propositions.

1. There's few will deny, that God foreknows from eternity who these are, and shall be, numerically, personally, by name.

2. To purpose it only to such, and to know that only these will be such, is in effect to purpose it only to these.

3. Especially, if we know, how little Knowledge and Purpose in God do differ.

4. However, we must not make his knowledge active, and his purpose idle, much less to contradict each other, as it must be, if from eternity he purposed salvation alike to all, and yet from eternity knew that only such and such should receive it.

5. To purpose all persevering Believers to salvation, and not to purpose faith and perseverance absolutely to any particular persons, is to purpose salvation absolutely to none at all. Yet I know much more is necessary to be said to make this plain, which I purpose not (at least here) to meddle with.

Cavendum est ne falsa quadam imaginatione, actum voluntatis Divinæ quasi præteritum cogitemus. Scotus in 1. dist. 40.

SECT.

SECT. IV.

Quest. TO] Is it to the people of God upon Certainty, or only upon possibility?

Ans. If only possible, it cannot thus be called theirs.

§. 4.

1. Theirs by Purpose before conversion.

Acts 13.48.

1. While they are only elect, not called, it is certain to them (we speak of a certainty of the object) by Divine purpose; for they are ordained to eternal life first, and therefore believe; and not first believe, and therefore elected.

2. Theirs in Law title or by promise, after conversion.

2. When they are called according to his purpose, then it is certain to them by a certainty of promise also, as sure as if they were named in that promise; for the promise is to Believers, which they may (though but imperfectly) know themselves to be; and though it be yet upon condition of overcoming, and abiding in Christ, and enduring to the end, yet that condition being absolutely promised, it still remaineth absolutely certain upon promise: And indeed, if Glory be ours onely upon a condition, which condition depends chiefly on our own wils; it were cold comfort to those that know what mans will is, and how certainly we should play the Prodigals with this, as we did with our first stock. But I have hitherto understood, that, in the behalf of the Elect, Christ is resolved, and hath undertaken, for the working and finishing of their faith, and the full effecting his peoples salvation: and not onely gives us a (feigned) sufficient grace, not effectual, leaving it to our wils to make it effectual, as some think. So that though still the Promise of our Justification and Salvation be Conditional, yet God having manifested his purpose of enabling us to fulfil those Conditions, he doth thereby shew us a Certainty of our salvation both in his Promise and his Purpose. Though Gods Eternal Purpose give us no Right to the Benefit: (whatsoever some lately say to the contrary; it being the proper work of Gods Law, or Covenants to confer Right or Due;) yet the Event or Futurition of it is made Certain by Gods unchangable Decree: His eternal Willing it being the first and infallible cause that in time it is accomplished, or produced.

Quum æquilibrium illud hoc unum præbeat juxta Arminium, ut reddat salutem hominum rem contingentem, & libratam in ancipiti, ipse rem tantam impense affectasse decendus est, qui vult esse collocatam in loco tam lubrico, ac veluti tenui filo pendentem, adeo ut vel levissimo momento impellatur ad perniciem? Amyral. Defens. doct. Calvini, pag. 115.

CHAP. II.

This Rest Defined.

SECT. I.

§. 1. NOw let us see: 1. What this Rest is. 2. What these people of God, and why so called. 3. The truth of this from other Scripture Arguments. 4. Why this Rest must yet Remain. 5. Why onely to this people of God. 6. What use to make of it.

1. And though the sence of the Text includes in the word *Rest*, all that ease and safety which a Soul, wearyed with the burthen of sin and suffering, and pursued by Law, Wrath, and Conscience, hath with Christ in this life; the Rest of Grace: yet because it chiefly intends the Rest of eternal Glory, as the end and main part, I shall therefore confine my Discourse to this last.

‖ I doubt not but the holy Ghost by this Sabbatism or Rest intends the whole estate of Reconciliation, Peace, and Happiness purchased by Christ: but because that fulness and perfection in Glory is the chiefest part, in comparison whereof the beginning in this life is very small, I may very well extend the Text to that which it self intends as the principal part; but I exclude not the beginnings here, though I purpose not the handling of them.

DEFINITION.

Definit. REst is [The end and perfection of motion.] The Saints Rest here in Question is [The most happy estate of a Christian, having obtained the end of his course.] Or, [It is the perfect endless fruition of God by the perfected Saints according to the measure of their Capacity, to which their souls arrive at Death: and both soul and body most fully after the Resurrection and final Judgement.

SECT.

SECT. II.

§. 2.

*1. I Call it the [estate] of a Christian, (though Perfection consists in Action as the Philosopher thinks) to note both the Active and Passive fruition, wherein a Christians blessedness lies, and the established continuance of both. Our Title will be perfect, and perfectly cleared; our selves, and so our capacity, perfected; our possession and security for its perpetuity, perfect; our Reception from, perfect; our motion or Action in and upon him, perfect: And therefore our fruition of him, and consequently our Happiness will then be Perfect. And this is the Estate which we now briefly mention, and shall afterwards more fully describe and open to you; and which we Hope by Jesus Christ very shortly to enter upon, and for ever to possess.

* *Beatus non Actus proprie, sed status convenit, inquit Guil. Gibieuf. quod tamen caute intelligendum est.*

SECT. III.

§. 3.

2. I Call it the [most happy] estate, to difference it, not only from all seeming happiness which is to be found in the enjoyment of creatures; but also from all those beginnings, foretasts, earns, first fruits, and imperfect degrees, which we have here in this life, while we are but in the way: It is the Chief Good, which the world hath so much disputed, yet mistaken or neglected; without which, the greatest confluence of all other good leaves a man miserable; and with the enjoyment of which, all misery is inconsistent. The beginnings in our present state of Grace, as they are a reall part of this, may also be called a state of Happiness: But if considered dis-junctly by themselves they deserve not that Title, except in a comparative sence, as a Christian is compared to men out of Christ.

SECT. IV.

§. 4.

3. I Call it the estate of [a Christian] where I mean only the sincere, Regenerate, Sanctified Christian, whose Soul having discovered that excellency in God through Christ, which is not in the world to be found, thereupon closeth with him, and is cordially set upon him. I do not mean every one, that being born where Christianity is the Religion of the Country, takes it up as other

other fashions, and is become a Christian he scarce knows how, or why: Nor mean I those that profess Christ in words, but in works deny him. (I shall describe this Christian to you more plainly afterward.) It is an estate, to which many pretend, and that with much confidence, and because they know it is only the Christians, therefore they all call themselves Christians: But multitudes will at last know, to their eternal sorrow, that this is only the Inheritance of the Saints, and onely those Christians shall possess it, who are not of the world, and therefore the world hates them; who have forsaken all for Christ, and having taken up the Cross, do follow him, with patient waiting, till they inherit the promised Glory.

Col. 1. 12. Act. 26. 18. Act. 20. 32. Joh. 15. 19. Mat. 10. 38. Luk. 14. 27. Heb. 10. 36, 6. 15.

SECT. V.

§. 5.

4. I Add, That this Happiness consists in obtaining [the End] where I mean the ultimate and principal end, not any end *secundum quid* so called, subordinate, or less principal. Not the end of conclusion, in regard of time; for so every man hath his end: But the end of Intention, which sets the Soul a work, and is its prime motive in all its actions. That the chief Happiness is in the enjoyment of this End, I shall fully shew through the whole Discourse, and therefore here omit. Everlasting wo to that man who makes that his end here (to the death,) which if he could attain would not make him happy. O how much doth our everlasting state depend on our Right judgement and estimation of our End!

SECT. VI.

§. 6. Q. Whether to make Salvation our end be not mercenary? or Legal? As if the very seeking of life at all, were the surest way to miss of it. Clean contrary to the whole tenor of Scripture

BUt it is a great doubt with many, whether the obtainment of this glory may be our end? nay, concluded, that its mercenary; yea that to make Salvation the end of Duty, is to be a Legalist, and act under a Covenant of Works, whose Tenor is, *Do this and Live.* And many that think it may be our end, yet think it may not be our ultimate end, for that should be onely the glory of God. I shall answer these particularly and briefly.

SECT.

1. IT's properly called mercenary, when we expect it as wages for work done *; and so we may not make it our end: Otherwise it is only such a mercenariness as Christ commandeth. For consider what this end is; It's the fruition of God in Christ: and if seeking Christ be mercenary, I desire to be so mercenary.

2. It's not a note of a Legalist neither: It hath been the ground of a multitude of Late mistakes in Divinity, to think that [*Do this and Live*] is only the language of the Covenant of Works. It's true, in some sence it is; but in other, not. The Law of Works onely saith [*Do this* (that is, prefectly fulfil the whole Law) *and Live*] (that is, for so doing:) But the Law of Grace saith, [*Do this and Live*] too; that is, Beleeve in Christ, seek him, obey him sincerely as thy Lord and King; forsake all, suffer all things, and overcome; and by so doing, or in so doing, as the Conditions which the Gospel propounds for Salvation, you shall live. || If you set up the abrogated duties of the Law again, you are a Legalist: if you set up the duties of the Gospel in Christs stead, *in whole or in part*, you err still. Christ hath his place and work: Duty hath its place, and work too: Set it but in its own place, and expect from it but its own part, and you go right. Yea, more (how unsavory soever the phrase may seem;) you may, so far as this comes to, trust to your Duty and Works, that is, for their own part: and many miscarry in expecting no more from them, (as to pray and to expect nothing the more,) that is, from Christ in a way of Duty: For if duty have no share, why may we not trust Christ as well in a way of disobedience as duty? In a word, you must both use

* *Viz.* by way of merit, strictly so called.

It was *Simon Magus* Doctrine, that men are not saved according to Righteous Works, but according to his Grace: as *Irenæus* repeateth it, *Lib.* 1. *adverſ. hæreſes, cap.* 20.

|| *Notandum eſt alium eſſe loquendi modum contra Judaiſmum & contemptum gratiæ, alium contra ſecuritatem & abuſum gratiæ. Cum diſputatur contra Judaiſmum ſive Juſtitiam operum, ut Paulus in Rom. & alibi fecit, tum docemur ſola fide hominem Juſtificari, h.e. Nihil in nobis placere Deo niſi per almegationem Meriti, & Acceptationem contra dovi Evangelici. At cum diſputatur contra ſecuritatem, & docetur quid reſpectu amicitiæ Divinæ nobis agendum ſit, ut Jacobus fecit, & hodie vel maxime neceſſe eſt, ut D. Toſſanus in diſput. Contra Pſeudevangelicos, & alii pie & prudenter jam pridem monuerunt; tunc negatur ſolam fidem ſufficere, & præcipiuntur omnia quæ quoquo modo proſunt: ſive diſponant ad fidem, ſive in iis conſummetur fides: ſicut quæ res ſine & Effectibus ſuis conſummatur, &c. ſive præſens jam amicitia per illa firmetur aut diſſiliat, vel etiam augeatur quod ad effectus aliquos & hoc modo quaſi impleatur.* Conrad. Bergius. P. 2. xi Catholic. Diſſert. 7. R 991. Soundly *Paræus*- *Videtur Notandum quod Deus præſtationem promiſſionum ſuarum videtur à noſtra obedientia ſuſpendere: non ſuſpendit, ſed illam cum iſta connectit tanquam cohærentia, &c. Infidelibus promiſſiones factæ ſunt irritæ, non Dei culpa, ſed ipſorum perfidia: quoniam promiſſiones fœderis ſunt mutuæ obligationis: Nec ideo ſunt incerta: quoniam Deus in Electis obedientiam operatur per gratiam ſuam immutabiliter.* Paræ. in Geneſ. 18. 19. pag. (mihi) 1163.

and truſt duty in Subordination to Chriſt, but neither uſe them nor truſt them in Co-ordination with him: So that this derogates nothing from Chriſt; for he hath done and will do all his work perfectly, and enableth his people to Theirs; Yet he is not properly ſaid to do it himſelf; he * believes not, repents not, &c. but worketh theſe in them; that is, enableth, and exciteth them to do it. No man muſt look for more from Duty then God hath laid upon it; and ſo much we may and muſt.

* Believed for us legally, or ſo far as the Law required Faith; but not as it is the Condition or Command of the New Covenant.

SECT. VII.

§. 7.

I ſpeak the more of this, becauſe I find that many moderate men who think they have found the mean between the Antinomian and the Legaliſt, yet do fouly err in this point. As Mr *F.* in the *Marrow of Modern Divinity*, a Book applauded by ſo many eminent Divines, in their commendatory Epiſtles before it; And becauſe the doctrine [That we muſt Act from Life but not for Life, or in thankfulneſs to him that hath ſaved us, but not for the obtaining of Salvation] is of ſuch dangerous conſequence, that I would adviſe all men to take heed of it, that regard their Salvation.

2. IF I ſhould quote all the Scriptures that plainly prove this, I ſhould tranſcribe a great part of the Bible; I will bring none out of the Old Teſtament, for I know not whether their Authority will here be acknowledged: But I deſire the contrary-minded, whoſe conſciences are tender of abuſing Scripture, and wreſting it from the plain ſence, to ſtudy what tolerable interpretation can be given of theſe following places, which will not prove, that Life and Salvation may be, yea muſt be the end of Duty, *Joh.* 5. 39, 40. *Ye will not come to me, that ye might have life*, Mat. 11. 12. *The Kingdom of Heaven ſuffereth violence, and the violent take it by force*, Mat. 7. 13. Luk. 13. 24. *Strive to enter in at the ſtrait gate.* Phil. 2. 12. *Work out your ſalvation with fear and trembling*, Rom. 2. 7, 10. *To them, who by patient continuance in well doing, ſeek for glory, and honour, and immortality, eternal life; Glory, honour and peace to every man that worketh good, &c.* 1 Cor. 9. 24. *So run, that you may obtain*, 2 Tim. 2. 5. *A man is not crowned, except he ſtrive lawfully*, 2 Tim. 2. 12. *If we ſuffer with him, We ſhall reign with him*, 1 Tim. 6. 12. *Fight the good fight of Faith, lay hold on eternal life*, 1 Tim. 6. 18, 19. *That they do good works, laying up a good foundation againſt the time to come, that they may lay hold on eternal life*, Phil. 3. 14. *If by any means I might attain to the Reſurrection of the Dead, I preſs toward the*

mark,

mark, for the price of the high calling, &c. Rev. 22. 14. *Bleſſed are they that do his Commandments, that they may have right to the tree of life, and enter in by the gates into the City,* Mat. 25. *Come ye bleſſed of my Father, inherit, &c. for I was hungry, and ye, &c.* Mat. 9. *Bleſſed are the pure in heart, &c. they that hunger and thirſt, &c. Be glad and rejoyce, for great is your reward in Heaven,* Luk. 11. 28. *Bleſſed are they that hear the Word of God, and keep it.* Yea, the eſcaping of Hell is a right end of Duty to a Believer, *Heb.* 4. 1. *Let us fear, leaſt a promiſe being left us, of entering into his Reſt, any of you ſhould ſeem to come ſhort of it.* Luk. 12. 5. *Fear him that is able to deſtroy both ſoul and body in hell, yea,* (whatſoever others ſay) *I ſay unto you, Fear him,* 1 Cor. 9. 27. *I keep under my body, and bring it in ſubjection; leſt, when I have preached to others, I my ſelf ſhould be a caſt-away.* Multitudes of Scriptures, and Scripture Arguments might be brought, but theſe may ſuffice to any that believe Scripture.

1 Cor. 15. ult. 2 Cor. 4. 17. & 5. 10, 11. 2 Pet. 1. 10, 11. I here undertake to prove, that this forementioned doctrine reduced to practiſe will certainly be the damnation of the practiſer: But I hope many *Antinomians* do not practiſe their own doctrine.

SECT. VIII.

§. 8.

3. FOr thoſe that think this Reſt may be our end, but not our ultimate end, that muſt be Gods glory only: I will not gainſay them: Only let them conſider, What God hath joyned, man muſt not ſeparate. The glorifying himſelf, and the ſaving his people, (as I judge) are not two Decrees with God; but one Decree, to glorifie his mercy in their ſalvation, though we may ſay that one is the end of the other: So I think they ſhould be with us together intended: We ſhould aym at the glory of God (not alone conſidered, without our ſalvation, but) in our ſalvation. Therefore I know no warrant for putting ſuch a Queſtion to our ſelves, as ſome do, Whether we could be content to be damned, ſo God were glorified? Chriſt hath put no ſuch queſtions to us, nor bid us put ſuch to our ſelves. Chriſt had rather that men would enquire after their true willingneſs to be ſaved, then their willingneſs to be damned. Sure I am, Chriſt himſelf is offered to Faith in terms, for the moſt part reſpecting the welfare of the ſinner, more then his own abſtracted glory: he would be received as a Saviour, Mediator, Redeemer,

Reconciler, Interceſſor, &c. And all the precepts of Scripture being backed with ſo many promiſes and threatnings, every one intended of God as a motive to us, do imply as much. If any think they ſhould be diſtinguiſhed as two ſeveral ends, and Gods glory preferred; ſo they ſeparate them not aſunder, I contend not. But I had rather make that high pitch which *Gibeouf* and many others inſiſt on to be the Mark at which we ſhould all aym, then the Mark by which every weak Chriſtian ſhould try himſelf.

SECT. IX.

S. 9. 4. IN the Definition, I call a Chriſtians Happineſs, the end of [his Courſe] thereby meaning, as *Paul*, 2 *Tim.* 4. 7. the whole ſcope of his life. For as Salvation may and muſt be our end, ſo not onely the end of our Faith (though that principally) but of all our actions; for as whatſoever we do, muſt be done to the glory of God, whether eating, drinking, &c. ſo muſt they all be done to our Salvation. That we may believe for Salvation, ſome will grant, who yet deny that we may do, or obey for it *. I would it were well underſtood, for the clearing of many Controverſies, what the Scripture uſually means by Faith. Doubtleſs the Goſpel takes it not ſo ſtrictly as Philoſophers do; but, in a larger ſence, for our accepting Chriſt for our King and Saviour. To believe in his Name, and to receive him, are all one: but we muſt receive him as King, as well as Saviour: therefore believing doth not produce heart-ſubjection as a fruit, but contain it as an eſſential part: except we ſay that Faith receives Chriſt as a Saviour firſt, and ſo juſtifies before it take him for King (as ſome think,) which is a maimed, unſound, and no Scripture Faith. I doubt not, but the Soul more ſenſibly looks at Salvation from Chriſt, then Government by him, in the firſt work; yet (whatever precedaneous act there may be) it never conceives of Chriſt and receives him to Juſtification, nor knows him with the knowledge which is eternal life, till it conceive of him, and know him and receive him for Lord and King. Therefore there is not ſuch a wide difference between Faith and Goſpel-obedience,

* The Scriptures before cited do prove both.

Joh. 1. 12.

See more of this hereafter.

obedience, or Works, as some judge: * Obedience to the Gospel is put for Faith, and Disobedience put for Unbelief ofttimes in the New Testament. But of this I have spoke more fully elsewhere.

5. Lastly, I make Happiness to consist in this end [obtained]; for it is not the meer promise of it that immediately makes perfectly happy; nor Christs meer purchase, nor our meer seeking: but the Apprehending and obtaining, which sets the Crown on the Saints head; when we can say of our work, as Christ of the price paid, *It is finished*; and as *Paul*, *I have fought a good fight, I have finished my course; henceforth is laid up for me a crown of Salvation.* 2 Tim. 4. 7, 8. O that we did all heartily and strongly believe that we shall never be truly Happy till then. Then should we not so dote upon a seeming Happiness here.

*In this point of works concurring in Justification I am wholly of *Davenants* Judgement *de Justitia Actuali*. I will not speak so harshly for Works, nor in Describing Faith as Mr *Meads* Sermon doth; yet I believe, he meant Orthodoxly; See *Diodates* Notes on *James* 2. and the Annotations by some Divines of the Assembly on *James* 2.

CHAP. III.

What this Rest presupposeth.

SECT. I.

FOr the clearer understanding yet of the nature of this Rest, you must know, §. 1.

1. There are some things necessarily presupposed to it:

2. Some things really contained in it.

1. All these things are presupposed to this Rest.

1. A person in motion, seeking Rest. This is man here in the Way: Angels and glorified spirits have it already: And the Devils and Damned are past hope.

SECT. II.

§. 2. 2. AN End toward which he moveth for Reſt: Which End muſt be ſufficient for his Reſt; elſe when 'tis obtained, it deceiveth him. This can be only God, the chief good. He that taketh any thing elſe for his Happineſs, is out of the way the firſt ſtep. The principal Damning ſin, is to make any thing beſides God our End or Reſt. And the firſt true ſaving Act, is to chuſe God only for our End and Happineſs.

SECT. III.

§. 3. 3. A Diſtance * is preſuppoſed from this End; elſe there can be no motion towards it. This ſad diſtance is the woful caſe of all mankind ſince the fall: It was our God that we principally loſt; and were ſhut out of his gracious preſence. Though ſome talk of loſing only a temporal, earthly felicity; ſure I am, it was God we fell from, and him we loſt, and ſince ſaid to be without him in the world; and there would have been no death, but for ſin; and to enjoy God without death, is neither an earthly, nor temporal enjoyment: Nay, in all men at Age, here is ſuppoſed, not only a diſtance from God, but alſo a contrary motion: For ſin hath not overthrown our Being, nor taken away our Motion; but our wel-being, and the Rectitude of our motion. When Chriſt comes with Regenerating, Saving Grace; he finds no man ſitting ſtill, but all poſting to eternall Ruine, and making haſte towards hell; till, by conviction, he firſt bring them to a ſtand; and by converſion, turn firſt their hearts, and then their lives, ſincerely to himſelf. Even thoſe that are ſanctified and juſtified from the womb, are yet firſt the children of *Adam*, and ſo of wrath: at leaſt in order of nature, if not in time.

* The only cauſe of this evil, is Averſion from Good. As a Coachman, if he let the Horſes run headlong over banks, or which way they will, &c. *Athanaſ. lib.* 1. *Cont. Gentil.*

SECT. IV.

§. 4. 4. HEre * is preſuppoſed a knowledge of the true ultimate End, and its excellency; and a ſerious intending it. For

* *Bonum illud quod eſt Finis hominis operantis malum; Bonum eſt particulare, non univerſale & ſummum. Vt* Auguſtin. *Peccare eſt deficere ab eo quod ſummum eſt, ad id quod minus eſt. —— Prolabitur & propria imbecillitate & depravatione deturbatur ac dejicitur ad bonum particulare & inferius, fruſtra ibi quærens rationem ſummi Boni.* Gibleuf. li. 2. de Liber. c. 20. §. 2. p. 424.

ſo

so the motion of the Rational Creature proceedeth: An unknown end, is no end; it is a contradiction. We cannot make that our end, which we know not; nor that our chief End, which we know not, or judge not to be the chief Good. An unknown Good moves not to desire or endeavour. Therefore where it is not truely known, † That God is this End, and containeth all good in him, there is no obtaining Rest, in an ordinary known way; whatsoever may be in wayes that by God are kept secret.

Nemo felices dixerit, quibus non est felicitatis intellectus. Ut Seneca de Vit. beat. c. 5.

† I speak all this of men of age converted by the Word, not of those sanctified in Infancy.

SECT. V.

§. V.

5. HEre is presupposed, not only a distance from this Rest, but also the true knowledge of this distance: If a man have lost his way, and know it not, he seeks not to return; If he lose his gold, and know it not, he seeks it not. Therefore they that never knew they were without God, never yet enjoyed him; and they that never knew they were naturally and actually in the way to Hell, * did never yet know the way to Heaven. Nay, there will not only be a knowledge of this distance, and lost estate, but also affections answerable: Can a man be brought to find himself hard by the brink of hell, and not tremble? or to find he hath lost his God, and his Soul, and not cry out, *I am undone?* Or can such a stupid Soul be so recovered? This is the sad case of many thousands; and the reason why so few obtain this Rest: They will not be convinced or made sensible, that they are, in point of title, distant from it; and, in point of practice, contrary to it. They have lost their God, their Souls, their Rest, and do not know it; nor will believe him that tels them so. Who ever travelled towards a place, which he thought he was at already? or sought for that which he knew not he had lost? *The Whole need not the Physitian, but they that are sick.* Mat. 9. 12.

* I mean those that were converted at years of discretion, and received not Holiness insensibly in their Infancy; as I doubt not but many thousands do.

SECT. VI.

§. VI.

6. HEre is also supposed, A superiour moving Cause, and an influence there-from; else should we all stand still, and not move a step forward toward our Rest; no more then the inferiour wheels in the Watch would stir, if you take away the spring, or the first

first mover. This *primum movens* is God: What hand God hath in evil Actions, or whether he afford the like influence to their production, † I will not here trouble this Discourse, and the Reader to dispute. The case is clear in Good Actions: If God move us not, we cannot move: Therefore is it a most necessary part of our Christian Wisdom, to keep our subordination to God, and dependance on him; To be still in the path where he walks, and in that way where his Spirit doth most usually move. Take heed of being estranged or separated from God, or of slacking your daily expectations of renewed help, or of growing insensible of the necessity of the continual influence and assistance of the Spirit. When you once begin to trust to your stock of habitual Grace, and to depend on your own understanding or resolution, for duty and holy walking, You are then in a dangerous declining State. In every duty remember Christs words, *Joh.* 15. 5. *Without me ye can do nothing.* And 2 *Cor.* 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.*

† *Quis rixas & disputationes inanes de his re sapienter pensabit, & simul rei altitudinem & humani ingenii imbecillitatem, mirabitur proculdubio hominum pervicariam & audaceam ignorantiam, qui nec adhuc hanc litem & animorum acerbitatem deponere volunt? Quid tandem produxit inter Pontificiorum doctissimos protracta hæc contentio? viz. inter Jesuitas & Dominicanos, quos prædeterminantes vocant? frustra tandem conciliante Ariba (ut ex D. Petavii & Ricardi scriptis contra Augustin. & Vincent. lenem & aliorum patet.) Quid tandem profecerunt nostrorum de hisce dissidia? & tamen ne unanimes sumus qui videmur unanimes. O Quando cognoscent Theologi quam minimum de inscrutabilibus hisce norint, præcipue de actibus Dei immanentibus, qui sunt ipsius essentia?*

SECT. VII.

§ 3.

7. HEre is supposed An internal principle of life in the person: God moves not man like a stone, but by enduing him first with life (not to enable him to move without God, but) thereby to qualifie him to move himself, in subordination to God the first mover. * What the nature of this spirituall life is, is a Question ex-

* I speak not here *de Gratiâ operante*, but *de Gratiâ operatâ*: not of the cause, but the effect: For I doubt not to affirm (so far as these obscure things are known to us; on the ordinary grounds) that it is the very Essence of God, which worketh grace on the soul: For it is his *velle effectivum*; his Will: (God needs do no more to produce the creature or any quality in it, but only to Will it, as Dr *Twisse* saith, and *Bradwardine* more fully and peremptorily:) And Gods will is his Essence. I speak on supposition of Gods immediate operation; for if God work grace by Angels or any second causes, then it cannot be thus said of the Act of the second cause, at least so certainly: but of Gods Act it is still true. So *Clemens Alexandr.* As Gods Will is his Work, and that is called [the World;] so his Will is mans salvation, and that is called the Church. *Cl. Al. Pædagog. li. 1. c. 6.*

ceeding

Really more of his Esteem, and Will, and *Rational* (though not *Passionate*) Love and Desire; and Authority and Rule in his Heart and Life.

4. When I speak of the Interest of the flesh, I chiefly intend and include that inferiour good which is the fleshes delight. For here are considerable distinctly, 1. The part which would be pleased in opposition to Christ; and that, with the Scripture, I call The Flesh. 2. The thing which this flesh desires as its happiness; and that is, Its own pleasure, delight and full content. 3. The objects from whence it expecteth this delight and content; and that is, All inferiour good which it apprehendeth to conduce most to that End, as being most futable to its self. By the flesh then, I mean, The soul, as sensitive, as it is now since the fall become unruly, by the strengthening of its raging desires, and the weakning of Reason that should rule it; and consequently the Rationall part, thereby seduced: or if the Rationall (mis-informed and ill-disposed) be the leader in any sin, before or without the sensitive: so that I mean, that which inordinately inclineth us to any inferiour good. This inferiour good consisteth in the Lust of the flesh, the lust of the eyes, and pride of Life, as *John* distinguisheth them: Or as commonly they are distributed, in Pleasure, Profits and Honour; all which are concentred and terminated in the sin we call *Flesh-pleasing* in the general: for that pleasure is it which is sought in all; or it is the pursuit of an inferiour fleshly happiness, preferred before the Superiour Spiritual Everlasting Happiness. Though most commonly this pleasure be sought in Honour, Riches, Eating, Drinking, Pleasant dwellings, Company, Sports and Recreations, Clothes, Wantonness or Lustfull Uncleanness, the satisfying of Passions and Malicious desires, or the like: yet some time it riseth higher, and the sinner seeketh his happiness and content in largeness of Knowledge, much Learning and curious Speculations about the nature of the creatures, yea and about God himself. But perhaps it will be found that these are neer of the same nature with the former sensitive Delights. For it is not the Excellency or Goodness of God himself that delighteth them, but the novelty of the thing, and the agitation of their own Imagination, Phantasie and Intellect thereupon, which is naturally desirous to be actuated, and employed, as receiving thereby some seeming addition to its own perfection: and that not as

from God, who is the object of their Knowledge; but as from the meer enlargement of Knowledge in it self; or, which is far worse, they make the study of God and Divine things which they delight in, but subservient to some base inferiour object: And so though they delight in studying and knowing God and Heaven, and Scripture, yet not in God as God, or the chief Good, nor in Heaven as Heaven; nor out of any true saving love to God: but either because, as some Preachers, they make a gainfull trade of it, by teaching others: or because it is an honour to know these things, and be able to discourse of them, and a dishonour to be ignorant: Or at best, as I said before, they desire to know God and Divine Truths, out of a delight in the Novelty, and Actuating, and natural Elevation of the Understanding hereby: It is one thing to delight in Knowing, and another to delight in the thing Known. An ungodly man may delight in studying and knowing severall Axioms or Truths concerning God; but he never chiefly delighteth in God himself. As a studious man desires to know what Hell is, and where, and many truths concerning it: but he desireth not Hell it self, nor delighteth in it. A godly man desireth to know the nature and danger of sin, and Satans way and wiles in temptations: but he doth not therefore desire sin and temptation it self. So a wicked man may desire to know the nature of Grace, and Christ, and Glory, and yet not desire Grace, and Christ, and Glory. It is one thing to terminate a mans desire and delight in bare knowledge, or the esteem, or self-advancement that accrues thereby; and another thing to terminate it in the Thing which we desire to know; making knowledge but a means to its fruition. So that though the virtuousnes or vitiousnes of our Willing, and severall Affections, do receive its denomination and specification very much from the object (as in loving God, and loving sinfull pleasure, *&c.*) because there is the proper and ultimate *terminus* of the souls motion: yet the Acts of the Understanding may be exercised about the best of objects, without any virtuousnes at all: It being but the Truth and not the Goodnes that is its object; and that Truth may be in the best object and in the worst. And so it is the same kinde of delight that such a man hath in knowing God and knowing other things: for it is the same kinde of Truth that he seeks in both. And indeed Truth is not the ultimate object terminating

minating the ſouls motion (not as it is Truth,) but an intermediate prerequiſite to *Good*, which is the ultimatly terminating object: And accordingly the Acts of the meer underſtanding, are but preparatory to the Acts of the Will, and ſo are but imperfect initial Acts of the Soul, as having a further End then their own proper Object: And therefore it is that all Philoſophers place no Moral Habits in the Underſtanding, but all in the Will; for till they come to the Will, (though they may be in a large ſenſe Morally good or evil, vertuous or vicious, yet) they are but ſo in an imperfect kinde and ſenſe; and therefore they call ſuch Habits only Intellectual.

The ſumme of all this is, That it is but the Fleſhes Pleaſure and Intereſt which an ungodly man chiefly purſueth, even in his delightfull ſtudying of Holy things: For he ſtudieth Holy things and Prophane alike. Or if any think it too narrow a Phraſe, to call this Fleſh-pleaſing, or preferring the intereſt of the fleſh, it being the Soul as Rational, and not only as Senſitive, which turneth from God to inferiour things; I do not gain-ſay this: I know *Gibieuf* determines it, that man apoſtatized from God to himſelf, and that in Regeneration he is turned again from himſelf to God. Yet this muſt be very cautelouſly underſtood; for God forbiddeth not man to ſeek himſelf duly, but commandeth it: Man may and muſt ſeek his own Happineſs. The chief Good is deſired as Good to us. But to ſtate this caſe rightly, and determine the mountainous difficulties that here riſe in the way, is no fit work for this place: I will not therefore ſo much as name them. The eaſieſt and ſafeſt way therefore to clear the preſent difficulty to us, is, to look chiefly at the different Objects and Ends: God who is the Supream Good, preſenteth and offereth himſelf to us, to be enjoyed. Inferiour Good ſtands up in competition with him; and would inſinuate it ſelf into our hearts, as if it were more amiable and deſirable then God. Now if Gods intereſt prevail, it is a certain ſign of Grace; If inferiour good prevail and have more actual intereſt or poſſeſſion then God, it is a certain ſign of an unhappy condition; or that the perſon is not yet in a ſtate of Salvation.

And as you thus ſee what I mean by the intereſt of the fleſh or inferiour good in us; ſo in all this I include the intereſt of the world and the devil: For the world is, at leaſt, the greateſt part

of this inferiour good, which stands in competition with God. And Satan is but the envious agent to present this bait before us: to put a false gloss on it in his presentation; to weaken all Gods arguments that should restrain us; to disgrace God himself to our souls; and so to press and urge us to a sinfull choice and prosecution. He shews us the forbidden fruit as pleasant, and as a means to our greater advancement and happiness; and draweth us to unbelief for the hiding of the danger. He takes us up in our imagination, and shews us the Kingdoms of the world and their Glory, to steal our hearts from the Glorious Kingdom of God. So that the interest of the Flesh, the interest of the World, and the interest of Satan in us, is all one in effect. For they are but several causes to carry the soul from God, to a false, deluding, miserable End.

Again, In the Proposition I say [*It is the Prevalency of the Interest of God or Christ, above inferiour Good*] putting inferiour Good, as the competitor with God who is the greatest Good: because the Will cannot incline to any thing under the notion of evil, or of indifferent, but only as Good. No man can Will evil as evil: He must first cease to be Rational, and to be man. If evil appeared only as evil there were no danger in it. The force of the temptation lies in making evil seem Good, either to the senses, or imagination, or reason, or all. Here lies the danger of a pleasing condition, in regard of Credit, Delights, Riches, Friends, Habitation, Health or any inferiour thing: The more Good appeareth or seemeth to be in them (as disjunct from God) the more dangerous: for they are the liker to stand up in competition with him; and to carry it with our partial blinded souls in the competition. Remember this, if you love your selves, when you would have all things about you more pleasing and lovely. Here lies the unknown danger of a prosperous state: and on the contrary lies the pretious benefit of adversity; which if men were not brutish and unbelieving, they would heartily welcome as the safest condition.

☞ Mat. 9. *How hard for a Rich man to enter into the Kingdom of Heaven?*

Again observe here, that I mention inferiour [Good] and not [Truth] as that which stands in competition with God. For of two Truths both are equally true (though not equally evident:) And therefore though Satan would perswade the soul that inferiour Good is better for us then God; yet he sets not Truth against Truth in competition. He would indeed make us believe that

that Gods Word is not True at all, or the Truth not certain. But with the Understanding there is no competition between Truth and Truth, if known so to be. For the Understanding can know and believe several Truths at once, though about never so different matters; as that there is a Heaven and a Hell, that there is a God, a Christ, a World, a Devil, *&c.* But the Will cannot embrace and choose all different Good at once: for God hath made the enjoyment of them incompatible: Much less can it Will two things as the chiefest Good, when there is but one such: or God and the creature as equally Good, and both in the highest degree.

Here then you further see the meaning of the Proposition, when I speak of the Prevalency of Christs Interest, I mean it directly and principally in the [Will] of man, and not in the Understanding. For though I doubt not but there is true Grace in the Understanding as well as in the Will, yet (as I shall further shew anon) as it is in the Intellect, it is not certainly and fully discernable, but only the force of the Intellective Acts appear in the Motions and Resolutions of the Will. And therefore men must not try their states directly by any Graces or Marks in the Understanding. And also if it were possible to discern their sincerity immediately in the Understanding, yet it must not be there by this way of competition of different Objects in regard of the Degree of Verity, as if one were more True and the other less: as it is with the Will about the degrees of Goodness in the Objects which stand in competition. Though yet a kinde of competition there is with the Intellect too: As 1° between God and the Creature, who is to be Believed rather: and 2° between two contradictory or opposite Propositions, which is True, and which false. As between these [God is the chief Good] and [God is not the chief Good;] or these [God is the chief Good] and [Pleasure is the chief Good.] But though the Truth be here Believed, yet that is no certain Evidence of Sincerity; except it be so Believed, as may be prevalent with the Will: which is not discernable in the bare Act of Believing, but in the Act of Willing So that it is the Prevalency of Christs Interest in the Will, that we here speak of: and consequently in the Affections, and Conversation. And indeed (as is before hinted) all humane Acts as they are in the meer Understanding, are but rude and imperfect: for it is but the first digestion, as it were, that is there performed,

(as of meat in the stomack:) But in the Will they are more perfectly concocted (as the chyle is sanguified in the Liver, Spleen and Veins.) And in the Affections they are yet further raised and concocted (as the vitall spirits are begotten in the heart: though many here take meer flatulency for spirits: and so they do common passion for spirituall Affections;) and then in the Conversation, (as the food, in the habit of the body,) the concoction is finished: so that the sincerity of Grace cannot (I think) be discerned by any meer Intellectuall Act: As you may finde Judicious Dr *Staughton* asserting in his *Righteous mans Plea to Happiness*. But yet do not misunderstand it, as if saving Grace did not reside in the Understanding.

Now as the Apostle saith, *Gal* 5.17. *The flesh warreth against the spirit, and the spirit against the flesh, and these two are contrary one to the other*; A Christians life is a continual combate between these two contrary Interests. God will be taken for our Portion and Happiness, and so be our Ultimate End, or else we shall never enjoy him to make us Happy: The Flesh suggesteth to us the sweetness and delight of Carnal Contentments, and would have us glut our selves with these. God will Rule, and that in supremacy, or he will never save us. The Flesh would fain be pleased, and have its desire, whether God be obeyed and pleased or not. There is no hope of Reconciling these contrary Interests. God hath already made his Laws, containing the Conditions of our Salvation or Damnation: These Laws do limit the Desires of the Flesh, and contradict its Delights: The Flesh cannot Love that which is against it: It hates them, because they speak not good of it, but evil; because it so mightily crosseth its contents. It was meet it should be so: for if God had suffered no Competitor to set up their Interest against his, how would the faithfullness of his subjects be tried? how would his Providences and Graces be manifested? Even to *Adam* that yet had no sin, this way of Triall was judged necessary: and when he would please his Eye and his Taste, and desire to be higher, it was just with God to Displease him and to bring him lower. God will not change these his holy and righteous Laws to please the Flesh, nor conform himself to its will. The Flesh will not conform it self to God; and so here is the Christian Combate. Christ who hath Purchased us, expecteth the first or chief room in our Affections, or else he will effectively

ly be no Saviour for us. The Flesh doth importunately solicit the Affections, to give the chief room and entertainment to its Contents. Christ who hath so dearly bought the Dominion over us all, will either Rule us as our Soveraign, or Condemn us for our Rebellion (*Luk.*19.17.) The Flesh would be free, and is still soliciting us to Treason. For as easie as Christs yoak is, and as light as his burden, yet is it no more suited with the Fleshes Interest, then the heavier and more grievous Law was: The Law of Liberty, is not a Law of Carnall Liberty. Now in this Combat, the Word and Ministry are solicitors for Christ; so is Reason it self so far as it is Rectified, and well guided: but because Reason is naturally weakned and blinde; yea and the Word alone is not sufficient to Illuminate and Rectifie it; therefore Christ sends his Spirit into the souls of his people, to make that Word effectuall to open their eyes: here is the great help that the soul hath for the maintaining or carrying on the Interest of Christ. But yet once Illuminating is not enough. For the Will doth not necessarily choose that which the Understanding concludeth to be best (even *hic & nunc, & conſiderat is conſiderandis:*) A drunkards understanding may tell him, that it is far better (all things laid together) to forbear a cup of wine, then to drink it: and that the Good of Virtue and Duty is to be preferred before the Good of Pleasure, (This experience assures us of, though all the Philosophers in the world should contradict it: and I am not disputing now; and therefore I will not stand to meddle with mens contrary opinions,) and yet the violence of his sensuall Appetite, may cause him to lay hands on the cup and pour it in. And indeed so far it is a brutish Act: and it is no such wonder to have sinfull Acts termed and proved brutish, if we knew that all true Reason is against them. Reason is on Gods side, and that which is against him is not Reason. (We may by Discourse proceed to sin, but the Arguments are all Fallacious that draw us.) There is no Necessity to the committing of a Sin, that Reason or the Understanding should first conclude it Best: so great is the power of Sense upon the Phantasie and Imagination, and of these on the Passions, and the Choosing Power, (especially as to the exciting of the Locomotive) that if Reason be but silent and suspended, sin will be committed (as a man hath lustfull, and revengefull, and covetous desires in his Dream, and that very violent.)

lent.) Reason is oft asleep when the senses are awake; and then they may easily play their game: Even as the godliest man cannot restrain a sinfull thought or desire in his Dream, as he can waking; so neither when he is waking, if Reason be asleep: Although Reason never take part with sin, yet if it stand neuter, the sin will be committed. Yea that is not all: but if Reason do conclude for Duty and against sin, and stand to that conclusion, yet I think, the sensitive sinfull appetite and imagination may prevail with the Will (unless you will say that this Appetite is the Will it self, man having but one Will, and so may it self command the Locomotive) against, as well as without the conclusion of Reason (as in the example before mentioned.)

To understand this you must know, that to the Motion of the Will effectually, (especially where there are violent contrary motions and inducements) it is not only necessary that the understanding say, This is a Duty, or This is a Sin, or, It is better to let it alone: But this must be concluded of as a matter of great importance and concernment; and the understanding must express the Weight, as well as the Truth of what it utters concerning Good or Evil: And this must especially be by a strong and forcible Act; or else though it conclude rightly, yet it will not prevail. Many men may have their Understandings informed of the same Duty, and all at the very exercise, conclude it Good and necessary: and so concerning the evil of sin: And yet though they all pass the same conclusion, they shall not all alike prevail with the Will; but one more, and another less: because one passeth this conclusion seriously, vigorously, importunately; and the other slightly, and sleepily, and remisly. If you be busie, writing or reading; and one friend comes to you to call you away to some great business, and useth very weighty Arguments, yet if he speak them coldly and sleepily, you may perhaps not be moved by him: but if another come and call you upon a lesser business, and speak loud and earnestly and will take no deniall; though his Reasons be weaker, he may sooner prevail. Do we not feel that the words of a Preacher do take more with our Wills and Affections, from the moving pathetical manner of expression, then from the strength of Argument (except with very wise men:) at least, how much that furthers it; when the best Arguments in the mouth of a sleepy Preacher, or unseasonably and illfavouredly delivered,

will

SECT. II.

§. 2. 2. Perfect freedom from Evil.

2. THis Rest containeth a perfect freedom from all the Evils that accompanied us through our course, and which necessarily follow our absence from the chief good. Besides our freedom from those eternal flames, and restless miseries, which the neglecters of Christ and Grace must remedilesly endure; an inheritance which both by birth and actual merit, was due to us as well as to them. As God will not know the wicked, so as to own them; so neither will Heaven know iniquity to receive it: for there entereth nothing that defileth, or is unclean; all that remains without. And doubtless there is not such a thing as Grief and Sorrow known there: Nor is there such a thing as a pale face, a languid body, feeble joynts, unable infancy, decrepit age, peccant humors, dolorous sickness, griping fears, consuming cares, nor whatsoever deserves the name of evil. Indeed a gale of Groans and Sighs, a stream of Tears, accompanyed us to the very Gates, and there bid us, farewel, for ever: We did weep and lament, when the world did rejoyce; but our Sorrow is turned into Joy, and our Joy shall no man take from us. God were not the chief and perfect good, if the full fruition of him did not free us from all Evil. But we shall have occasion to speak more fully of this in that which follows.

1. Sin. Rev. 21. 27.
2. Sorrow and suffering.

Joh. 16. 20, 21, 22.

SECT. III.

§. 3. 3. Personal Perfection in the highest degree, both of Soul and Body.

3. THis Rest containeth the Highest Degree of the Saints personal perfection; both of Soul and Body. This necessarily qualifies them to enjoy the Glory, and throughly to partake the sweetness of it. Were the Glory never so great, and themselves not made capable by a personal pefection suitable thereto, it would be little to them. There's necessary a right disposition of the Recipient, to a right enjoying, and affecting: This is one thing that makes the Saints Joys there so great; Here, Eye hath not seen, nor Ear heard, nor Heart conceived what God hath layd up for them that wait for him: For the Eye of flesh is not capable of seeing it, nor this Ear of hearing it, nor this Heart of understanding it; But there the Eye, and Ear, and Heart are made capable; else how do they enjoy it? The more perfect the sight is, the more delightful the beautiful object. The more perfect the Appetite, the sweeter the Food. The more musical the Ear, the more pleasant

Beata Vita est, conveniens naturæ suæ; Quæ non aliter contingere potest, quam si primum sana mens est, & in perpetua possessione sanitatis suæ. Seneca de Vita beat. c. 3.

the Melody. The more perfect the Soul, the more Joyous those Joys, and the more Glorious to us is that Glory. Nor is it onely our sinful imperfection, that is here to be removed; nor onely that which is the fruit of sin; but that which adhered to us in our pure naturals. *Adams* dressing the Garden, was neither sin nor the fruit of sin: Nor is either to be less Glorious then the Stars, or the Sun in the Firmament of our Father: Yet is this the dignity to which the Righteous shall be advanced. There is far more procured by Christ, then was lost by *Adam*. It's the misery of wicked men here, that all without them is mercy, excellent mercies; but within them a heart full of sin shuts the door against all, and makes them but the more miserable. When all's well within, then all's well indeed. The neer Good, is the best; and the neer evil, and enemy, the worst. Therefore will God, as a special part of his Saints Happiness, perfect themselves, as well as their condition.

Gen. 2. 15. Dan. 12. 3.

SECT. IV.

§. 4. 4 Chiefly the neerest fruition of God the chief good.

4. THis Rest containeth, as the principal part, our neerest fruition of God the Chiefest Good. And here, *Reader*, wonder not if I be at a loss; and if my apprehensions receive but little of that which is in my expressions. If to the beloved Disciple that durst speak and enquire into Christs secrets, and was filled with his Revelations, and saw the new *Jerusalem* in her Glory, and had seen Christ, *Moses* and *Elias* in part of theirs; If it did not appear to him what we shall be, but only in general, that when Christ appears, we shall be like him, no wonder if I know little. When I know so little of God, I cannot know much what it is to enjoy him. When it is so little I know of mine own soul, either it's quiddity, or quality, while it's here in this Tabernacle; how little must I needs know of the Infinite Majesty, or the state of this soul, when it's advanced to that enjoyment? If I know so little of Spirits and Spirituals, how little of the Father of Spirits? Nay, if I never saw that creature, which contains not something unsearchable; nor the worm so small, which afforded not matter for Questions to puzzle the greatest Philosopher that ever I met with, no wonder then if

1 Joh. 3. 2.

O qui perpetuâ mundum ratione gubernas, Terrarum cœlique sator, qui tempus ab ævo Ire jubes, stabilisque manens das cuncta moveri; Principium, rector, dux, semita, terminus idem; Tu requies tranquilla piis; te cernere, finis.

Bertius. *Vide Gerson. part. 3. Alphabet. divini Amoris; cap. 14. egregie de attributis & excellentiis divinis expostulantem.*

mine

mine eye fail when I would look at God, my tongue fail me in speaking of him, and my heart in conceiving. As long as the Athenian Superscription doth so too well suite with my sacrifices, [*To the unknown God,*] and while I cannot contain the smallest rivulet; It's little I can contain of this immense Ocean. We shall never be capable of clearly knowing, till we are capable of fully enjoying, nay nor till we do actually enjoy him. What strange conceivings, hath a man born blinde, of the Sun, and its light? or man born deaf, of the nature of sounds and musick? So do we yet want that sense, by which God must be clearly known. I stand and look upon a heap of Ants, and see them all with one view, very busie to little purpose; They know not me, my being, nature, or thoughts, though I am their fellow-creature: How little then must we know of the great Creator, though he with one view continually beholds us all. Yet a knowledge we have, though imperfect, and such as must be done away: A Glimps the Saints behold, though but in a glass; which makes us capable of some poor, general, dark apprehensions of what we shall behold in Glory. If I should tell a VVorldling but what the holiness and Spiritual joys of the Saints on Earth are, he cannot know it; for grace cannot be clearly known without grace: how much less could he conceive it, Should I tell him of this glory? But to the Saints I may be somewhat more encouraged to speak; for Grace giveth them a dark knowledge, and slight taste of Glory.

Beatitudo summitur objectivè & formaliter: quod beatos facit ipso fruentes, hoc est Divina Bonitas, quæ est summum Bonum. Beatitudo autem formalis est ipsa fruitio, &c. Stella in Luc. 10. To. 2. p 45.

* As all good whatsoever is comprised in God, and all in the creature are but drops of this Ocean: So all the glory of the blessed is comprised in their enjoyment of God; and if there be any mediate joys there, they are but drops from this. If men and Angels should study to speak the blessedness of that estate in one word, what can they say beyond this, That it is the neerest enjoyment of God? Say they have God and you say they have all, that's worth a having. O the full Joys offered to a believer in that one sentence of Christs, I would not for all the world, that one verse had been left out of the Bible: *Father, I will that those whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me,* Joh. 17. 24. Every word full of Life and Joy. If the

* God is defined to be one that wanteth Nothing, and is sufficient for himself, and full of himself, in whom all things do consist, and who himself giveth Being to all, saith *Athanasius, lib. 1. Cont. Gentil.* God is by Nature incorporeal, neither subject to sight nor touch: He is most Powerful, and nothing holdeth him, but he holdeth or containeth all things, and ruleth over all. *Idem. Ibid.*

Queen of *Sheba* had cause to say of *Solomons* Glory, *Happy are thy men, happy are these thy servants that stand continually before thee, and that hear thy wisdom*; then sure they that stand continually before God, and see his Glory, and the Glory of the Lamb, are somewhat more then happy: To them will Christ *give to eat of the Tree of Life, which is in the midst of the Paradise of God,* Rev. 2. 7. And *to eat of the hidden Manna,* vers. 17. Yea, he will *make them Pillars in the Temple of God, and they shall go no more out: and he will write upon them the Name of his God, and the name of the City of his God, [New Jerusalem,] which cometh down out of heaven from God, and his own New Name,* Rev. 3. 12. Yea more (if more may be) he *will grant them to sit with him in his Throne,* Rev. 3. 21. *These are they who come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; Therefore are they before the Throne of God, and serve him day and night in his Temple; and he that sitteth on the Throne shall dwell among them: And the Lamb which is in the midst of the Throne shall feed them, and lead them unto living fountains of water; and God shall wipe away all tears from their eyes,* Rev. 7. 14, 15, 17. And may we not now boast with the Spouse, *This is my Beloved, O daughters of Jerusalem?* and this is the glory of the Saints! Oh blind deceived world; Can you shew us such a Glory? This is the City of our God, where *the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God,* Rev. 21. 3. *The Glory of God shall lighten it, and the Lamb is the light thereof,* Vers. 24. *And there shall be no more curse, but the Throne of God and the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads. These sayings are faithful and true, and these are the things that must shortly be done,* Rev. 22. 3, 4, 6. And now we say (as *Mephibosheth*) *Let the world take all besides, if we may but see the face of our Lord in peace.* If the Lord lift up the light of his countenance on us here, it puts more gladness in our hearts then the worlds encrease can do, *Psal.* 4. 6, 7 How much more when in his * light we shall have light, without darkness; and he shall make us full of joy with his countenance. * *Rejoyce* therefore *in the Lord O ye righteous, and shout for joy, all ye that are upright of heart,* and say with his servant David, *The Lord is the portion of mine inheritance: The Lines*

1 Kings 10. 8.

Some interpret most of those Scriptures in the Revelations of the Churches glory on earth, and then it would hold *a minori.*

Tu es Recreator omnium qui dixisti, Venite ad me omnes qui laboratis, &c. Anima enim quæ est in te, radicata in centro suo, & recreata, & quieta est; quæ vero in te non est, multis Vanis phantasmatibus fatigatur.

Tu sufficientissimus es; Qui te habet, totum habet; qui non, mendicus est & pauper; quia quicquid præter te est, non reficit, non sufficit. Gerson part. 3 Alphabet. *amoris divini.* cap 14.

* Psal. 36. 9. Act 2. 28.

* Psal. 33. 1.

are

are fallen to me in pleaſant places; yea, I have a goodly heritage: I have ſet the Lord alwaies before me; becauſe he is at my right hand I ſhall not be moved: Therefore my heart is glad, and my glory rejoyceth, my fleſh alſo ſhall reſt in hope: For he will not leave me in the grave, nor ſuffer me (for ever) *to ſee Corruption: He will ſhew me the path of life, (and bring me into) his preſence where is fulneſs of joy, and at his right hand, where are pleaſures for evermore,* Pſal. 16. 5, 6, 8, 9, 10, 11. *Whom therefore have I in heaven but him, or in earth that I deſire beſides him? My fleſh and my heart,* (have failed, and will) *faile me; but God is the ſtrength of my heart, and* (will be) *my Portion for ever: He ſhall guide me with his counſel, & afterward receive me to glory: And as they that are far from him periſh; ſo is it Good* (the chief Good) *for us to be near to God,* Pſal. 73. 24, 25, 26, 27, 28.

* The Advancement is exceeding high; What unreverent damnable preſumption would it have been, once to have thought or ſpoke of ſuch a thing, if God had not ſpoke it before us? I durſt not have thought of the Saints preferment in this life, as Scripture ſets it forth, had it not been the expreſs truth of God. What vile unmannerlineſs, to talk of [being ſons of God,] [ſpeaking to him,] [having fellowſhip and communion with him,] [dwelling in him, and he in us;] if this had not been Gods own Language? How much leſs durſt we have once thought of [being brighter then the Sun in Glory? of being coheirs with Chriſt? of judging the world? of ſitting on Chriſts Throne? of being one with him?] if we had not all this from the mouth, and under the hand of God? But hath he ſaid it, and ſhall it not come to paſs? Hath he ſpoken it, and will he not do it? Yes, as true as the Lord God is true, thus ſhall it be done to the man whom Chriſt delights to honour. *The eternal God is their Refuge, and underneath are the everlaſting Arms: And the beloved of the Lord ſhall dwell in ſafety by him, and the Lord ſhall cover them all the day long, and he ſhall dwell between their ſhoulders,* Deut. 33. 27, 12. *Surely goodneſs and mercy ſhall follow them all the daies of their lives, and then they ſhall dwell in the houſe of the Lord for ever.* Pſal. 23. 6. Oh Chriſtians! believe and conſider this. Is Sun, and Moon, and Stars, and all creatures called upon to praiſe the Lord? What then ſhould his people do? ſurely they are nearer him, and enjoy more of him then the brutes ſhall do. All his works praiſe him, but (above all) let his Saints bleſs him, *Pſal.* 145. 10. Oh *let them*

* *Admodum cautè legenda exiſtimo quæ, poſt alios, Doctiſſ. Gubieuf ſcribit de noſtri Deificatione, in* lib. 2. de Libert. c. 27 § 8, 9, 10, &c. ut & quæ Auguſt. in Pſal. 41. & Serm. 61. de Verb. Evang. ab ipſo citata. John 1. 12. 1 John 1. 3. 1 Joh. 4. 15, 16

Pſal. 148.

them ſpeak of the glory of his Kingdom, and talk of his power; To make known to the ſons of men his mighty Acts, and the Glorious Majeſtie of his Kingdom, Verſ. 11, 12. *Let his praiſe be in the Congregation of his Saints; Let* Iſrael *rejoyce in him that made him; let the children of* Zion *be joyful in their King: Let the Saints be joyful in Glory; let them ſing aloud upon their beds: Let the high praiſes of God be in their mouth; for the Lord taketh pleaſure in his people, and will beautifie the meek with ſalvation,* Pſal. 149. 1, 2, 4, 5, 6. *This is the light that is ſown for the Righteous, and gladneſs for the upright in heart,* Pſal. 97. 11. Yea, *this honour have all his Saints,* Pſal. 149. 9. If the eſtate of the Devils, before their fall were not much meaner then this, (and perhaps lower then ſome of their fellow Angels) ſurely their ſin was moſt accurſed and deteſtable. Could they yet aſpire higher? And was there yet room for diſcontent? VVhat is it then that would ſatisfie them? Indeed the diſtance that we ſinners and mortals are at from our God, leaves us ſome excuſe for diſcontent with our eſtate. The poor ſoul out of the depth cries, & cries aloud, as if his Father were out of hearing: ſometime he chides the interpoſing clouds, ſometime he is angry at the vaſt gulf that's ſet between, ſometime he would fain have the vail of mortality drawn aſide, & thinks death hath forgot his buſineſs; he ever quarrels with this Sin that ſeparates, and longs till it be ſeparated from his Soul, that it may ſeparate God and him no more: VVhy, poor Chriſtian, be of good chear; the Time is Near, when God and thou ſhalt be Near, and as Near as thou canſt well deſire: Thou ſhalt dwell in his family, is that enough? It's better to be a door-keeper in his houſe, then enjoy the portion of the wicked. Thou ſhalt ever ſtand before him, about his Throne, in the room with him, in his preſence chamber. VVouldſt thou yet be nearer? Thou ſhalt be his child, and he thy Father; thou ſhalt be an heir of his Kingdom; yea more, the Spouſe of his Son; and what more canſt thou deſire? Thou ſhalt be a member of the body of his Son, he ſhall be thy Head; thou ſhalt be one with him, who is one with the Father. Read what he hath deſired for thee of his Father; *John* 17. 21, 22, 23. *That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us; and the Glory which thou gaveſt me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, that the world may know*

know that thou hast sent me, and hast loved them, as thou hast loved me. VVhat can you desire yet more? except you will (as some do) abuse Christs expression of oneness, to conceive of such a union as shall Deifie us; Which were a sin one step beyond the aspiring Arrogancy of *Adam*, and, I think, beyond that of the Devils. A Real Conjunction (improperly called Union) we may expect. And a true Union of Affections, A Moral Union, (improperly still called Union,) And a true Relative Union, such as is between the members of the same politick body and the Head, yea such as is between the husband and the wife, who are called one flesh. And a real communion, and Communication of Real Favors, flowing from that Relative Union. If there be any more, it is acknowledged unconceiveable, and consequently unexpressible, and so not to be spoken of. If any can conceive of a proper Real Union and Identity, which shall neither be a unity of Essence, nor of person with Christ (as I yet cannot) I shall not oppose it: But to think of Such a Union, were high Blasphemy. Nor must you think of a Union (as some do) upon natural Grounds, following the dark mistaking principles of *Plato* and *Plotinus*. * If your thoughts be not guided and limited by Scripture in this, you are lost.

I take not the word Real as opposite to feigned, but to Relative. See Mr *Wallis* Answer to the L. *Brook* fully on this.

* *De hoc Lege* Card. Cusan. vol. 2. Exercit. li. 4. fol. 66, 67.

Quest. But how is it we shall enjoy God?

Answ. That's the fifth and last we come to.

2. How do we enjoy God?

SECT. V.

§. 5.

5. A sweet and constant Action of all the powers of the Soul in the fruition of God.

1. Of the Senses.

5. THis Rest containeth a Sweet and constant Action of all the Powers of the Soul and Body in this fruition of God. It is not the Rest of a stone, which ceaseth from all motion, when it attains the Center. The Senses themselves (as I judge) are not only Passive in receiving their object, but partly Passive and partly Active. Whether the external Senses, such as now we have, shall be continued and implyed in this work, is a great doubt. For some of them, it's usually acknowledged, they shall cease, because their Being importeth their use, and their use implyeth our estate of Imperfection: As there is no use for eating and drinking, so neither for the taste. But for other Senses the Question will be harder: For *Job* saith, *I shall see him with these eyes.*

But do not all senses imply our imperfection? If *Job* did speak of

of more then a Redemption from his present distress (as it's like he did) yet certainly these eyes will be made so Spiritual, that whether the name of Sense, in the same sense as now, shall befit them, is a question. This body shall be so changed, that it shal no more be flesh and bloud, (for *that cannot inherit the Kingdome of God*, 1 *Cor.* 15. 50.) but *a spiritual body*, verse 44. *That which we sow, We sow not that body that shall be*; *But God giveth it a body as it hath pleased him, and to every seed his own Body*, 1 Cor. 15. 37, 38. As the Oar is cast into the fire a stone, but comes forth so pure a mettal, that it deserves another name, and so the difference betwixt it and the Gold exceeding great; So far greater will the change of our bodies and senses be; even so great, as now we cannot conceive. If grace make a Christian differ so much from what he was, that the Christian could say to his Companion, *Ego non sum ego, I am not the man I was*; how much more will Glory make us differ? We may then say much more, This is not the body I had, and these are not the senses I had. But because we have no other name for them, let us call them Senses, call them Eyes and Ears, Seeing and Hearing: But thus much conceive of the difference; That as much as a Body spiritual, above the Sun in Glory, exceedeth these frail, noisom, diseased Lumps of flesh or dirt, that now we carry about us; so far shall our sense of Seeing and Hearing exceed these we now possess: For the change of the senses must be conceived proportionable to the change of the body. And doubtless as God advanceth our sense, and enlargeth our capacity; so will he advance the happiness of those senses, and fill up with himself all that capacity. * And certainly the body should not be raised up, and continued, if it should not share of the Glory: For as it hath shared in the obedience and sufferings, so shall it also do in the blessednesse: And as Christ bought the whole man, so shall the whole partake of the everlasting benefits of the purchase: The same difference is to be allowed for the Tongue. For though perhaps that which we now call the tongue, the voice, or language,

I think the Apostle speaks of flesh and bloud in a proper sence, and not of sin. For them that say, the flesh is but the souls Instrument, and therefore should no more suffer then a Cup because poyson was put in it, or a sword for killing a man, &c. they may find this very objection fully answered by *Tertullian*, li. *de Resurrect. Carnis cap.* 16. *pag.* 410. Where he both shews that the Instruments may suffer according to their capacity, and that the flesh is more then a meer Instrument to the soul, even a servant, and an associate.

* *Nos vero etiam virtutes carnis opponimus; Ergo & bene operata tenebitur præmio. Etsi Anima est quæ agit & impellit in omnia; Caro obsequium est. Deum non licet aut injustum judicem credi aut inertem; injustum, si sociam bonorum operum a præmiis arceat: inertem, si sociam malorum a supplicius secernat: quum humana cessura eo perfectior habeatur, quo etiam ministros facti cujusq; deposcit, nec parcens, nec invidens illis, quo minus cum autoribus, aut pœnæ aut gratiæ communicent fructum.* Tertullian. lib. de Resurrect. Carnis, cap. 16. pag. (*mihi*) 410.

shall

ſhall not then be: Yet, with the forementioned unconceiveable change, it may continue. Certain it is, it ſhall be the everlaſting work of thoſe Bleſſed Saints, to ſtand before the Throne of God and the Lamb, and to praiſe him for ever and ever. As their Eyes and Hearts ſhall be filled with his Knowledge, with his Glory, and with his Love; ſo ſhall their mouthes be filled with his praiſes. Go on therefore, Oh ye Saints, while you are on Earth, in that Divine Duty. Learn, O learn that Saint-beſeeming work; for in the mouthes of his Saints his praiſe is comely. Pray, but ſtill praiſe; Hear, and Read, but ſtill praiſe: Praiſe him in the preſence of his people; for it ſhall be your eternal work: Praiſe him, while his Enemies deride and abuſe you: You ſhall praiſe him, while they ſhall bewaile it and admire you. Oh bleſſed Employment! to ſound forth for ever, *Thou art worthy O Lord to receive Honour, Glory, and Power*, Revel. 4. 11. And *Worthy is the Lamb who was ſlain, to receive Power, and Riches, and Wiſdome, and Strength, and Honour, and Glory, and Bleſſing; for he hath Redeemed us to God by his blood out of every kinred, and tongue, and people, and Nation; and hath made us unto our God Kings and Prieſts*, Revel. 5. 12. 9, 10. *Alleluja: Salvation, and Honour, and Glory, and Power unto the Lord our God: Praiſe our God all ye his ſervants, and ye that fear him, ſmall and great. Alleluja: for the Lord God omnipotent reigneth*, Revel. 19. 1, 5, 6. Oh Chriſtians! this is the Bleſſed Reſt; A Reſt without Reſt: For *they Reſt not day nor night, ſaying, Holy, Holy, Holy, Lord God Almightie, which was, and is, and is to come*, *Revel.* 4. 8. Sing forth his praiſes now, ye Saints; It is a work our Maſter Chriſt hath taught us. And you ſhall for ever ſing before him, the ſong of *Moſes*, and the ſong of the *Lamb, Great and marvellous are thy works, Lord God Almightie; Juſt and true are thy waies, thou King of Saints*, Rev. 15. 3.

Pſal. 33. 1, 2. and 147. 1.

SECT. VI.

§ 6. 2. Of the ſoul.

AND if the Body ſhall be thus employed, Oh how ſhall the Soul be taken up? As its powers and capacities are greateſt, ſo its action ſtrongeſt, and its enjoyment ſweeteſt. As the bodily ſenſes have their proper aptitude and action, whereby they receive

It is only by the ſoul and

implanted undeſtanding that God can be beheld and underſtood: *Athanaſius lib. 1. Cont. Gentiles.*

and enjoy their objects; so doth the Soul in its own action enjoy its own object: By knowing, by thinking, and Remembring, by Loving, and by delightful joying; this is the Souls enjoying. By these Eyes it sees, and by these Arms it imbraceth. If it might be said of the Disciples with Christ on Earth, much more that behold him in his Glory, *Blessed are the Eyes that see the things that you see, and the Ears that hear the things that you hear; for many Princes and great ones have desired (and hoped) to see the things that you see, and have not seen them, &c.* Mat. 13. 16, 17.

When we speak of seeing God, we must take heed of expecting a proper immediate sight of his essence, more then the creature is capable of. See what Great *Camero* saith. *Scholastici homines acuti quidem, sed in hoc argumento nimis acuti: Invisibilis est Deus vel Angelis, quibus ad Dei conspectum nulla peccati labes, sola naturæ imbecillitas (creaturæ enim sunt) aditum intercluſit.* Camero Prælect. de Verbo Dei. Cap. 7. pag. (operum in fol.) 455.

Knowledge of it self is very desirable, even the knowledge of some evil (though not the Evil it self;) As far as the Rational Soul exceeds the sensitive, so far the Delights of a Philosopher, in discovering || the secrets of Nature, and knowing the mystery of Sciences, exceeds the Delights of the Glutton, the Drunkard, the unclean, and of all voluptuous sensualists whatsoever: so excellent is all Truth. What then is their Delight, who know the God of Truth? What would I not give, so that all the uncertain questionable Principles in *Logick*, *Natural Philosophy*, *Metaphysicks*, and *Medicine*, were but certain in themselves, and to me? And that my dull, obscure notions of them were but quick and clear! Oh, what then should I not either perform, or part with, to enjoy a clear and true Apprehension of the most True God? How noble a * faculty of the soul is this Understanding? It can compass the Earth: It can measure the Sun, Moon, Stars, and Heaven: It can foreknow each Eclipse to a minute, many years before: Yea, but this is the top of all its excellency, It can know God who is infinite, who made all these; a little here, and more, much more hereafter. Oh the wisdom and goodness of our Blessed Lord! He hath created

Neq; pugnant ista cum eorum sententia qui beatitudinem humanam in Dei fruitione collocant. Neq; enim frui Deo aliud quicquam est quam potentiæ, sapientiæ, bonitatis divinæ fructum percipere quem creaturæ modus & ratio ferre potest. Id vero sanctitas ea animæ est quam diximus, & corporis illa gloriosa immortalitas. Neq; diversum est quod scripturæ docent, in Dei visione nostram sælicitatem esse sitam: nam videtur Deus, experiundo quis sit, & qualem se erga nos præstet, &c, Camero ibidem. *Hæc autem adhuc mysteria existimo.*

|| *Jam vero* Nosse *quantum ametur, quamq; falli nolit humana natura, vel hinc intelligi potest, quod lamentari quisq; sana mente mavult, quam lætari in amentia.* Augustin. de Civit. l. 11. c. 27.

* *Scalig. Exercit.* 107. *Sect.* 3. *Dicit Voluntatem nihil aliud esse quam intellectum extensum, ad habendum & faciendum id quod cognoscit. Vide* D. *Makowski Colleg. in disp.* 18. *vita Piboni de Justif. Passiva.* And many think that the Soule is not divisible into several faculties, but rather as *Scotus Dorbellis*, &c. Dr *Jackson*, Mr *Pemble*, &c. the Understanding and Will be the same with the Soul and one another; Or distinct Acts of the same Soul; not faculties.

the

the Understanding with a Natural Byas, and inclination to Truth, as its object; and to the Prime Truth, as its Prime Object: and lest we should turn aside to any Creature, he hath kept this as his own Divine Prerogative, not communicable to any Creature, *viz.* to be the Prime Truth. And though I think not (as* some do) that there is so neer a close, between the Understanding and Truth, as may produce a proper Union or Identity: Yet doubtless it's no such cold touch, or disdainful embrace, as is between these gross earthly Hetcrogeneals. The true, studious, contemplative man knows this to be true; who feels as sweet embraces between his Intellect and Truth, and far more, then ever the quickest sense did in possessing its desired object. But the true, studious, contemplative Christian knows it much more; who sometime hath felt more sweet embraces between his Soul and Jesus Christ, then all inferior Truth can afford. I know some Christians are kept short this way, especially the careless in their watch and walking; and those that are ignorant or negligent in the dayly actings of Faith, who look when God casts in Joys while they lie idle, and labor not to fetch them in by beleeving: But for others, I appeal to the most of them; Christian, dost thou not sometime, when, after long gazing heavenward, thou hast got a glimpse of Christ, dost thou not seem to have been with *Paul* in the third Heaven, whether in the body or out, and to have seen what is unutterable? Art thou not, with *Peter*, almost beyond thy self? ready to say, *Master, it's good to be here?* Oh that I might dwell in this Mount! Oh that I might ever see what I now see! Didst thou never look so long upon the Sun of God, till thine Eyes were dazeled with his astonishing glory? and did not the splendor of it make all things below seem black and dark to thee, when thou lookedst down again? Especially in thy day of suffering for Christ; (when he usually appears most manifestly to his people:) Didst thou never see one walking in the midst of the fiery furnace with thee, like to the Son of God?

* Lord *Brook*, Union of the Soul and Truth.

In vita æterna præcipuum & omnino hominis bonorum summum est suavissima contemplatio, seu Visio Dei, ut nobis paterne favent is. Suave est intelligere favorem Dei paternum: Suavius eum amatum gustare: & hoc Suavius, gustato acquiescere, & contentum esse: omnium vero suavissimum, Scire nos intellecto Dei favore perfrui, & semper fruituros esse. Math. Martinius Cathol. Fid. lib. 3. cap. 9. *Beatorum felicitas hæc erit, quod visuri sunt Deum, h. e. intellectus ipsorum quantum in creatum & finitum intellectum cadere potest, divinitatem plene & perfecte cognoscet & contemplabitur. Voluntas autem ad Deum cognitum inclinabitur, in eoq; tanquam summo Bono tranquillissime, felicissimoq; amore acquiescet. Corpora quoq; beatorum suas gloriosas quasdam dotes accipent, &c.* Geor. Calixtus in Epitom. Theol. pag. 66.

Hosea 6. 2 3. If thou do know him, value him as thy life, and follow on to know him, and thou shalt know incomparably more then this. Or if I do but renew thy grief to tell thee of what thou once didst feel, but now hast lost; I counsel thee to *Remember whence thou art fallen, and Repent, and do the first works, and be watchful, and strengthen the things which remain*; and I dare promise thee, (because God hath promised,) thou shalt see, and know that which here thine Eye could not see, nor thy Understanding conceive. Beleeve me Christians, yea, beleeve God, You that have known most of God in Christ here, it is as nothing to that you shall know; It scarce, in comparison of that, deserves to be called Knowledge. The difference betwixt our knowledge now, and our knowledge then, will be as great, as that between our fleshly bodies now, and our spiritual glorified bodies then. For as these bodies, so that knowledge, must cease, that a more perfect may succeed. Our silly childish thoughts of God, which now is the highest we reach to, must give place to a manly knowledge. All this saith the Apostle, 1 *Cor.* 13. 8, 9, 10, 11, 12. *Knowledge shall vanish away: For we know in part, &c. But when that which is perfect is come, then that which is in part shall be done away. When I was a childe, I spake as a childe, I thought as a childe, I understood as a childe; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face: Now I know in part, but then I shall know, even as also I am known.*

Rev. 2. 5. and 3. 2.

Marvel not therefore, Christian, at the sence of that place of* *John* 17 3. how it can be life eternal to know God, and his Son Christ: You must needs know, that to enjoy God and his Christ, is eternal Life; and the souls enjoying is in knowing. They that savor only of earth, and consult with flesh, and have no way to try and judge but by sense, and never were acquainted with this Knowledge of God, nor tasted how gracious he is, these think its a poor happiness to know God: let them have health and wealth, and worldly delights, and take you the other. Alas poor men! they that have made tryal

* *Scoti glossa est vera*, viz. *ut Cognoscant te Amando & Fruendo. Vide Scotum in* 4. *senten. distinct.* 48. *Q.* 1. *p.* 256.

Vita æterna est cognoscere: Vivere est motus delectabilissimus; qui non est sine Amore. Delectatio enim est opus Amoris: unde in vita æterna est Cognitio quæ Amor. Intellectus enim quodam naturalissimo Amore scire desiderat. Et hoc desiderium est quod in se gestat veritatem: Et qui scire desiderat, veritatem scire desiderat. Scire igitur hoc desiderium est apprehendere desideratum in desiderio Unde qui Concipit Deum esse Charitatem, & finem desiderii, scilicet Bonitatem, ille videt quomodo in apprehensione Charitatis satiatur desiderium animæ. Card. Cusanus Exercitat. lib. 10. Fol. (mihi) 184.

of

of both, do not grudg you your delights, nor envy your happineſs, but pity your undoing folly, and wiſh, O that you would come near, and taſte, and try, as they have done, and then Judge; Then continue in your former mind, if you can. For our parts, we ſay with that knowing Apoſtle (though the ſpeech may ſeem preſumptuous) 1 *John* 5. 19, 20. *We know that we are of God, and the whole World lieth in wickedneſs: And we know that the Son of God is come, and hath given us an underſtanding, that we may know him that is True; and we are in him that is True, in his Son Jeſus Chriſt: This is the true God, and eternal Life.* Here one verſe contains the ſum of moſt that I have ſaid. *The Son of God is come* (to be our Head and Fountain of Life) *and ſo hath given us an underſtanding* (that the Soul may be perſonally qualified and made capable) *to know him* (God) *that is True*, (the Prime Truth,) *and we are* (brought ſo near in this enjoyment, that) *we are in him that is True* (not properly by an eſſential or perſonal union, but we are in him, by being) *in his Son Jeſus Chriſt. This* (we have mentioned) *is the* (only) *True God* (and ſo the fitteſt object for our underſtanding, which chuſeth Truth) *and* (this knowing of him, and being in him, in Chriſt) *is eternal life.*

SECT. VII.

§. 7. 2. Memory.

AND doubtleſs the Memory will not be Idle, or uſeleſs, in this Bleſſed work. If it be but by looking back, to help the ſoul to value its enjoyment, Our knowledge will be enlarged, not diminiſhed; therefore the knowledge of things paſt ſhall not be taken away. And what is that knowledge, but Remembrance? Doubtleſs from that height, the Saint can look behind him and before him. And to compare paſt with preſent things, muſt needs raiſe in the Bleſſed Soul an unconceiveable eſteem and ſenſe of its Condition. To ſtand on that Mount, whence we can ſee the Wilderneſs and *Canaan* both at once, to ſtand in Heaven, and look back on Earth, and weigh them together in the ballance of a comparing ſenſe and judgement, how muſt it needs tranſport the ſoul, and make it cry out, Is this the purchaſe that coſt ſo dear, as the blood of God? No wonder: O bleſſed price! and thrice bleſſed Love, that invented and Condeſcended! Is this the end of Believing? Is this the end

of the Spirits workings? Have the Gales of Grace blown me into such a Harbour? Is it hither that Christ hath enticed my Soul? O blessed way, and thrice blessed end! Is this the Glory which the Scripture spoke of, and Ministers preached of so much? Why now I see the Gospel indeed is good tydings, even tydings of peace, and Good things; tydings of great Joy to all Nations! Is my mourning, my fasting, my sad humblings, my heavy walking, groanings, complainings, come to this? Is my praying, watching, fearing to offend, come to this? Are all my afflictions, sickness, languishing, troublesom physick, fears of Death, come to this? Are all Satans Temptations, the worlds Scorns and Jeers, come to this? (And now if there be such a thing as Indignation left, how will it here let fly?) O vile nature, that resisted so much, and so long, such a blessing! Unworthy Soul! Is this the place thou camest so unwillingly towards? Was Duty wearisom? Was the world too good to lose? Didst thou stick at leaving all, denying all, and suffering any thing, for this? Wast thou loth to dye, to come to this? O false Heart! that had almost betrayed me to Eternal Flames, and lost me this Glory! O base flesh, that would needs have been pleased, though to the loss of this felicity! Didst thou make me to question the truth of this Glory? Didst thou shew me Improbabilities, and draw me to distrust the Lord? Didst thou question the Truth of that Scripture which promised this? Why my soul! art thou not now ashamed, that ever thou didst question that Love that hath brought thee hither? That thou wast Jealous of the faithfulness of thy Lord? That thou suspectedst his Love, when thou shouldst only have suspected thy self? That thou didst not Live continually transported with thy Saviours Love? and that ever thou quenchedst a motion of his Spirit? Art thou not ashamed of all thy hard thoughts of such a God? Of all thy mis-interpreting of, and grudging at those providences, and repining at those ways that have such an end? Now thou art sufficiently convinced, that the ways thou calledst Hard, and the Cup thou calledst Bitter, were necessary: That thy Lord had sweeter ends, and meant thee better then thou wouldst believe: And that thy Redeemer was saving thee, as well when he crossed thy desires, as when he granted them; and as well when he broke thy Heart, as when he bound it up. Oh no thanks to thee, unworthy Self, but shame, for this received Crown: But to Jehovah and the Lamb be Glory for ever.

Luke 1. 19. & 2, 10. Acts 13. 32.

Thus,

Thus, as the memory of the wicked will eternally promote their torment, to look back on the pleasures enjoyed, the sin committed, the Grace refused, Christ neglected, and time lost: So will the Memory of the Saints for ever promote their Joys. And as it's said to the wicked, *Remember that thou in thy life time receivedst Thy good things*: So will it be said to the Christian, *Remember that thou in thy life time receivedst thine evils; but now thou art comforted, as they are tormented.* And as here the Remembrance of former good is the occasion of encreasing our grief, (*I remembred God, and was troubled; I called to Remembrance my Songs in the night*, Psal. 77. 3, 6.) So there the Remembrance of our former sorrows addeth life to our Joys. Luke 16. 25.

SECT. VIII.

§. 8.

BUt Oh the full, the near, the sweet enjoyment, is that of the Affections, Love and Joy: It's near; for Love is of the Essence of the Soul, and Love is the Essence of God: *For God is Love*, 1 *Joh.* 4 8, 16. How near therefore is this Blessed Closure? The Spirits phrase is, *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him*, vers. 16. The acting of this affection whereso'ever, carryeth much delight along with it: Especially when the object appears deserving, and the Affection is strong. But O what will it be, when perfected Affections shall have the strongest, perfect, incessant actings, upon the most perfect object, the ever Blessed God? Now the poor soul complains, Oh that I could love Christ more! but I cannot alas, I cannot: Yea but then thou canst not chuse but love him: I had almost said, forbear if thou canst. Now thou knowest little of his Amiableness, and therefore lovest little: Then thine eye will affect thy heart, and the continual viewing of that perfect beauty, will keep thee in continual ravishments of Love. Now thy Salvation is not perfected, nor all the mercies purchased, yet given in: But when the top-stone is set on, thou shalt with shouting cry, Grace, Grace: Now thy Sanctification is imperfect, and thy pardon * and Justification not so compleat as

3. Affections.
1. Love.

* I know it's commonly said, That Justification hath no degrees; but yet it is taken for several Acts, whereof that of Christ absolving and acquitting us at the last Judgement is the most compleat Justification, as Mr. *Burges* in his last Lectures of Justif. affirmeth.

then

then it || shall be: Now thou knowest not what thou enjoyest, and therefore lovest the less; But when thou knowest much is fogiven, and much bestowed, thou wilt love more. Doth *David*, after an imperfect deliverance, sing forth his Love? *Psal.* 116. 1. *I love the Lord, because he hath heard my voyce, and supplications.* What think you will he do eternally? And how will he love the Lord, who hath lifted him up to that Glory? Doth he cry out, *O how I love thy Law!* Psal. 119. 97. *My delight is in the Saints on Earth, and the excellent*, Psal 16. 3. How will he say then, *O how I love the Lord! and the King of Saints, in whom is all my delight?* Christians, doth it not now stir up your love, to remember all the experiences of his love? To look back upon a life of mercies? Doth not kindness melt you? and the Sun-shine of Divine Goodness warm your frozen hearts? What will it do then, when you shall live in Love, and have All, in him, who is All? O the high delights of Love! of this Love! The content that the heart findeth in it! The satisfaction it brings along with it! Surely Love is both work and wages.

And if this were all, what a high favour, that God will give us leave to love him! That he will vouchsafe to be embraced by such Arms, that have embraced Lust and Sin before him! But this is not all: *He returneth Love for Love; nay, a thousand times more: As perfect as we shall be, we cannot reach his measure of Love. Christian, thou wilt be then brim full of Love; yet love as much as thou canst, thou shalt be ten thousand times more beloved. Dost thou think thou canst over-love him? What! love more then Love it self? Were the Arms of the Son of God upon the Cross, and an open passage made to his Heart by the Spear, and will not Arms and Heart be open to thee in Glory? Did he begin to love before thou lovedst, and will he not continue now? Did he love thee an Enemy? thee a sinner? thee who even loathedst thy self? and own thee when thou didst disclaim thy self? And will he not now unmeasurably love thee a Son? thee a perfect Saint? thee who returnest some love for Love? Thou wast wont injuriously

|| *Creaturæ rationalis alia Beatitudo nec potuit, nec potest esse, nec poterit; nisi ut agnoscens à quo non solum facta, sed etiam à quo rationalis est facta, majorem dilectionem exhibeat bono creatori quam sibi. Nec ei esse possit ullatenus Ratio, nisi ei posset Creatoris inesse Dilectio. Quia nec est alia quæ vera sit sapientia vel Intelligentia creaturæ rationalis, nisi Dilectio Creatoris; in qua tanto magis minusve est Dilectio sui, quanto magis minusve Dilectionem exhibet creatori.* Fulgent. l. 1. ad Monim. c. 18.

* *Dum Deum sibi sufficere cogitas, quid aliud cogitas nisi Deum amare in se, quicquid amat aliud à se? & rationem amandi res, non esse earum, sed sui ipsius Bonitatem: Amabit aliquid extra se, & peregritabitur longius à se, si amorem ejus excitari concesseris ab eo quod externum illi est. Amat ea quæ sunt extra se, sed amat ea in se: qui seipso contentus nunquam commoratur, nunquam peregritatur extra se.* Gibieuf. lib. 2. c. 27. pag. 483. sect. 7.

to

to Question his Love: Doubt of it now if thou canst. As the pains of Hell will convince the rebellious sinner of Gods wrath, who would never before believe it: So the Joys of Heaven will convince thee throughly of that Love, which thou wouldst so hardly be perswaded of. He that in love wept over the old *Jerusalem* neer her Ruines; with what love will he rejoyce over the new *Jerusalem* in her Glory? O me thinks I see him groaning and weeping over dead *Lazarus*, till he force the Jews that stood by to say *Behold how he loved him*: Will he not then much more by rejoycing over us, and blessing us, make all (even the damned, if they see it) to say, Behold how he loveth them? Is his Spouse while black yet comely? Is she his Love, his Dove, his undefiled? Doth she ravish his heart with one of her eyes? Is her Love better then wine? O believing soul, study a little, and tell me, What is the Harvest which these first fruits foretel? and the Love which these are but the earnest of? Here, O here, is the Heaven of Heaven! This is the Saints fruition of God! In these sweet, mutual, constant actings and embracements of Love, doth it consist. To Love, and be beloved: *These are the Everlasting Arms that are underneath*, Deut. 33. 27. *His left hand is under their heads, and with his right hand doth he embrace them*, Cant. 2. 6. Reader, stop here, and think a while, what a state this is; Is it a small thing in thine eyes to be beloved of God? to be the Son, the Spouse, the Love, the delight of the King of glory? Christian, believe this, and think on it; Thou shalt be eternally embraced in the Arms of that Love, which was from everlasting, and will extend to everlasting: Of that Love, which brought the Son of Gods Love from Heaven to Earth, from Earth to the Cross, from the Cross to the Grave, from the Grave to glory: That Love, which was weary, hungry, tempted, scorned, scourged, buffetted, spit upon, crucified, pierced; which did fast, pray, teach heal, weep, sweat, bleed, die: That Love will eternally embrace thee. When perfect created Love, and most perfect uncreated love meet together, O the blessed meeting! It will not be like *Joseph* and his Brethren, who lay upon one anothers necks weeping; It will break forth into a pure Joy, and not such a mixture of joy and sorrow as their weeping argued: It will be loving and rejoycing, not loving and sorrowing: Yet will it make *Pharoahs* (Satans) court to ring with the News, that *Josephs* Brethren are come; that the Saints are arrived safe at the bosom of Christ, out of the reach of Hell for

Joh. 11 33. 35, 36. Cant. 1 5. & 5 2. & 6 9. & 4 9, 10, &c.

Ibi nec minor erit laudatione nostra dilectio, nec inferior dilectione laudatio: Erit enim plena nostra laudatio, quia tunc in nobis erit Dei proximiq; perfecta dilectio. Tunc laudabimus & habebimus, tunc habebimus & amabimus: tunc satiabimur cum delectatione, & delectabimur cum satietate. Fulgent. Epist. 4. ad Prob. c. 7, 8.

ever. Neither is there any ſuch love as *Davids* and *Jonathans*; ſhutting up in ſorrows, and breathing out its laſt into ſad lamentations for a forced ſeparation: No, Chriſt is the powerful attractive, the effectual Loadſtone, who draws to it all like it ſelf. *All that the Father hath given him, ſhall come unto him*; even the Lover, as well as the Love, doth he draw; *and they that come unto him, he will in no wiſe caſt out*, John *chap. 6. verſ.* 37, 39. For, know this, Bel'ever, to thy everlaſting comfort; that if theſe Arms have once embraced thee, neither ſin, nor hell, can get thee thence for ever *. The Sanctuary is inviolable, and the Rock impregnable, whither thou art fled, and thou art ſafe lock up to all Eternity. Thou haſt not now to deal with an unconſtant creature, but with him with whom is no varying, nor ſhadow of change, even the immutable God. If thy happineſs were in thine own hand, as *Adams*, there were yet fear; But it's in the keeping of a faithful Creator. Chriſt hath not bought thee ſo dear, to truſt thee with thy ſelf any more. His love to thee will not be as thine was on Earth to him, ſeldom and cold, up and down, mixed (as Aguiſh bodies) with burning and quaking, with a good day and a bad; No, Chriſtian, he that would not be diſcouraged by thine enmity, by thy loathſom, hateful nature, by all thy unwillingneſs, unkinde Neglects, and churliſh reſiſtances; he that would neither ceaſe nor abate his Love for all theſe, Can he ceaſe to love thee, when he hath made thee truly Lovely? He that keepeth thee ſo conſtant in thy love to him, that thou canſt challenge *tribulation, diſtreſs, perſecution, famine, nakedneſs, peril, or ſword, to ſeparate thy Love from Chriſt if they can*, Rom. 8.35. How much more will himſelf be conſtant? Indeed he that produced theſe mutual embracing Affections, will alſo produce ſuch a mutual conſtancy in both, that thou mayſt confidently be perſwaded, as *Paul* was before thee, *That neither Death, nor Life, nor Angels, nor Principalites, nor Powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature, ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord*, Verſ. 38, 39. And now are we not left in the Apoſtles admiration? *What ſhall we ſay to theſe things?* Infinite Love muſt needs be a myſtery to a finite capacity. No wonder if Angels deſire to pry into this myſtery; And if it be the ſtudy of the Saints here, to know the heigth, and bredth, and length, and depth of this Love, though

* *Prima erat Perſeverantiæ poteſtas, Bonum poſſe non deſerere: Noviſſima erit fœlicitas perſeverantiæ, Bonum non poſſe deſerere.* Auguſt. de Corr. & Grat. cap. 9.

1. Pet. 1. 12. Eph. 3. 18.

though it paſſeth knowledge; This is the Saints Reſt in the Fruition of God by Love.

SECT. IX.

§. 9. 2. By Joy.

LAſtly, The Affection of Joy hath not the leaſt ſhare in this Fruition. It's that, which all the reſt lead to, and conclude in: even the unconceiveable Complacency which the Bleſſed feel in their ſeeing, knowing, loving, and being beloved of God. The delight of the Senſes Here, cannot be known by expreſſions, as they are felt! How much leſs this Joy? This is the *white ſtone, which none knoweth but he that receiveth*; And if there be any Joy which the ſtranger medleth not with, then ſurely this, above all, is it. All Chriſts ways of mercy tend to, and end in the Saints Joys. He wept, ſorrowed, ſuffered, that they might rejoyce; He ſendeth the Spirit to be their Comforter; He multiplieth promiſes, he diſcovers their future happineſs; that their Joy may be full: He aboundeth to them in mercies of all ſorts; he maketh them lie down in green paſtures, and leadeth them by the ſtill waters; yea, openeth to them the fountain of Living Waters; That their Joy may be full: That they may thirſt no more; and that it may ſpring up in them to everlaſting life: Yea, he cauſeth them to ſuffer, that he may cauſe them to rejoyce; and chaſteneth them, that he may give them Reſt; and maketh them (as he did himſelf) *to drink of the brook in the way, that they may lift up the head, Pſal.* 110.7. And leſt after all this they ſhould neglect their own comforts, he maketh it their duty, and preſſeth it on them, commanding them to *rejoyce in him alway, and again to rejoyce.* And he never brings them into ſo low a condition, wherein he leaves them not more cauſe of Joy then of Sorrow. And hath the Lord ſuch a care of our comfort here? where, the Bridegroom being from us, we muſt mourn? Oh, what will that Joy be, where the Soul being perfectly prepared for Joy, and Joy prepared by Chriſt for the Soul, it ſhall be our work, our buſineſs, eternally to rejoyce. And it ſeems the Saints Joy ſhal be greater then the Damneds torment; for their torment is the torment of creatures, prepared for the Devil and his Angels: But our Joy is the Joy of our Lord; even our Lords own Joy ſhall we enter: *And the ſame Glory, which the Father giveth him, doth the Son give to them, Joh.* 17. 22. And *to*

Rev. 2. 17. Prov. 14. 10.

Joh. 15. 11. & 16. 24. & 17. 13.

Pſ. 94. 12, 13.

1 Theſ. 5. 16. Pſa 32. 11. & 33. 1, &c.

Mat. 9. 15.

Mat. 25.

ſit with him in his Throne, even as he is ſet down in his Fathers Throne, Revel. 3. 21. What ſayſt thou to all this, Oh thou ſad and drooping Soul? Thou that now ſpendeſt thy days in ſorrow, and thy breath in ſighings, and turneſt all thy voyce into groanings; who knoweſt no garments but ſackcloth, no food but the bread and water of Affliction; who mingleſt thy bread with tears, and drinkeſt the tears which thou weepeſt, what ſayeſt thou to this great change? From All Sorrow to more then All Joy? Thou poor Soul, who prayeſt for Joy, waiteſt for Joy, complaineſt for want of Joy, longeſt for Joy; why, then thou ſhalt have full Joy, as much as thou canſt hold, and more then ever thou thoughteſt on, or thy heart deſired: And in the mean time walk carefully, watch conſtantly, and then let God meaſure out thy times and degrees of Joy. It may be he keeps them till thou have more need: Thou mayſt better loſe thy comfort, then thy ſafety; If thou ſhouldſt die full of fears and ſorrows, it will be but a moment and they are all gone, and concluded in Joy unconceiveable; As the Joy of the Hypocrite, ſo the fears of the upright, are but for a moment. And as their hopes are but golden dreams, which, when death awakes them, do all periſh, and their hopes die with them; ſo the Saints doubts and fears are but terrible dreams, which, when they die, do all vaniſh; and they awake in joyful Glory. For *Gods Anger endureth but a moment*, but *in his favor is Life*; *Weeping may endure for a night*, (darkneſs and ſadneſs go together,) *but Joy cometh in the morning*, *Pſal.* 30. 5. Oh bleſſed morning, thrice bleſſed morning! Poor, humble, drooping Soul, how would it fill thee with joy now, if a voyce from Heaven ſhould tell thee of the love of God? of the pardon of thy ſins? and ſhould aſſure thee of thy part in theſe joys? Oh, what then will thy joy be, when thy actual Poſſeſſion ſhall convince thee of thy Title, and thou ſhalt be in Heaven before thou art well aware; When the Angels ſhall bring thee to Chriſt, and when Chriſt ſhall (as it were) take thee by the hand, and lead thee into the purchaſed poſſeſſion, and bid thee welcom to his Reſt, and preſent thee unſpotted before his Father, and give thee thy place about his Throne? Poor Sinner, what ſayeſt thou to ſuch a day as this? Wilt thou not be almoſt ready to draw back, and to ſay, What, I Lord? I the unworthy Neglecter of thy Grace! I the unworthy diſcſteemer of thy blood, and ſlighter of thy Love! muſt I have this Glory? Make me a hired

ſervant,

ſervant, I am no more worthy to be called a ſon; But Love will have it ſo; therefore muſt thou enter into his Joy.

SECT. X.

AND it is not thy Joy only; it is a mutual Joy, as well as a Mutual Love: Is there ſuch Joy in Heaven at thy Converſion, and will there be none at thy Glorification? Will not the Angels welcome thee thither? and congratulate thy ſafe Arrival? Yea, it is the Joy of Jeſus Chriſt; For now he hath the end of his undertaking, labour, ſuffering, dying, when we have our Joys; When he is Glorified in his Saints, and admired in all them that believe. We are his ſeed, and the fruit of his ſouls travel, which when he ſeeth, he will be ſatisfied, *Iſa.* 53. 10, 11. This is Chriſts Harveſt, when he ſhall reap the fruit of his labours, and when he ſeeth it was not in vain, it will not repent him concerning his ſufferings; but he will rejoyce over his purchaſed inheritance, and his people ſhall rejoyce in him.

§. 10. God will joy in us, as well as we in him. 2 Theſ. 1. 10.

* Yea, the Father himſelf puts on joy too, in our Joy; As we grieve his ſpirit, and weary him with our iniquities; ſo is he rejoyced in our Good: Oh how quickly here doth he ſpie a Returning Prodigal, even afar off? how doth he run, and meet him? and with what compaſſion fals he on his neck, and kiſſeth him? and puts on him the beſt robe, and a ring on his hands, & ſhoes on his feet, and ſpares not to kill the fatted Calf, that they may eat and be merry: This is indeed a happy meeting; but nothing to the Embracements, and the Joy of that laſt and great Meeting.

* *Quomodo paſſiones non eſſe in Deo, & tamen delectationem, gaudium & Amorem eſſe in Deo Scholaſtici aſſerunt, vide in* Aquin. Cent. Gentil. li. 1. Q. 9 Q. 91. Q. 92. & ſum. 1. &c. *Sed hæc nobis incomprehenſibilia & incognita exiſtimo. Nam, ut Ariſtot. in 2. Metaph. aſſerit.* [*Intellectus noſter ſic ſe habet ad prima entium quæ ſunt manifeſtiſſima in natura, ſicut oculus veſpertilionis ad ſolem.*] *referente* Thoma Cont. Gentil. l. 1. c. 3 ubi plura de hac re videre eſt.

Yea, more yet; as God doth mutually Love and Joy, ſo he makes this his Reſt, as it is our Reſt. Did he appoint a Sabbath becauſe he reſted from ſix days work, and ſaw all Good and very Good? What an eternal Sabbatiſm then, when the work of Redemption, Sanctification, Preſervation, Glorification are all finiſhed, and his work more perfect then ever, and very good indeed? So the Lord is ſaid to Rejoyce and to take pleaſure in his people, *Pſal.* 147. 11. and 149. 4. Oh Chriſtians, write theſe words in letters of Gold, *Zeph.* 3. 17. *The Lord thy God in the midſt of thee, is mighty: He will Save; He will Rejoyce over thee with Joy: He will Reſt in his Love; He will Joy over thee with Singing.* Oh, well may we then Rejoyce in our God with Joy, and Reſt in our Love,

and Joy in him with Singing. See *Isaiah* 65. 18, 19.

And now, look back upon all this; I say to thee, as the Angel to *John*, What hast thou seen? Or, if yet thou perceive not, draw nearer, come up higher; Come and see: Dost thou fear thou hast been all this while in a Dream? Why, these are the true sayings of God. Dost thou fear (as the Disciples) that thou hast seen but a Ghost instead of Christ? a Shadow instead of Rest? Why, come near, and feel; a Shadow contains not those substantial Blessings, nor rests upon the Basis of such Foundation-Truth, and sure word of Promise, as you have seen these do. Go thy way now, and tell the Disciples, and tell the humble drooping souls thou meetest with, That thou hast, in this glass, seen Heaven; That the Lord indeed is risen, and hath here appeared to thee; and behold he is gone before us into Rest: and that he is now preparing a place for them, and will come again and take them to himself, that where he is, there they may be also, *John* 14. 3. Yea, go thy ways, and tell the unbelieving world, and tell thy unbelieving heart; if they ask, What is the hope thou boastest of, and what will be thy Rest? Why, this is my Beloved, and my Friend, and this is my Hope, and my Rest. Call them forth and say, *Behold what Love the Father hath bestowed upon us, that we should be the Sons of God*, 1 *John* 3. 1. and that we should enter into our Lords own Rest.

Luk. 24. 37, 38, 39.

Mark 16. 7.

SECT. XI.

§. 11. But alas, my fearful heart dare scarce proceed: Methinks I hear the Almighties voice saying to me, as *Elihu*, Job 38. 2. *Who is this that darkeneth counsel by words without knowledge?*

But pardon, O Lord, thy servants sin: I have not pried into unrevealed things; nor with audacious wits curiously searched into thy counsels: but indeed I have dishonoured thy Holiness, wronged thine Excellency, disgraced thy Saints Glory, by my own exceeding disproportionable pourtraying. I bewail from heart, that my conceivings fall so short, my Apprehensions are so dull, my thoughts so mean, my Affections so stupid, and my expressions so low and unbeseeming such a Glory. But I have only heard by the hearing of the Ear, Oh let thy servant see thee, and possess these Joys, and then I shall have more suitable conceivings, and shall give thee fuller

ler Glory, and abhor my present self, and disclaim and renounce all these imperfections. *I have now uttered that I understood not; things too wonderful for me, which I knew not. Yet I believed, and therefore spake.* Remember with whom thou hast to do: what canst thou expect from dust, but Levity? or from corruption, but defilement? Our foul hands will leave, where they touch, the marks of their uncleanness; and molt on those things that are most pure. I know *thou wilt be sanctified in them that come nigh thee, and before all the people thou wilt be glorified:* And if thy Jealousie excluded from that Land of Rest thy servants *Moses* and *Aaron*, because they sanctified thee not in the midst of *Israel*, what then may I expect? But though the weakness and unreverence be the fruit of mine own corruption; yet the fire is from thine Altar, and the work of thy commanding. I looked not into thine Ark, nor put forth my hand unto it without thee. Oh therefore wash away these stains also in the bloud of the Lamb; and let not Jealousie burn us up: lest thou affright thy people away from thee, and make them in their discouragement to cry out, *How shall the Ark of God come to us? Who is able to stand before this holy Lord God? Who shall approach and dwell with the consuming fire?* Imperfect, or none, must be thy service here. Oh take thy Sons excuse, *The spirit is willing, but the flesh is weak.*

Job 42. 3.

Levit. 10. 2, 3. Numb. 20. 12. Deut. 32. 51.

2 Sam. 6. 8. 1 Sam. 6. 20.

Mat. 16. 48.

CHAP.

CHAP. V.

The four great Preparatives to our Rest.

SECT. I.

HAving thus opened you a window toward the Temple, and shewed you a small Glimpse of the Back-parts of that Resemblance of the Saints Rest, which I had seen in the Gospel Glass; It follows that we proceed to view a little the Adjuncts and blessed properties of this Rest. But, alas, this little which I have seen, makes me cry out with the Prophet *Isa.* 6. 5, 6, 7. *Woe is me, for I am undone, because I am a man of unclean Lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King the Lord of Hosts.* Yet if he will send and touch my lips with a cole from the Altar of his Son, and say, *thine iniquity is taken away, and thy sin purged*, I shall then speak boldly: and if he ask, *Whom shall I send?* I shall gladly answer, *Here am I, Send me*, Verse 8. And why doth my trembling heart draw back? Surely the Lord is not now so terrible and inaccessible, nor the passage of Paradise so blocked up, as when the Law and Curse reigned. Wherefore finding, beloved Christians, *that the new and Living way is consecrated for us, through the vail, the flesh of Christ, by which we may with boldness enter into the Holiest, by the bloud of Jesus; I shall draw near with the fuller Assurance:* and finding the flaming Sword removed, shall look again into the Paradise of our God: and because I know that this is no forbidden fruit; and withall that it is good for food, and pleasant to the spiritual Eyes, and a tree to be desired to make one truly wise and happy; I shall take (through the assistance of the spirit) and eat thereof my self, and give to you (according to my power) that you

Heb. 10. 20. 21. 22.

Gen. 3. 6.

you may eat. For you, Christians, is this food prepared, this wine broached, this fountain opened: And the message my Master sends you, is this Hearty Welcom, which you shall have in his own words, *Eat, O Friends, Drink, yea, Drink abundantly, O Beloved!* And surely its neither manners, nor wisdom, for you, or me, to draw back, or to demur, upon such an Invitation. Cant. 5. 1.

The Antecedents of our Rest.

And first let us consider of the eminent Antecedents, the great Preparations; that notable Introduction to this Rest: For the Porch of this Temple is exceeding Glorious, and the Gate of it is called Beautiful. And here offer themselves to our distinct observation, these four things, as the four Corners of this Porch.

1. The most Glorious Coming and Appearing of the Son of God.

2. His powerful and wonderful raising of our Bodies from the Dust, and uniting them again with the soul.

3. His publick and solemn Proceedings in their Judgement, where they shall be justified and acquit before all the world.

4. His solemn Celebration of their Coronation, and his Inthronizing of them in their Glory. Follow but this four-fold Stream unto the Head, and it will bring you just to the Garden of *Eden*.

SECT. I.

§. 1.

1. The Coming of Christ.

1. AND well may the Coming of Christ be reckoned into his peoples Glory, and annumerated with those ingredients that compound this precious Antidote of Rest: For to this end is it intended; and to this end is it of apparent Necessity. For his peoples sakes he sanctified himself to his office: For their sakes he came into the world, suffered, died, rose, ascended: And for their sakes it is that he will Return. Whether his own exaltation, or theirs, were his * primary intention, is a Question (though of seeming usefulness, yet) so unresolved (for ought I have found) in Scripture, that I dare not scan it, for fear of pressing into the Divine secrets, and approaching too near the inaccessible Light. I find Scripture mentioning both ends distinctly and conjunctly, but not comparatively. This is most clear, that to this end will Christ come again to receive his people to himself, that where he is, there they may

* *Viz.* Of the man Christ, next the Glory of the God head.
Rom. 14. 9
2 Thes. 1. 10
Tit. 2. 14.

may be also, *John* 14. 3. The Bridegrooms departure was not upon divorce: He did not leave us with a purpose to return no more; He hath left pledges enough to assure us: We have his Word in pawn, his many Promises, his Sacraments, which shew forth his death till he Come; and his Spirit, to direct, sanctifie, and comfort, till he Return. We have frequent tokens of Love from him, to shew us, he forgets not his Promise, nor us. We behold the forerunners of his coming, foretold by himself, daily come to pass.

Mat. 24 32, 48 We see the figtree put forth her branches, and therefore know the Summer is nigh. We see the fields white unto Harvest: And though the Riotous world say, Our Lord will be long a coming; Yet let the Saints lift up their heads, for their Redemption draweth nigh. Alas, fellow Christians, what should we do, if our Lord should not Return? What a case are we here left in? What?

Mat. 10. 16. Psalm 57. 4. Mat. 3. 7. Leave us among Wolves, and in the Lions den, among a generation of Serpents, and here forget us? Did he buy us so dear, and then cast us off so? To leave us sinning, suffering, groaning, dying daily, and come no more at us? It cannot be: Never fear it: It cannot be. This is like our unkind dealing with Christ, who when we feel our selves warm in the world, care not for coming at him: But this is not like Christ dealing with us. He that would come to suffer, will surely come to Triumph: And he that would come to purchase, will surely come to possess. Alas, where else were all our hopes? What were become of our faith, our prayers, our tears, and our waiting? What were all the patience of the Saints worth to them? Were we not left of all men most miserable? Christians, hath Christ made us forsake all the world, and be forsaken of all the world? to hate all, and be hated of all? and all this for him, that we might have him instead of all? & will he, think you, after all this, forget us, and forsake us himself? Far be such a thought from our hearts! But why stayed he not with his people while he was here? VVhy? must not the Comforter be sent? Was not the work on earth done? Must he not receive the Recompence of Reward? and enter into his Glory? Must he not take possession in our behalf? Must he not go to prepare a place for us? Must he not intercede with the Father? and plead his sufferings? & be filled with the spirit to send forth? and receive authority? and subdue his enemies? Our abode here is short; If he had stayed on earth, what would it have been to enjoy him for a few days, and then

John 16. 7. John 17. 4. Heb. 12. 2. Luke 24. 26. John 14. 3. Heb. 7. 25, 26. Gal. 3. 14. Ephes. 4. 8, 9.

dye?

dye? But he hath more in Heaven to dwell among; even the spirits of the Just of many Generations, there made perfect. Beside, he will have us live by faith, and not by sight. Oh, fellow Christians, what a day will that be? when we who have been kept prisoners by sin, by sinners, by the grave, shall be fetcht out by the Lord himself? when Christ shall come from heaven to plead with his enemies, and set his Captives free? It will not be such a Coming as his first was, in meanness, and poverty, and contempt; He will not come to be spit upon, and buffeted, and scorned, and crucified again: He will not come (oh careless world) to be slighted and neglected by you any more. And yet that coming, which was necessarily in Infirmity and Reproach, for our sakes, wanted not its Glory. If the Angels of heaven must be the messengers of that Coming, as being tydings of Joy to all people; And the Heavenly Hoast must go before, or accompany for the Celebration of his Nativity, and must praise God with that solemnity, *Glory to God in the Highest, and on Earth Peace, Good Will towards men:* Oh then with what shoutings will Angels and Saints at that day proclaim, *Glory to God, and Peace and Good Will toward men?* If the stars of heaven must lead men from Remote parts of the world to come to worship a child in a manger, how will the Glory of his next appearing constrain all the world to acknowledge his Soveraignty? If the King of *Israel* riding on an Ass, be entertained into *Jerusalem* with *Hosanna's, Blessed be the King that comes in the Name of the Lord; Peace in Heaven, and Glory in the Highest.* Oh with what Proclamations of blessings, Peace and Glory will he come toward the *New Jerusalem?* If when he was in the form of a Servant they cry out, *What manner of man is this, that both wind and sea obey him?* What will they say, when they shall see him Coming in his Glory, and the Heavens and the Earth obey him? *Then shall appear the sign of the Son of man in Heaven, and then shall all the Tribes of the Earth mourn, and they shall see the Son of man coming in the Clouds of Heaven, with Power and great Glory.* Oh Christians, it was comfortable to you to hear from him, to believe in him, and hope for him; What will it be thus to see him? The promise of his coming and our deliverance was comfortable: What will it be to see him, with all the glorious attendance of his Angels, come in person to deliver us? *The mighty God, the Lord hath spoken, and called the Earth from the rising of the Sun, to the*

Luke 2.20.

Luke 19.38.

Mat. 8. 27. Mark 4. 41.

Mat. 24. 30.

going down thereof: Out of Sion the perfection of Beauty, God hath shined. Our God shall come, and shall not keep silence: A fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the Heavens from above, and to the Earth, that he might judge his people. Gather my Saints together to me, those that have made a Covenant with me by Sacrifice, and the Heavens shall declare his Righteousness, for God is Judge himself. Selah. Psal. 50. from *vers.* 1. to 6. This Coming of Christ is frequently mentioned in the Promises, as the great support of his peoples spirits till then. And when ever the Apostles would quicken to duty, or comfort and encourage to patient waiting, they usually do it by mentioning Christs coming. Why then do we not use more this cordial consideration, when ever we want support and comfort? To think and speak of that Day with Horror, doth well beseem the impenitent sinner, but ill the believing Saint. Such may be the voyce of a Believer, but it's not the voyce of Faith. Christians, what do we believe, and hope, and waite for, but to see that Day? This is *Pauls* encouragement to moderation, to Rejoycing in the Lord alway; *The Lord is at hand, Phil.* 4. 4, 5. It is *to all them that love his Appearing, that the Lord, the Righteous Judge, shall give the Crown of Righteousness at that Day, 2 Tim.* 4. 8. Dost thou so long to have him come into thy soul with comfort and life, and takest thy self but for a forlorn Orphan while he seemeth absent? And dost thou not much more long for that Coming which shall perfect thy Life, and Joy, and Glory? Dost thou so rejoyce after some short and slender enjoyment of him in thy heart? Oh how wilt thou then Rejoyce? How full of Joy was that blessed Martyr Mr. *Glover* with the Discovery of Christ to his soul, after long doubting and waiting in sorrows? so that he cryes out, *He is come, He is come!* If thou have but a dear friend returned, that hath been far and long absent; how do all run out to meet him with Joy? Oh saith the child, *My Father is come!* saith the Wife, *My Husband is come!* And shall not we, when we behold our Lord in his Majesty returning, cry out, *He is come, He is come?* Shall the wicked, with unconceiveable horror, behold him, and * cry out, Oh yonder is he whose blood we neglected, whose

Stoicis constans opinio est quod consumpto humore mundus hic omnis ignescat. Et Epicureus de elementorum conflagratione & mundi ruina, eadem ipsa sententia est. Loquitur Plato partes orbis nunc inundare, nunc alternis vicibus ardescere: Et cum ipsum mundum perpetuum & insolubilem diceret esse fabricatum; addit tamen ipsi artifici Deo soli & solubilem esse & mortalem. Ita nihil mirum est si ista moles ab eo quo extructa est destruatur. Minut. Fœlix Octav. p. (*mihi*) 394.

Cum tempus advenerit quo, se mundus renovaturus, &c. omni flagrante materia uno igne, quicquid nunc ex disposito lucet ardebit. Nos quoque fœlices animæ, & aeterna sortitæ, cum deo visum erit iterum ista moliri, &c. Fœlicem filium tuum, Marcia, qui ista (mortuus) jam novit. Seneca Consol. ad Marciam. * That the sight of Christ in glory will be no blessedness to the damned, *Vide Scotum in* 4. *Sentent. dist.* 48. *Q.* 1. *p.* 256. *Contra Thomam.*

grace

grace we resisted, whose counsels we refused, whose government we cast off? And shall not then the Saints, with unconceiveable gladness, cry out, Oh yonder is he whose Blood redeemed us, whose Spirit cleansed us, whose Law did govern us? Yonder comes he in whom we trusted, and now we see he hath not deceived our Trust: He for whom we long waited, and now we see we have not waited in vain. O cursed Corruption, that would have had us turn to the world, and present things, and give up our hopes, and say, Why should we wait for the Lord any longer? Now we see, that *Blessed are all they that wait for him.* Believe it, fellow Christians, this Day is not far off. *For yet a little while, and he that comes, will come, and will not tarry.* And though the unbelieving world, and the unbelief of thy heart, may say, as those *Atheistical* Scoffers, *Where is the Promise of his Coming? Do not all things continue as they were from the beginning of the Creation?* Yet let us know, *The Lord is not slack of his Promise, as some men count slackness: One day is with him as a thousand years, and a thousand years as one day.* I have thought on it many a time, as a small Emblem of that day, when I have seen a prevailing Army drawing towards the Towns and Castles of the Enemy: Oh with what glad hearts do all the poor prisoners within hear the news, and behold their approach? How do they run up to their prison windows, and thence behold us with Joy? How glad are they, at the roaring report of that Cannon, which is the Enemies terror? How do they clap each other on the back, and cry, *Deliverance, Deliverance!* While in the mean time the late insulting, scorning, cruel Enemies begin to speak them fair, and beg their favor; But all in vain; for they are not at the dispose of Prisoners, but of the General. Their fair usage may make their conditions somewhat the more easie; but yet they are used as Enemies still. Oh, when the conquering Lion of the Tribe of *Judah* shall appear with all the Hosts of Heaven; when he shall surprize the careless world as a thief in the Night: When as the Lightning which appeareth in the East, and shineth even to the West, so they shall behold him coming! What a change will the sight of this appearance work, both with the world, and with the Saints? Now, poor deluded world, where is your Mirth and your Jollity? Now, where is your wealth, and your glory? Where is that prophane and careless heart, that slighted Christ and his Spirit, and out-sate

2 Pet. 3. 3, 4, 8, 9.

Mat. 24. 27.

all the offers of Grace? Now where is that tongue that mocked the Saints, and jeered the holy ways of God, and made merry with his peoples Imperfections, and their own slanders? VVhat? was it not you? Deny it if you can? your heart condemns you, and
1Ioh. 3.20,21. God is greater then your heart, and will condemn you much more. Even when you say, *Peace and Safety, then Destruction cometh upon* you, *as Travel upon a woman with child; and* you *shall not escape*, 1 *Thes.* 5. 3. Perhaps if you had known just the day and hour when the Son of God would have come, then you would
Matth. 24. 42, 43, 44, 45, 46, 47. have been found praying, or the like: But you should have watched, and been ready, because you know not the hour. But for that faithful and wise servant, whom his Lord, when he comes shall finde so doing; Oh *blessed is that servant: Verily I say unto you* (for Christ hath said it) *he shall make him ruler over all his Goods. And when the chief Shepherd shall appear*, he *shall receive a Crown of Glory that fadeth not away*, 1 *Pet.* 5. 4. Oh how should it then be the character of a Christian, *to wait for the Son of God from heaven, whom he raised from the Dead, even Jesus which delivered us from the wrath to come?* 1 *Thes.* 1.10. And with all faithful diligence, to prepare to meet our Lord with joy. And seeing his Coming is of purpose *to be glorified in his Saints, and admired in all them that believe*, 2 *Thes.* 1.10. O what thought should glad our hearts more, then the thought of that day? A little while indeed we have not seen him, but yet a little while, and we shall see
Iohn 14.18. him. For he hath said, *I will not leave you comfortless, but will come unto you.* We were comfortless, should he not come. And while we daily gaze and look up to Heaven after him, let us remember what the Angels said, *This same Jesus which is taken up*
Acts 1.11. *from you into Heaven, shall so come, in like manner, as ye have seen him go into Heaven.* VVhile he is now out of sight, It is as a sword to our souls, while they daily ask us, *Where is your God?* But then
Psalm 42. we shall be able to answer our enemies; See, O proud sinners, yonder is our Lord. And now, Christians, should we not put up that Petition heartily, *Let thy Kingdom come?* for *the Spirit and the Bride say Come*; and let every Christian, that heareth and readeth, say, *Come*; And our Lord himself saith, *Surely I come quickly. Amen. Even so, Come Lord Jesus*, Revel. 22.17,20.

SECT.

SECT. II.

§. 2. 2 Our Resurrection.

THe second stream that leadeth to Paradise, is that Great work of Jesus Christ, in raising our Bodies from the dust, and uniting them again unto the Soul. A wonderful effect of infinite Power and Love. Yea, wonderful indeed, saith Unbelief, if it be True. What, saith the Atheist and Sadduce, shall all these scattered bones and dust become a man? A man drowned in the Sea is eaten by fishes, and they by men again, and these men by worms; what is become of the body of that first man? shall it rise again? Thou fool (for so *Paul* calls thee,) dost thou dispute against the power of the Almighty? Wilt thou pose him with thy Sophistry? Dost thou object difficulties to the Infinite Strength? Thou blinde Mole! Thou silly Worm! Thou little piece of creeping, breathing clay! Thou dust! Thou nothing! Knowest thou who it is, whose Power thou dost Question? If thou shouldest see him, thou wouldst presently dye. If he should come and dispute his cause with thee, couldst thou bear it? Or if thou shouldst hear his voyce, couldst thou endure? But come thy way; let me take thee by the hand, and do thou a little follow me: and let me with Reverence (as *Elihu*) plead for God; and for that power whereby I hope to arise. Seest thou this great massie body of the earth? What beareth it? and upon what foundation doth it stand? Seest thou this vast Ocean of waters? What Limits them? and why do they not overflow and drown the Earth? Whence is that constant Ebbing and Flowing of her Tides? Wilt thou say from the Moon, or other Planets?

Many Heathens believed a Resurrection; as *Zoroastres*, and *Theopompus*, & *Plato*. And the *Stoicks* opinion was, that the WORLD would be dissolved by fire or water, & *all things* brought to a better state; or to the first Golden *age* again. Read *Seneca Natural quest. lib. 3. cap. 26, 27. 28, 29, 30. Utrumq; (diluvium & conflagratio) cum Deo visum est ordiri meliora, vetera finiri*; cap. 27. *Omne ex integro animal generabitur; dabiturq; terris homo inscius scelerum & melioribus auspiciis natus.* cap. 30. *Optima & noxa carentia expectant nos, si ex hac aliquando face in illud evadimus sublime & excelsum; Tranquillitas animi & expulsis erroribus absoluta libertas.* Senec. Epistol. lib. 1. ep. 75. *Aspice nunc ad ipsa quoq; exempla divinæ potestatis. Dies moritur in noctem & tenebris usquequaq; sepelitur. Funestatur mundi honor: omnis substantia denigratur; Sordeat, silent, Stupent Cuncta; ubiq; justitium est, quies rerum; Ita lux amissa lugetur. Et tamen rursus cum suo cultu, cum dote, cum sole, eadem, & integra, & tota universo orbi reviviscit, interficiens mortem suam noctem; vestigium sepulturam suam, tenebras; hæres sibimet existens, donec nox reviviscat cum suo & illa suggestu; Redaccenduntur enim & stellarum radii, quos matutina fuctensio extinxerat. Reducuntur & siderum absentiæ, quas temporalis distinctio exemerat. Redornantur & specula lunæ, quæ menstruus numerus adtriverat Revolvuntur hyemes & æstates, & verna & autumna, cum suis viribus, moribus, fructibus.* Tertullian. lib. de Resurrect. cap. 12. pag. 409.

Planets? and whence have they that power of effective influence? Must thou not come to a Cause of Causes, that can do all things? and doth not Reason require thee, to conceive of that cause as a perfect Intelligence and voluntary Agent, and not such a blinde worker and empty notion as that Nothing is which thou callest Nature? Look upward: Seest thou that Glorious body of Light, the Sun? How many times bigger is it then all the Earth? and yet how many thousand miles doth it run in one minute of an hour? and that without wearinesse, or failing a moment? What thinkest thou? Is not that power able to effect thy Resurrection, which doth all this? Dost thou not see as great works as a Resurrection every day before thine eyes? but that the Commonness makes thee not admire them. Read but the 37, 38, 39, 40, 41. Chapters of *Job*, and take heed of disputing against God again for ever. Knowst thou not that with him all things are possible? Can he make a Camel go through the eye of a needle? Can he make such a blinde Sinner, as thou, to see? and such a proud heart, as thine, to stoop? and such an Earthly minde, as thine, Heavenly? And subdue all that, thy fleshly foolish wisdome? And is not this as great a work, as to Raise thee from the Dust? Wast thou any unlikelier to Be, when thou wast Nothing, then thou shalt be when thou art Dust? Is it not as easie to raise the Dead, as to make Heaven, and Earth, and all, of Nothing? But if thou be unperswadeable, all I say to thee more is, as the Prophet to the Prince of *Samaria*, (2 *King.* 7. 20.) Thou shalt see that day with thine Eyes, but little to thy

Dic mihi Philosophe, quid plene cognoscis? puto non audere te dicere quod parvulam vel minimam creaturam. Scio quod non perfecte cognoscis minimum atomum in Sole; nec minimum pulverem terræ, nec minimam guttam aquæ. In omni namq; corpusculo, infinitæ figuræ lineares, superficiales, & corporales, diversæ numero, quantitate & qualitate & specie continentur. Quare etiam correspondentur conclusiones Geometricæ infinitæ, etiam sese ordinabiliter consequentes, ita quod posterior sciri non potest nisi per priorem. In omni quoq; corpusculo infinitæ species numerorum, & infinitæ conclusiones Arithmeticæ continentur, &c. Harum autem conclusionum infinitarum demonstrative scibilium quot sch? &c. Bradwardine de Causa Dei, lib. 1. cap. 1. corol. 32. *Mira Ratio: defraudatrice servatrix: ut reddat intercipit: ut custodiat perdit: ut integret vitiat: ut etiam ampliet prius decoquit. Siquidem uberiora & cultiora restituit quam exterminavit. Re vera fœnore interitu, & injuria usura, & lucro damno semel dixerim universa conditio recidiva est. Quodcunq; conveneris, fuit: Quodcunque amiseris, nihil non iterum est; Omnia in statum redeunt, quum abscesserint: Omnia incipiunt, cum desierint: Ideo finiuntur, ut fiant: Nihil deperit nisi ad Salutem. Totus igitur hic ordo revolubilis rerum, testatio est Resurrectionis mortuorum. Operibus eam præscripsit Deus, antequam literis. Præmisit tibi Naturam Magistram, Submissurus & prophetiam, quo facilius credas prophetiæ, discipulus Naturæ: quo statim admittas cum audieris, quod ubiq; jam videris: nec dubites Deum carnis etiam resuscitatorem, quem omnium noris restitutorem. Tertullian. ubi Supra.* Read on further much of these excellent sayings there in him: which are so savoury to me, that I could not but take some of them.

Comfort;

Comfort; for that which is the day of relief to the Saints, shall be a day of Revenge on thee: There is a Rest prepared, but thou canst not *enter in, because of unbelief, Heb.* 3.19. But for thee, O Beleeving Soul, never think to comprehend in the narrow capacity of thy shallow brain, the Counsels, and ways of thy Maker: No more then thou canst contain in thy fist the vast Ocean. He never intended thee such a Capacity, when he made thee, and gave thee that measure thou hast; no more then he intended to enable that worm, or this post, or stone, fully to know thee. Therefore when he speaks, dispute not, but beleeve. As *Abraham*, who *considered not his own body now dead, when he was about an hundred years old, nor yet the deadness of Sarahs womb; He staggered not at the Promise of God through unbelief: but was strong in faith, giving glory to God: and being fully perswaded, that what he had promised he was also able to perform.* And so *against hope, beleeved in Hope, Rom.* 4. 18, 19, 20, 21. So look not thou on the dead bones, and dust, and difficulties, but at the Promise: *Martha* knew her Brother should rise again at the Resurrection; But if Christ say, he shall rise before, it must be believed. Come then, fellow-Christians, let us contentedly commit these Carcasses to the dust: That prison shall not long contain them. Let us lie down in peace and take our Rest: It will not be an Everlasting Night, nor endless sleep. What if we go out of the troubles and stirs of the world, and enter into those Chambers of Dust, and the doors be shut upon us, and we hide our selves, as it were, for a little moment, *until the indignation be over-past?* Yet, *behold, the Lord cometh out of his place, to punish the Inhabitants of the Earth for their iniquity*: and then the Earth shall disclose us, and the Dust shall hide us no more. As sure as we awake in the Morning, when we have slept out the Night; so sure shall we then awake. And what if in the mean time we must be lothsom Lumps, cast out of the sight of men, as not fit to be endured among the Living? What if our Carcasses become as vile as those of the Beasts that perish? What if our bones be digged up, and scattered about the pit brink,

Isa. 26. 20, 21.

Lactant. lib. 7. cap. 25. Some lately come neer the Jews belief in this; *Judæi enim dicunt futurum esse ut Israelita soli ex morte in vitam revocentur; Christiani vero populique alii omnes non resurgant.* Buxtorf. Synagog. Judaic. cap. 1. pag. 25. *Ita hi Christianos solos resurrecturos asserunt.* But on the contrary saith Tertullian, *Ceterum demutationem etiam post Resurrectionem consequenturus est inferos jam expertus: Abhinc enim definimus carnem quidem omni modo Resurrecturam, atq; illam ex demutatione superventura habitum angelicum suscepturam,* &c. vide ultra. Tertull. lib. de Anima. cap. 42.

and worms consume our flesh? Yet we know our Redeemer liveth, and shall stand the last on earth, and we shall see him with these eyes. And withal, it is but this flesh that suffers all this; which hath been a Clog to our Souls so long; And what is this comely piece of flesh, which thou art loth should come to so base a state? It is not an hundred years since it was either Nothing, or an invisible Something. And is not most of it for the present, if not an Appearing Nothing, seeming something to an imperfect sense; yet at best a Condensation of Invisibles, which that they may become sensible, are become more gross, and so more vile? VVhere is all that fair mass of flesh and blood which thou hadst, before sickness consumed thee? Annihilated it is not; onely resolved into its Principles; shew it me if thou canst. Into how small a handful of dust, or ashes, will that whole mass, if buried or burnt, return? And into how much smaller can a Chymist reduce that little, and leave thee all the rest Invisible? VVhat if God prick the Bladder, and let out the wind that puffs thee up to such a substance? and resolve thee into thy Principles? Doth not the seed thou soweſt dye, before it spring? and what cause have we to be tender of this body? Oh, what care, what labor, what grief, and sorrow hath it cost us? How many a weary, painful, tedious hour? Oh my Soul, Grudge not that God should disburden thee of all this! Fear not lest he should free thee from thy fetters! Be not so loth that he should break down thy prison, and let thee go! VVhat though some terrible Earthquake go before! It is but that the foundations of the prison may be shaken, and so the doors fly open; The terror will be to thy Jaylor, but to thee Deliverance. Oh therefore at what hour of the night soever thy Lord come, let him finde thee, though with thy feet in these stocks, yet singing praises to him, and not

Cum enim utrumq; proponitur, corpus atq; animam occidi in Gehennam, distinguitur Corpus ab Anima; & relinquitur intelligi Corpus, id quod in promptu sit; caro scilicet; quæ sicut occidetur in Gehennam si non magis a Deo timuerit occidi, ita & vivificabitur in vitam Æternam si maluerit ab hominibus potius interfici; proinde siquis occisionem Carnis atq; animæ in Gehennam ad interitum & finem utriusq; substantiæ arripiet, non ad supplicium (quasi ad consumendarum, non quasi puniendarum) recordetur ignem Gehennæ æternum prædicari, in pœnam æternam; & inde æternitatem occisionis agnoscat, propterea humanæ ut temporali prætimendam. Tunc & æternas substantias credet, quarum æterna sit occisio in pœnam. Certe cum post Resurrectionem, Corpus & Anima occidi habeant à Deo in Gehennam, satis de utroq; constabit, & de carnali Resurrectione, & de æterna occisione. Absurdissimum alioquin, si idcirco resuscitata Caro occidatur in Gehennam, ut finiatur; quod & non resuscitata pateretur. In hoc enim reficietur ne sit, cui non esse jam evenit. Tertullian. lib. *de Resurrect. Carnis.* cap. 35. pag. (*mihi*) 416.

fearing

fearing the time of thy deliverance. If unclothing be the thing thou feareſt; VVhy, it is that thou mayſt have better clothing put on. If to be turned out of doors be the thing thou feareſt; VVhy remember, that when this Earthly houſe of thy Tabernacle is diſſolved, thou haſt *a building of God, an houſe not made with hands, eternal in the Heavens.* How willingly do our Souldiers burn their Huts, when the ſiege is ended? being glad that their work is done, that they may go home and dwell in houſes? Lay down then chearfully this bag of loathſom filth, this Lump of Corruption: thou ſhalt undoubtedly receive it again in Incorruption. Lay down freely this terreſtrial, this natural body: believe it, thou ſhalt receive it again a celeſtial, a ſpiritual body. And though thou lay it down into the dirt with great diſhonor; thou ſhalt receive it into Glory with honor: And though thou art ſeparated from it through weakneſs; it ſhall be raiſed again, and joyned to thee in mighty power. When the Trumpet of God ſhall ſound the Call, *Come away, ariſe ye Dead*; who ſhall then ſtay behinde? who can reſiſt the powerful Command of our Lord? VVhen he ſhall call to the Earth and Sea; *O Earth, give up thy Dead*; *O Sea, give up thy Dead*; Then ſhall our *Sampſon* break for us the bonds of death. And as the Ungodly ſhall, like Toads from their holes, be drawn forth whether they will or no; ſo ſhall the Godly, as Priſoners of hope, awake out of ſleep, and come with Joy to meet their Lord. The firſt that ſhall be called, are the Saints that ſleep; and then the Saints that are then alive ſhall be changed. For *Paul* hath told us by the Word of the Lord, *That they which are alive, and remain to the Coming of the Lord, ſhall not prevent them which are aſleep. For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voyce of the Archangel, and with the Trump of God; and the Dead in Chriſt ſhall riſe firſt. Then they which are alive, and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the air; and ſo ſhall we ever be with the Lord. Wherefore,* O Chriſtians, *comfort one another with theſe words.* This is one of the Goſpel Myſteries: *That we ſhall all be changed, in a moment, in the twinkling of an Eye, at the laſt Trump; for the Trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed. For this Corruptible muſt put on Incorruption; and this Mortal, Immortality. Then is Death ſwallowed up in victory. O Death, where is thy ſting? O Grave where is thy*

Acts 16.25, 26.27.
2 Cor. 5.2, 3 4
2 Cor. 5.1.
1 Cor. 15.42, 43,44,45.
1 Theſ. 4.15, 16,17,18.
That it is the ſame bodies that ſhall riſe, and how far changed: See *Chr. Beckman in Exercit.* 24. p 475.

1 Cor. 15.51. to 57.

Psal. 118.

1 Thes. 4. 14.

Joh. 14.19.

1 Cor. 15. 13, 14, 17, 18, 19, 30, 31, 32.

thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ. Triumph, now, O Christian, in these Promises; thou shalt shortly Triumph in their Performance. For this is the Day that the Lord will make; we shall be glad, and rejoyce therein. The Grave that could not keep our Lord, cannot keep us: He arose for us, and by the same Power will cause us to arise. *For if we believe that Jesus dyed, and rose again; even so them also which sleep in Jesus, will God bring with him.* Can the Head live, and the body or members remain Dead? Oh, write those sweet words upon thy heart, Christian; *Because I Live, Ye shall Live also.* As sure as Christ lives, we shall live: And as sure as he is risen, we shall rise. Else the Dead perish. Else what is our Hope? what advantageth all our duty or suffering? Else the sensual Epicure were one of the wisest men: and what better are we then our beasts? Surely our knowledge more then theirs, would but encrease our sorrows; and our dominion over them is no great felicity: The Servant hath oft-times a better life then his Master, because he hath few of his Masters Cares. And our dead Carcasses are no more comely, nor yield a sweeter savour, then theirs. But we have a sure ground of Hope. And besides this Life, we have *a Life that's hid with Christ in God; and when Christ, who is our Life, shall appear, then shall we also appear with him in Glory,* Col. 3. 3, 4. Oh let not us be as the purblinde world, that cannot see afar off: Let us never look at the Grave, but let us see the Resurrection beyond it. Faith is quick-sighted, and can see as far as that is; yea, as far as Eternity. Therefore let our hearts be glad, and our

Read *Athanasius de incarnat. Verbi* thoughout, who fully proveth, that there should have been no Resurrection, had not Christ Dyed; and that he dyed for All, so far as to Raise them; It is more large then to be here transcribed; only a touch of it I will give you. And that he might recover man into the excellencies of Incorruption, who was turned into Corruption, and might recover them from Death, by the subjecting his own body, and by the Grace of Resurrection he took them from death even as a brand out of the fire. For when the *Word* knew that the Death of man was no way else to be dissolved, unless he himself did *Die for All men*, and that it was impossible that the *Word* himself could Die, as being the immorrall Son of God; he took to himself a Body which could die; that the *Word* which is over all being partaker thereof, might become fit to *Die for All*: and that by the inhabiting *Word*, it might remain incorruptible; and now Corruption might be banished from All by the excellent Glory of a Resurrection. And so offering the Body which he had assumed to Death as a sacrifice free from all spot, he expelled Death from All who were shortly to be like him (that is Dead) by the offering of the Like. For the *Word* being Over all, he offering to God the Animated Temple and Instrument of his Body, fulfilled that for All, which in Death was Due. And in that commerce, in which he was made like to All, the Incoruptible Son of God did meritoriously cloath All men with Incorruption. *Athanasius de Incarnat. Verbi.*

Glory

Glory rejoyce, and our flesh also shall rest in hope; for he will not leave us in the Grave, nor suffer us still to see Corruption. Yea, *therefore, let us be stedfast, unmoveable, always abounding in the work of the Lord, for as much as we know our Labor is not in vain in the Lord,* 1 Cor. 15. 58.

God made not Death, but Christ overcame it, when sin had introduced it. Death is from our selves, but Life from the Author and Lord of Life. The Devil had the power of Death till he was overcome by Death, *Heb.* 2. 14, 15. But he that Liveth and was Dead, and is alive for evermore, hath now the Keys of Death and Hell, *Rev.* 1. 18. That the very Damned live, is to be ascribed to Him; That they live in misery, is long of themselves. Not that it is more desirable to them, to live miserably as there they must do, then not to live; But as Gods glory is his chief (if not only) End, in all his Works, so was it the Mediators chief End, in the worlds reparation. They shall therefore live whether they will or not, for Gods glory, though they live not to their own comfort, because they Would not.

But whatsoever is the cause of the wickeds Resurrection, ‖ This sufficeth to the Saints Comfort, That Resurrection to Glory is only the fruit of Christs Death; and this fruit they shall certainly partake of. The Promise is sure; *All that are in the Graves shall hear his voyce, and come forth,* Joh. 5. 28. *And this is the Fathers will which hath sent Christ, that of all which he hath given him, he should lose nothing, but should Raise it up at the last Day,* Joh. 6. 39. *And that every one that believeth on the Son may have Everlasting Life, and he will raise him up at the last Day,* vers. 40. If the prayers of the Prophet could raise the *Shunamites* dead childe: and if the dead Souldier revive at the touch of the Prophets bones: How certainly shall the will of Christ, and the power of his death raise us? The voyce that said to *Jairus* Daughter, *Arise,* and to *Lazarus, Arise, and come forth,* can do

‖ *Fiducia Christianorum, Resurrectio mortuorum; illam credentes sumus; hoc credere veritas cogit. Veritatem Deus aperit: Sed Vulgus irridet, exîstimans nihil superesse post mortem.* Tertullian. de Resurrect. Carnis in initio. p. 406.

If you would see more of the Resurrection and its enemies confuted, Read *Cyprian de Resur. Athenag. Ser. de Resur. Ambros. de fide Resur. Augustin. Steuchus Eugubin. de Perenni Philosophia, Jo. Baptista Aurelius de Mortuorum Resur. Marsil. Ficin. de Immortal. animæ. Petrus Ommersensis de Resur. & immortal. anim. Leonh. Lessius l. de Provident. & li. de Immortal. animæ. Caspar Contarenus cont. Petr. Pomponatium.* Besides every Common place-Book; and *Zanchius de operib. Dei. part.* 3. *l.* 3. *cap.* 8. *Calvin. adv. Libertin. c.* 22. *& in Psychopannichia, &c.*

the like for us. If his death immediately raised the dead bodies of many Saints in *Jerusalem*; If he gave power to his Apostles to raise the Dead: Then what doubt of our Resurrection? And thus, Christian, thou seest that (Christ having sanctified the Grave by his burial, and conquered Death, and broke the Ice for us,) a dead Body, and a Grave, is not now so horrid a spectacle to a believing Eye: * But as our Lord was nearest his Resurrection and Glory, when he was in the Grave, even so are we. And he that hath promised to make our bed in sickness, will make the dust as a bed of Roses: Death shall not dissolve the Union betwixt him and us; nor turn away his affections from us: But in the morning of Eternity, he will send his Angels, yea, come himself, and roll away the stone, and unseal our Graves, and reach us his hand, and deliver us alive to our Father! Why then doth the approach of Death so *cast thee down, O my Soul? and why art thou thus disquieted within me?* The Grave is not Hell; if it were, yet there is thy Lord present; and thence should his Merit and Mercy fetch thee out. *Thy sickness is not unto death* (though I die) *but for the Glory of God, that the Son of God may be glorified thereby.* Say not then, He lifteth me up to cast me down, and hath raised me high that my fall may be the lower: But he casts me down that he may lift me up, and layeth me low that I may rise the higher. An hundred experiences have sealed this Truth unto thee, That the greatest dejections are intended but for advantages to thy greatest dignity, and thy Redeemers glory.

* *Mors & Vita duello conflixere mirando; Rex mortuus, regnat vivus. In hoc duello, Mors & Vita in arenam descenderunt: Sed tandem vicit Vita, & glorioſe exiit de ſepulchro, de morte ipſa triumphans. Irrideamus ergo Mortem & cum Apoſtolo dicamus, Ubi Mors Victoria tua?* Stella in Luc 24 pag. 378 To. 2. Psal. 42. John 11. 4. Psal. 102. 10.

SECT. III.

§. 3. 3. Our Justification at Judgement.

THe third part of this Prologue to the Saints Rest, is the publick and solemn process at their Judgement, where they shall first themselves be acquit and justified; and then with Christ judge the World. Publick I may well call it; for all the world must there appear. Young and old, of all estates, and Nations, that ever were from the Creation to that day, must here come and receive their doom. The judgement shall be set, and the books opened, and the book of Life produced; *and the Dead shall be judged out of those things which were written in the books, according to their works: and who-*

Rom. 2. 16. and 14. 10.

Whosoever is not found written in the Book of Life, is cast into the lake of fire. O Terrible! O Joyful Day! Terrible to those that have let their Lamps go out, and have not watched, but forgot the coming of their Lord! Joyful to the Saints, whose waiting & hope was to see this day! Then shall the world behold the goodness and severity of the Lord: on them who perish, severity; but to his chosen, goodness. When every one must give account of his stewardship; And every Talent of Time, Health, Wit, Mercies, Afflictions, Means, Warnings, must be reckoned for: When the sins of youth, and those which they had forgotten, and their secret sins, shall all be laid open before Angels and men: When they shall see all their Friends, wealth, old delights, all their confidence and false hopes of heaven to forsake them: VVhen they shal see the Lord Jesus whom they neglected, whose Word they disobeyed, whose Ministers they abused, whose Servants they hated, now sitting to judge them; VVhen their own Consciences shal cry out against them, and call to their Remembrance all their misdoings; Remember at such a time, such or such a sin: at such a time Christ sued hard for thy Conversion; the Minister pressed it home to thy heart; thou wast touched to the quick with the VVord; thou didst purpose and promise returning, and yet thou casts off all. When an hundred Sermons, Sabbaths, Mercies, shall each step up and say, I am witness against the Prisoner, Lord; I was abused, and I was neglected! Oh which way will the wretched sinner look? Oh who can conceive the terrible thoughts of his heart? Now the world cannot help him; his old companions cannot help him; the Saints neither can nor will: onely the Lord Jesus can; but Oh ther's the Soul-killing misery, he will not: Nay, without violating the truth of his Word, he cannot; though otherwise, in regard of his Absolute power, he might. The time was, Sinner, when Christ would, and you would not; and now, Oh fain would you, and he will not. Then he followed thee in vain with entreaties, Oh poor Sinner, what dost thou? VVilt thou sell thy Soul and Saviour for a lust? Look to me, and be saved; Return, why wilt thou die? But thy Ear and heart was shut up against all. VVhy now, thou shalt cry, *Lord, Lord, open to us*; and he shall say, *Depart, I know you not, ye workers of iniqnity*; Now, Mercy, Mercy, Lord; Oh but it was Mercy you so long set light by, and now your day of Mercy is over. VVhat then remains but to cry out to the Mountains, *fall upon us*, and to the

Rev. 20. 12, 13, 14, 15.

Mat. 25. 5, 6, 7

Rom. 11. 22. Matt. 25.

Quæ tunc erit fidei gloria? quæ pœna perfidiæ, cum judicii dies venerit? Quæ lætitia credentium? quæ mœstitia perfidorum? noluisse istic prius credere, & ut credant, jam redire non posse? Cyprian. ad Demetrian. §. 21. p. 330.

Mat. 7. 22, 23.

the hils, *O cover us from the presence of him that sits upon the Throne*; But all in vain: For thou hast the Lord of Mountains and hils for thine enemy, whose voice they will obey, and not thine. Sinner, make not light of this; for as true as thou livest (except a through change and coming in to Christ prevent it) (which God grant) thou shalt shortly, to thy unconceiveable horror, see that day. Oh Wretch! Will thy cups then be wine, or gall? Will they be sweet, or bitter? VVill it comfort thee to think of all thy merry days? and how pleasantly thy time slipt away? Will it do thee good to think how rich thou wast? and how honourable thou wast? or will it not rather wound thy very soul to remember thy folly? and make thee, with anguish of heart, and rage against thy self, to cry out, Oh Wretch! where was thine understanding? Didst thou make so light of that sin, that now makes thee tremble? How couldst thou hear so lightly of the Redeeming Blood of the Son of God? How couldst thou quench so many motions of his Spirit? and stifle so many quickening thoughts as were cast into thy soul? What took up all that Life's time which thou hadst given thee to make sure work against this day? VVhat took up all thy heart, thy love and delight, which should have been laid out on the Lord Jesus? Hadst thou room in thy heart for the world, thy friend, thy flesh, thy lusts? and none for Christ? Oh wretch! whom hadst thou to love but him? VVhat hadst thou to do, but to seek to him, and cleave to him, and enjoy him? Oh, wast thou not told of this dreadful day a thousand times; til the commonness of that doctrine made thee weary? How couldst thou slight such warnings? and rage against the Minister, and say, he preacheth Damnation? Had it not been better to have heard and prevented it, then now to endure it? Oh now for one offer of Christ, for one Sermon, for one day of Grace more! But too late, alas too late! Poor careless sinner, I did not think here to have said so much to thee; for my business is, to refresh the Saints: But if these lines do fall into thy hands, and thou vouchsafe the reading of them, I here charge thee, ‖ *before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at his appearing, and his Kingdom*; that thou make haste, and get alone, and set thy self sadly to ponder on these things: Ask thy heart, * Is this true, or is it not? Is there such a

‖ 2 Tim. 4. 1.

* *Nec ignoro plerosq; conscientia meritorũ nihil se esse post mortem magis optare quam credere: Malunt enim extingui penitus, quam ad supplicia reparari. Quorum error augetur in seculo & libertate remissa, & Dei patientia maxima; Cujus quantum judicium tardum, tanto magis justum est.* Minutius Fælix Octav. pag. 396.

day

day? and must I see it? Oh what do I then? VVhy trifle I? Is it not time, full time, that I had made sure of Christ and comfort long ago? should I sit still another day, who have lost so many? Had I not that day rather be found one of the holy, faithful, watchful Christians, then a worldling, a good-fellow, or a man of honour? VVhy should I not then choose it now? VVill it be best then, and is not best now? Oh think of these things. A few sad hours spent in serious fore-thoughts, is a cheap prevention. It's worth this, or it's worth nothing. Friend, I profess to thee, from the VVord of the Lord, That of all thy sweet sins, there will then be nothing left, but the sting in thy Conscience, which will never out through all eternity; except the bloud of Christ believed in, and valued above all the world, do now, in this day of grace, get it out. Thy sin is like a beautiful Harlot; while she is young and fresh, she hath many followers: but when old and withered, every one would shut their hands of her; she is only their shame; none would know her: So will it be with thee; now thou wilt venture on it, what ever it cost thee: but then, when mens rebellious ways are charged on their souls to death; || O that thou couldst rid thy hands of it! O that thou couldst say, Lord it was not I! Then Lord, when saw we thee hungry, naked, imprisoned? How fain would they put it off? Then sin will be sin indeed; and Grace will be Grace indeed. Then say the foolish Virgins, *Give us of your oyl, for our Lamps are out:* Oh for some of your faith and holiness, which we were wont to mock at! But what's the answer, *Go buy for your selves; We have little enough: would we had rather much more.* Then they will be glad of any thing like Grace: and if they can but produce any external familiarity with Christ, or Common gifts, how glad are they? Lord, we have eat and drunk in thy presence, *Prophesied in thy name, cast out Devils, done many wonderful works*, we have been baptized, heard Sermons, professed Christianity: But, alas, this will not serve the turn; *He will profess to them, I never knew you: Depart from me, ye Workers of iniquity.* Oh dead-hearted sinner! is all this nothing to thee? As sure as Christ is true, this is true. Take it in his own words: *Mat.* 25. 31. *When the Son of man shall come in his Glory:*

|| Hear a heathen. *Sic certe Vivendum est, tanquam in conspectu vivamus. Sic cogitandum tanquam aliquis in pectus intimum inspicere possit, & potest. Quid enim prodest ab homine aliquid esse secretum? Nihil Deo clusum. Interest animis nostris, & cogitationibus mediis intervenit.* Senec. Epist.

ad Luc. 83. p. 711. To. 2. Which words *Zuinglius* repeating, cals him *Virum sanctissimum.* To. oper. 2. p. 118. Delar. de Pec. orig.

ry: and before him ſhall be gathered all Nations; and he ſhall ſeparate them one from another, as a ſhepheard divideth his ſheep from the goats: and he ſhall ſet the ſheep on the right hand, and the goats on the left: and ſo on, as you may read in the Text.

But why trembleſt thou, O humble gracious ſoul? Cannot the enemies and ſlighters of Chriſt be foretold their doom, but Thou muſt quake? Do I make ſad the ſoul that God would not have ſad? Doth not thy Lord know his own ſheep, who have heard his voice and followed him? He that would not loſe the family of one *Noah* in a common deluge, when him only he had found faithful in all the earth: He that would not over-look one *Lot* in *Sodom*; nay, that could do nothing till he were forth: VVill he forget thee at that day? *Thy Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt to the day of Judgement to be puniſhed*: He knoweth how to make the ſame day the greateſt for terrour to his foes, and yet the greateſt for joy to his people. He ever intended it for the great diſtinguiſhing and ſeparating day: wherein both Love and Fury ſhould be manifeſted to the higheſt. Oh then *let the Heavens rejoyce, the Sea, the Earth, the Floods, the Hils; for the Lord cometh to judge the Earth: With Righteouſneſs ſhall he judge the World, and the People with Equity.* But eſpecially *let Sion hear, and be glad, and her children rejoyce:* For *when God ariſeth to judgement*, it is *to ſave the meek of the Earth.* They have judged and condemned themſelves many a day in heart-breaking confeſſion, and therefore ſhall not be judged to condemnation by the Lord: For *there is no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.* And *who ſhall lay any thing to the charge of Gods Elect?* Shall the Law? Why, *whatſoever the Law ſaith, it ſaith to them that are under the Law*; but *we are not under the Law, but under Grace*; *For the Law of the Spirit of life, which is in Chriſt Jeſus, hath made us free from the Law of ſin and death*; Or ſhall Conſcience? VVhy we were long ago *juſtified by faith, and ſo have peace with God*; and have *our hearts ſprinkled from an evil conſcience*: and *the Spirit bearing witneſs with our ſpirits, that we are the children of God. It is God that juſtifieth; who ſhall condemn?* If our Judge condemn us not, who ſhall? He that ſaid to the Adulterous woman, *Hath no man condemned thee? neither do I condemn thee*: He will ſay to us (more faithfully then *Peter* to him) *Though all men deny thee, or condemn thee, I will not.*

Ezek. 13. 22.
John 10. 27.
Gen. 7. 1. 23.
Gen. 19. 22.
2 Pet. 2. 9.
Mat. 13.
Pſa. 96. 11, 12, 13.
Pſal. 98. 7, 8, 9.
Pſal. 97. 8.
Pſal. 76. 8, 9.
1 Cor. 11. 31.
Rom. 8. 1.
Rom. 8. 33.
Rom. 3. 19.
Rom. 6. 14.
Rom. 8. 2.
Rom. 5. 1.
Heb. 10. 22.
Rom. 8. 16.
John 8. 11.
Mark 14 31.

Thou

Thou hast confessed me before men, & I will confess thee before my Father, & the Angels of Heaven. He whose first coming was not *to condemn the world, but that the world through him might be saved*; I am sure intends not his second coming to comdemn his people, but that they through him might be saved. He hath given us Eternal Life in Charter and Title already, yea, and partly in possession; and will he after that condemn us? When he gave us the knowledge of his Father and himself, he gave us *Eternal Life*; And he hath verily told us, *That he that heareth his word, and believeth on him that sent him, hath everlasting life, and shal not come into condemnation, but is passed from death to life.* Indeed if our Judge were our enemy, as he is to the world, then we might well fear. If the Devill were our Judge, or the Ungodly were our Iudge, then we should be condemned as Hypocrites, as Heretiques, as Schismatiques, as proud, or covetous, or what not? But our Judge is *Christ who died, yea rather who is risen again, and maketh request for us.* For *all power is given him in Heaven and in Earth; and all things delivered into his hands: and the Father hath given him authority to execute judgement also, because he is the Son of man.* For though God judge the world, yet *the Father* (immediately without his Vicegerent Christ) *judgeth no man, but hath committed all judgement to the Son: that all men should honour the Son, even as they honour the Father.* Oh what inexpressible joy may this afford to a Believer? That our Dear Lord, who loveth our souls, and whom our souls love, shall be our Judge? Will a man fear to be judged by his deareſt friend? By a Brother? By a Father? Or a Wife by her own Husband? Christian, Did he come down, and suffer, and weep, and bleed, and die for thee? and will he now condemn thee? When he judged, and condemned, and executed in thy stead; and now will he condemn thee himself? Did he make a bath of his bloud for thy sins? and a garment of his own Righteousness, for thy nakedness? and will he now open them to thy shame? Is he the undertaker for thy Salvation? and will he be against thee? Hath it cost him so dear to save thee? and will he now himself destroy thee? Hath he done the most of the work already, in Redeeming, Regenerating, and Sanctifying, Iustifying, preserving and perfecting thee? and will he now undo all again? Nay, he hath begun, and will he not finish? Hath he interceded so long for thee to the Father? and will he cast thee away himself? If all these be likely, then fear, and then rejoyce not.

Mat. 10. 32.

John 3. 17.

John 17. 3.
John 5. 24.

Rom. 8. 34. 35
Mat. 28. 18.

Iohn 13. 3.
Iohn 5. 27. and Vers. 22. 23.

That Christs judging *power* according to his humane nature is not the principal, primitive, supream; but onely the supream delegate derived power, is certain, *licut Scotus in l. 4. sent. dist. 48. Q. 1. p. 256. (mihi.)*

nor. Oh what an unreasonble sin is unbelief, that will charge our Lord with such unmercifulness and absurdities? VVell then, fellow Christians, let the terrour of that day be never so great, surely our Lord can mean no ill to us in all. Let it make the Devils tremble, and the wicked tremble; but it shall make us to leap for joy. Let Satan accuse us, we have our answer at hand, our surety hath discharged the debt. If he have not fulfilled the Law, then let us be charged as breakers of it: If he have not suffered, then let us suffer: but if he have, we are free. Nay, our Lord will make answer for us himself, These are mine, and shall be made up with my Iewels; for their transgressions was I stricken, and cut off from the earth; for them was I bruised and put to grief, my soul was made an offering for their sin, and I bore their transgressions; They are my seed, and the travel of my soul; I have healed them by my stripes; I have justified them by my knowledge. They are my sheep; who shall take them out of my hands? Yea, though the humble soul be ready to speak against it self (*Lord, when did we see thee hungry, and feed thee? &c.*) yet will not Christ do so. This is the day of the Believers full Justification. They were before made just; and esteemed Just; and by Faith justified in Law: and this (to some) evidenced to their consciences. But now they shall both by Apologie be maintained Just, and by Sentence pronounced Just actually, by the lively voice of the Judge himself; † which is the most perfect Iustification. Their Iustification by Faith, is a giving them Title in Law, to that Apologie, and Absolving Sentence, which at that Day they shall Actually receive from the mouth of Christ. By which Sentence, their sin, which before was pardoned in the sense of the Law, is now perfectly pardoned, or blotted out, by this ultimate Iudgement. *Act.* 3. 19. Therefore well may it be called, *the Time of Refreshing*, as being to the Saints the perfecting of all their former Refreshments. He who was vexed with a quarrelling Conscience, an Accusing World, a Cursing Law, is solemnly pronounced Righteous by the Lord the Judge. * Though he cannot plead Not Guilty, in regard of fact; yet being pardoned,

Isa. 53. 5, 8, 10, 11.

John 10. 28.

† *Observe.* That a compleat and full Absolution from all sin, is not enjoyed till the day of Iudgement. Mr *Ant. Burgess* of Iustif. *Lect.* 29. *p.* 258. The Scripture, not onely in this priviledge of Remission of sin, but in others also, makes the complement and fulness of them, to be at the day of Judgement. *Eph.* 1. 7. and 4. 30. *Rom.* 8. 23. 1 *John* 3. 2. *Mat.* 19. 28. Mr Burgess *ubi sup.*

* The sins before faith are forgiven: Not so as that they are not committed; but so as if they had not been committed. *Clem. Alexand. Stromat. li.* 4.

he

he shall be acquit by the proclamation of Christ. And that's not all; But he that was accused, as deserving Hell, is pronounced a member of Christ, a Son of God, and so adjudged to Eternal Glory. The Sentence of pardon, past by the Spirit and Conscience within us, was wont to be exceeding sweet: But this will fully and finally resolve the question; and leave no room for doubting again for ever. We shall more rejoyce, that our names are found written in the book of Life, then if men or Devils were subjected to us. And it must needs affect us deeply with the sense of our mercy and happiness, to behold the contrary condition of others: To see most of the world tremble with Terror, while we triumph with joy: To hear them doomed to everlasting flames, and see them thrust into Hell; when we are proclaimed heirs of the Kingdom: To see our neighbours that lived in the same Towns, came to the same Congregation, sate in the same seats, dwelt in the same houses, and were esteemed more honourable in the world then our selves; to see them now so differenced from us, and by the Searcher of hearts eternally separated. This, with the great magnificence and dreadfulness of the day, doth the Apostle pathetically express in 2 *Thes.* 1. 6, 7, 8, 9, 10. *It is Righteous with God to recompence tribulation to them that trouble you: and to you who are troubled, Rest with us: When the Lord Jesus shall be revealed from Heaven with his mighty Angels; In flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the Glory of his power, &c.* And now is not here enough to make that day a welcom day, and the thoughts of it delightful to us? But yet there's more. We shall be so far from the dread of that Judgment, that our selves shall become the Judges. Christ will take his people, as it were, into Commission with him; and they shall sit and approve his Righteous Judgement. Oh fear not now the reproaches, scorns and censures of those that must then be judged by us: Did you think, Oh wretched worldlings, that those poor despised men, whom you made your daily derision, should be your Judges? Did you believe this, when you made them stand as offenders before the Bar of your Judgement? No more then *Pilate*, when he was judging Christ, did believe that he was condemning his Judge; Or the Jews, when they were whipping, imprisoning, killing the Apostles, did think to see them sit on twelve Thrones

1 Cor. 6. 2, 3. Judging the twelve Tribes of *Israel. Do you not know* (saith *Paul*) *that the Saints shall judge the World?* Nay, *Know you not that we shall judge Angels?* Surely were it not the Word of Christ that speaks it, this advancement would seem incredible, and the language arrogant. Yet even *Henoch the seventh from* Adam *prophecyed of this, saying, Behole the Lord cometh with ten thousand of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoke against him,* Jude 14. Thus shall the Saints be honored, and the *Righteous have dominion in the morning.* O that the careless world *were but wise to consider this; and that they would remember this latter end!* That they would be now of the same minde, as they will be, when they shall see *the Heavens pass away with a noise, and the Elements melt with fervent heat; the earth also, and the works that are therein to be burnt up!* 2 *Pet.* 3. 10. When all shall be on fire about their ears, and all earthly Glory consumed. *For the Heavens and the Earth which are now, are reserved unto fire against the day of judgement, and perdition of ungodly men,* 2 *Pet.* 3. 7. But alas, when all is said, *the wicked will do wickedly; and none of the wicked shall understand; But the wise shall understand.* Rejoyce, therefore, O ye Saints; yet watch, and what you have, hold fast till your Lord come, *Revel.* 2, 25. and study that use of this Doctrine which the Apostle propounds, 2 *Pet.* 3. 11, 12. *Seeing then that all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation and godliness? Looking for, and hasting to the coming of the day of God; wherein the Heavens being on fire shall be dissolved, and the Elements melt with fervent heat.* But go your way, keep close with God, and wait till your change come, and till this end be; *For you shall Rest, and stand in the Lot at the end of the days, Dan.* 12 13.

Pſal. 9 14.

Deut. 32. 29.

Dan. 12. 10.

SECT. IV.

§. 4. 4 Our solemn Coronation. Rev. 1. 5.

THe fourth Antecedent and highest step to the Saints Advancement, is, Their solemn Coronation, Inthronizing, and receiving into the Kingdom. For as Christ, their head, is anointed both King and Priest: so under him are his people made unto God both Kings

Kings and Priests, (for Prophecy, that ceaseth) to Reign, and to offer praises for ever, *Revel.* 5. 10. *The Crown of Righteousness, which was laid up for them, shall by the Lord the Righteous Judge be given them at that day,* 2 *Tim.* 4. 8. *They have been faithful to the death, and therefore shall receive the Crown of Life:* And according to the improvement of their Talents here, so shall their rule and dignity be enlarged, *Mat.* 25. 21, 23. So that they are not dignified with empty Titles, but real Dominions. For Christ *will take them and set them down with himself in his own Throne; and will give them power over the Nations, even as he received of his Father, Revel.* 2. 26, 27, 28. *And will give them the morning Star.* The Lord himself will give them possession with these applauding expressions; *Well done good and faithful Servant, thou hast been faithful over a few things, I will make thee Ruler over many things; Enter thou into the Joy of thy Lord, Matth.* 25. 21, 23. And with this solemn and blessed Proclamation shall he Inthrone them; *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* Every word full of Life and Joy. [*Come*] This is the holding forth of the golden Scepter; to warrant our approach unto this Glory. Come now as neer as you will; fear not the *Bethshemites* Judgement: for the enmity is utterly taken away. This is not such a [*Come*] as we were wont to hear: *Come take up your Cross, and follow me*; though that was sweet, yet this much more. [*Ye Blessed*] Blessed indeed, when that mouth shall so pronounce us: for though the world hath accounted us accursed, and we have been ready to account our selves so; yet certainly those that he blesseth, are blessed: and those whom he curseth only are cursed; and his Blessing shall not be Revoked: But he hath blessed us, and we shall be blessed. [*Of my Father*] blessed in the Fathers Love, as well as the Sons: for they are one. The Father hath testified his Love, in their Election, Donation to Christ, sending of Christ, accepting his Ransom, &c. as the Son hath also testified his. [*Inherit*] No longer bond-men, nor servants only, nor children under age, who differ not in possession, but onely in title from servants: But Now we are *heirs of the Kingdom, Jam.* 2. 5. Coheirs with Christ. [*The Kingdom*] No less then the Kingdom? Indeed to be King of Kings, and Lord of Lords, is our Lords own proper title: But to be Kings and reign with him, is ours: The fruition of this Kingdom,

Rev. 2 10.

Rev. 3. 21.

Gal. 4. 1, 5, 6, 7.

dom, is as the fruition of the light of the Sun, each have the whole, and the rest nevertheless. [*Prepared for you*] God is the *Alpha*, as well as the *Omega* of our blessedness. Eternal Love hath laid the foundation. He prepared the Kingdom for us, and then prepared us for the Kingdom. This is the preparation of his Counsel and Decree; for the execution whereof Christ was yet to make a further preparation. [*For you*] Not for Believers only in general, who without individual persons are no body: Nor onely for you upon condition of your believing: But for you personally and determinately; for all the Conditions were also prepared for you. [*From the foundation of the World*] Not onely from the Promise after *Adams* fall, (as some) but (as the phrase usually signifieth, though not always) from Eternity. These were the eternal thoughts of Gods Love towards us; and this is it he purposed for us.

Mat. 25. 20. 21 Rev. 2. & 3. Mat. 25, 34, 35.

* See what is after cited in *Chap. 7. Sect. 2.* out of *Placeus. In die judicii quoniam fœdus gratiæ vim legis seu juris obtinet, (promulgatum est enim in toto orbe terrarum per præcones idoneos) id unum probandum erit: nimirum, nos habuisse conditionem fœderis gratiæ, scilicet fidem. Itaque proferenda erunt in medio opera; præsertim Charitatis, tanquam illius conditionis hoc est, fidei, effecta atque argumenta demonstrativa, ut vulgo loquuntur a posteriori.* D. Jos. Placeus in *Thes.* Salmur. Vol. 1, p. 34. Lege & Thesin. 43, 44, 45. of that most solid Dispute of Justification.

* But a great difficulty ariseth in our way. In what sence is our Improvement of our Talent, our well-doing, our overcoming, our harboring, visiting, feeding, &c. Christ in his little ones; alledged as a Reason of our Coronation and Glory? Is not it the purchased possession, and meer fruit of Christs blood? If every man must be judged according to his works, and receive according to what they have done in the flesh, whether good or evil; and God *will render to every man according to his Deeds*; *Rom.* 2. 6, 7. and give eternal life to men if they patiently continue in well-doing, and give right to the tree of Life, *Rev.* 22. 14. and entrance into the City, to the doers of his Commandments; and if this last Absolving Sentence be the compleating of our Justification, and so *the doers of the Law be justified*, *Rom.* 2. 13. Why then what's become of Free Grace? of Justification by Faith onely? of the sole Righteousness of Christ to make us accepted? Then the Papists say rightly, That we are righteous by our personal righteousness, and good Works concur to justification.

Ans. I did not think to have said so much upon controversie: but because the difficulty is very great, and the matter very weighty,

as being neer the foundation, I have in another Book, added to what is said before, certain brief Positions, containing my thoughts on this Subject; which may tend to the clearing of these and many other difficulties hereabouts; to which I refer you.

But that the plain constant language of Scripture may not be perverted or disregarded, I onely premise these Advertisements by way of caution, till thou come to read the full Answer;

1. Let not the names of men draw thee one way or other, nor make thee partial in Searching for Truth; Dislike the men for their unsound doctrine; but call not doctrine unsound, because it is theirs; nor sound, because of the repute of the VVriter.

Read Mr. *Ric. Hookers* Discourse of Justification, how far *works* concur. And Mr. *Meads* Serm. on *Luk.* 2. 13. 14. and on *Mat.* 7. 21. and on *Act.* 10. 4. and on *Neh.* 13. 14 22. and *Mat.* 10. 41. And *Davenant de Justitia Habituali & Actuali*, most fully and solidly.

2. Know this, That as an unhumbled Soul is far apter to give too much to Duty and personal Righteousness, then to Christ: So a humble self-denying Christian is as likely to err on the other hand in giving less to duty then Christ hath given, and laying all the work from himself on Christ, for fear of robbing Christ of the honor: and so much to look at Christ without him, and think he should look at nothing in himself; that he forgets Christ within him. As *Luther* said of *Melanchthons* self-denying humility, *Soli Deo omnia deberi tam obstinatè asserit, ut mihi planè videatur saltem in hoc errare quod Christum ipse fingat longiùs abesse cordi suo, quam sit revera* —— *Certè nimis nullus in hoc est Philippus* He so constantly ascribes all to God, that to me he seems directly to err at least in this, that he feigneth or imagineth Christ to be further off from his own heart, then indeed he is — Certainly he is too much Nothing in this.

3. * Our giving to Christ more of the work then Scripture doth, or rather our ascribing it to him out of the Scripture way and sence, doth but dishonor, and not honor him; and depress, but not exalt his Free Grace: While we deny the inward sanctifying work of his Spirit, and extol his free Justification, which are equal fruits of his merit, we make him an imperfect Saviour.

4. But to arrogate to our selves any part of Christs preroga-

Agnitionem accepit homo boni & mali Bonum est autem Obedire Deo & Credere ei, & Custodire ejus præceptum; & hoc est Vita

bominus: quemadmodum Non Obedire Deo Malum: & hoc est Mors ejus. Irænеus adv. hæreses lib. 4. cap. 76. * Take heed lest thou love the Gospel because it hath alwaies glad tidinges, and thou canst not abide the Precepts or Threatnings because they speak hard things to thee. There may be a Carnal Gospeller as well as a Popish Legalist. Mr. *Burges* of *Justif. Lect.* 28. *pag.* 256. *Dicemus, Deum judicare secundum opera; quia prout illa fuerint vel bona vel mala, aut æternam vitam consequemur, aut æternam damnationem. Sed non inde sequitur opera Causas esse nostræ salutis.* Per. Mart. in Rom. 2. pag. (mihi) 88.

tive is most desperate of all, and no doctrine more directly overthrows the Gospel almost then that of Justification by the merits of our own, or by works of the Law.

And thus we have, by the line and plummet of Scripture, fathomed this four-fold stream, and seen the Christian safely landed in Paradise; and in this four-wheeled fiery Charet conveyed honorably to his Rest. Now let us a little further view those Mansions, consider his priviledges, and see whether there be any Glory like unto his Glory; Read, and judge, but not by outward appearance, but judge Righteous Judgement.

CHAP. IV.

This Rest most Excellent, discovered by Reason.

SECT. I.

THe next thing to be handled, is, The excellent properties of this Rest, and admirable Attributes, which, as so many Jewels, shall adorn the Crown of the Saints. And first before we speak of them particularly, let us try this Happiness by the Rules of the Philosopher, and see whether they will not approve it the more transcendently Good: Not as if they were a sufficient Touchstone; but that both the Wordling and the Saint may see, when any thing stands up in competition with this Glory for the preheminence, Reason it self will conclude against it. Now, in order of good, the Philosopher will tell you, that by these Rules you may know which is Best.

SECT.

SECT. I.

§. 1.

1. THat which is desired and sought for it self, is better then that which is desired for something else: or the End, as such, is better then all the Means. This concludeth for Heavens preheminence: All things are but means to that end. If any thing here be excellent, it is because it is a step to that: and the more conducible thereto, the more excellent. The Salvation of our Souls is the end of our Faith, of our Hope, our Diligence, of all Mercies, of all Ordinances, as before is proved: It is not for themselves, but for this Rest, that all these are desired and used. Praying is not the end of Praying; nor Preaching the end of Preaching; nor Beleeving the end of Beleeving; these are but the way to him who is the way to this Rest. Indeed Christ himself is both the way and the Rest, the means and the end; singularly desirable as the way, but yet more as the end. If any thing then that ever you saw or enjoyed appear lovely and desirable, then must its end be so much more.

1 Pet. 1. 5, 9.
1 Thess. 5. 8.
2 Tim. 2. 10.

Iohn 14. 6.

SECT. II.

§. 2.

2. IN order of Good the last is still the Best: For all good tends to perfection: The end is still the last enjoyed, though first intended. Now this Rest is the Saints last estate; Their beginning was as a Grain of Mustard-seed, but their perfection will be an estate high and flourishing. They were taken with *David* from the sheep-fold, to reign as Kings for ever. Their first Day was a day of small things; but their last will be an everlasting perfection; They sowed in tears, but they reap in Joy. If their prosperity here, their *res secunda*, were desirable; much more their *res ultima*, their final Blessedness. *Rondeletius* saw a Priest at *Rome*, who would fall down in an Extasie when ever he heard those words of Christ, *Consummatum est*, It is finished; but observing him careful in his fall ever to lay his head in a soft place, he suspected the dissimulation, and by the threats of a cudgel quickly recovered him. But methinks the fore-thoughts of that Consummation, and last estate we speak of, should bring a considering Christian into such an unfeigned Extasie, that he should even forget the things of the flesh, and no care or fear should raise him out of it. Surely that is well, which

Psa. 126. 5.

Rondeletius in Method. Curan. cap. de Catal. pag. 98.

ends well; and that's Good, which is Good at last; and therefore Heaven must needs be Good.

SECT. III.

§. 3. 3. ANother Rule is this, That whose absence or loss is the worst or the greatest evil, must needs it self be best, or the greatest Good. And is there a greater loss then to lose this Rest? If you could ask the Restless Souls that are shut out of it, they would tel you more sensibly then I can. For as none know the sweetness like those who enjoy it, so none know the loss like those that are deprived of it. Wicked men are here senseless of the loss, because they know not what they lose, and have the delights of flesh and sense to make them up, and make them forget it: But when they shall know it to their Torment, as the Saints do to their joy, and when they shall see men from the East and VVest sit down with *Abraham, Isaac,* and *Jacob* in the Kingdom of God, and themselves shut out; when they shall know both what they have lost, and for what, and why they lost it, surely there will be weeping, and gnashing of teeth. He that loseth Riches, may have more; and he that loseth honor, may repair it; or if not, yet he is not undone; He that loseth life, may save it; But what becomes of him that loseth God? and who or what shall repair his loss? VVe can bear the loss of any thing below; if we have it not, we can either live without it, or dye, and live eternally without it; But can we do so without God in Christ? As God gives us outward things, as auctuaries, as overplus, or above measure, into our bargain; so, when he takes them from us, he takes away our superfluities rather then our necessaries; and pareth but our nails, and toucheth not the quick: But can we so spare our part in Glory? You know whose Question it is, *What shall it profit a man to win all the world, and lose his own Soul?* will it prove a saving match? Or, what shall a man give for the ransom of his Soul? Christians, compare but all your losses with that loss, and all your sufferings with that suffering, and I hope you will lay your hand upon your mouth, and cease your repining thoughts for ever.

Luke 13. 29.

Mark 8. 35.

Mat. 6. 33.

Mat. 16. 26.

SECT.

SECT. IV.

4. ANother Rule is this, That which cannot be given by man, or taken away by man, is ever better then that which can; And then I hope Heaven will carry it. For who hath the Key of the everlasting Treasures? And who is the Disposer of the Dignities of the Saints? Who saith, *Come ye Blessed and go ye Cursed?* Is it the voyce of God, or of meer man? If every good and perfect gift cometh from above, from the Father of Lights; whence then cometh the gift of Eternal Light with the Father? VVhose priviledge soever it is, to be Key-keepers of the visible Churches here below; sure no meer man, but the Man of Sin, will challenge the Keys of that Kingdom, and undertake to shut out, or take in, or to dispose of that Treasure of the Church. VVe may be beholden to men, as Gods instruments, for our Faith, but no further; For *what is Paul, or who is Apollo, but Ministers by whom we believed, even as the Lord gave to every man?* Surely every step to that Glory, every gracious gift and act, every deliverance and mercy to the Church, shall be so clearly from God; that his very name shall be written in the forehead of it, and his excellent Attributes stampt upon it, that he who runs may read, it was the work of God; and the Question may easily be answered, whether it be from Heaven, or of men? Much more evidently is that Glory the gift of the God of Glory. What? can man give God? or earth and dust give Heaven? Surely no! And as much is it beyond them to deprive us of it. Tyrants and Persecutors may take away our goods, but not our chief Good; our Liberties here, but not that state of Freedom; our Heads, but not our Crown. You can shut us up in Prisons, and shut us out of your Church and Kingdom; but now shut us out of Heaven if you can. Try in lower attempts: Can you deny us the light of the Sun, and cause it to forbear its shining? Can you stop the influences of the Planets? or deny us the dew of Heaven? or command the Clouds to shut up their womb? or stay the course of the flowing streams? or seal up the passages of the deep? how much less can you deprive us of our God, or deny us the light of his countenance, or stop the influences of his Spirit, or forbid the dew of his Grace to fall, or stay the streams of his Love, and up shut his overflowing ever-flowing

§. 4.

Jam. 1. 17.

1 Cor 3. 5.

Decrescere. Summum Bonum non potest. Sen. Epist. 66. pag. 644. *Mortalia eminent, cadunt; deteruntur, crescunt: exhauriuntur, implentur. Divinorum una natura est.* Id ibid p. 645.

Springs, or seal up the bottomless depth of his bounty? You can kill our Bodies (if he permit you) but try whether you can reach our Souls. Nay, it is not in the Saints own power to give to, or take away from themselves this Glory. So that according to this Rule, there's no state like the Saints Rest. For no man can give this Rest to us, and none can take our Joy from us, *Joh.* 16. 22.

SECT. V.

§. 5. * *Vt Seneca de Vita beata abunde contra Epicureos probavit.*

5. ANother Rule is this; That is ever better or best, which maketh the owner or possessor himself better or best. And sure according to this Rule, there's no state like Heaven. * Riches, honour, and pleasure, make a man neither better nor best; Grace here makes us better, but not best: That is reserved as the Prerogative of Glory. That's our good, that doth us good; and that doth us good, which makes us good; Else it may be good in it self, but no good to us. External good is at too great a distance to be our Happiness. It is not bread on our Tables, but in our stomacks that must nourish: nor blood upon our clothes or skin, but in the liver, heart and veins which is our Life. Nay, the things of the world are so far from making the owners good, that they prove not the least impediments thereto; and snares to the best of men. Riches and honor do seldom help to humility; but of pride they occasionally become most frequent fomentors. The difficulty is so great of conjoyning Graciousness with Greatness, that it's next to an impossibility: And their conjunction so rare, that they are next to inconsistent. To have a heart taken up with Christ and Heaven, when we have health and abundance in the world, is neither easie nor ordinary. Though Soul and Body compose but one man, yet they seldom prosper both together. Therefore that's our chief good, which will do us good at the heart: and that's our true glory, that makes us all glorious within: and that the blessed day, which will make us holy and blessed men: which will not only beautifie our house, but cleanse our hearts: nor only give us new Habitations, and new relations, but also new souls, and new bodies. The true knowing living Christian complains more frequently and more bitterly of the wants and woes within him, then without him. If you over-hear his prayers, or see him in his tears, and ask him,

Quomodo non summa felicitate & vera tranquillitate fruerentur, quibus nihil est quod divinæ voluntati reluctetur, nihil quod turbet, & à mente Dei alienet, nihil quod desideretur extra voluntatem Dei? Muscul. in Math. 6. To. 1. p. 127.

him, what aileth him? he will cry out more, Oh my dark understanding! Oh my hard, my unbelieving heart! rather then, Oh my dishonor! or Oh my poverty! Therefore it is his desired place and state which affords a relief suitable to his necessities and complaints. And surely that is onely this Rest.

SECT. VI.

6. ANother Rule is, That the Difficulty of obtaining shews the Excellency. And surely if you consider but what it cost Christ to purchase it; what it costs the Spirit to bring mens hearts to it; what it costs Ministers to perswade to it; what it costs Christians, after all this, to obtain it; and what it costs many a half-Christian that after all goes without it; You will say that here's Difficulty, and therefore Excellency. Trifles may be had at a trivial rate: and men may have damnation far more easily: It is but, lie still, and sleep out our days in careless lazines: It is but, take our pleasure, and minde the world, and cast away the thoughts of Sin, and Grace, and Christ, and Heaven, and Hell, out of our mindes; and do as the most do, and never trouble our selves about these high things, but venture our Souls upon our presumptuous conceits and hopes, and let the vessel swim which way it will; and then stream, and wind, and tyde will all help us apace to the gulph of perdition. You may burn an hundred houses easier then build one; and kill a thousand men easier then make one alive. The descent is easie, the ascent not so. To bring diseases, is but to cherish sloth, please the appetite, and take what most delights us: but to cure them will cost bitter Pils, loathsom potions, tedious gripins, abstemious accurate living; and perhaps all fall short too. He that made the way, and knows the way better then we, hath told us, it is narrow and strait, and requires striving: And they that have paced it more truly and observantly then we, do tell us, it lies through many tribulations, and is with much ado passed through. Conclude then, it is sure somewhat worth that must cost all this.

§. 6.

Bion dicere solebat, facilem esse ad inferos viam, nam illic homines adire clausis oculis. Laert. l. 4. c. 7. *Quod ille dixit quia morientibus clauduntur oculi; nos dicere possumus de mentis caecitate & socordia. Facile est descensus Averni, &c.*

SECT.

SECT. VII.

§. 7. *Quicquid præter te est, non reficit, non sufficit; si ad tempus sufficit, non tamen perpetuò satiat, quin adhuc amplius quæratur; qui autem te habet, satiatus est; finem suum habet; non habet ultra quod quærat; quia tu es super omne visibile, audibile, odorabile, gustabile, tangibile, sensibile.* Gerson. par 3. Alphabet. divini amoris. cap. 14. Prov. 18. 23.

7. ANother Rule is this, That is Best, which not onely supplieth necessity, but affordeth abundance. By necessity is meant here, that which we cannot live without; and by abundance, is meant, a more perfect supply, a comfortable, not a useless abundance. Indeed it is suitable to a Christians state & use, to be scanted here, & to have only from hand to mouth: And that not only in his corporal, but in his spiritual comforts; Here we must not be filled full, that so our emptiness may cause hungering, and our hungering cause seeking and craving, and our craving testifie our dependance, and occasion receiving, and our receiving occasion thanks-returning, and all advance the Glory of the Giver. But when we shall be brought to the Well-head, and united close to the overflowing Fountain, we shall then thirst no more, because we shall be empty no more. Surely if those blessed Souls did not abound in their blessedness, they would never so abound in praises. Such Blessing, and Honour, and Glory, and Praise to God, would never accompany common mercies; All those *Alleluja's* are not sure the language of needy men. Now, we are poor, we speak supplications; And our Beggars tone discovers our low condition; All our Language almost is complaining and craving; our breath sighing, and our life a laboring. But sure where all this is turned into eternal praising and rejoycing, the case must needs be altered, and all wants supplyed and forgotten. I think their Hearts full of Joy, and their mouthes full of thanks, proves their estate abounding full of blessedness.

SECT. VIII.

§. 8.

8. REason concludes that for the Best, which is so in the Judgement of the Best and wisest men. Though, it's true, the Judgement of imperfect man, can be no perfect Rule of truth or goodness; Yet God revealeth this good to all on whom he will bestow it; and hides not from his people the end they should aym at and attain. If the Holiest men are the Best and Wisest, then their Lives tell you their Judgements; and their unwearied labor and sufferings for this Rest, shews you they take it for the perfection of their

their Happineſs. If men of greateſt experience be the wiſeſt men, and they that have tryed both eſtates; then ſurely, it's vanity and vexation thats found below, and ſolid Happineſs and Reſt above. If dying men are wiſer then others; who by the worlds forſaking them, and by the approach of Eternity, begin to be undeceived; then ſurely Happineſs is hereafter, and not here; For though the deluded world in their flouriſhing proſperity can bleſs themſelves in their fools paradiſe, & merrily jeſt at the ſimplicity of the Saints; yet ſcarce one of many, even of the worſt of them, but are ready at laſt to cry out with *Balaam*, *Oh that I might die the death of the righteous, and my laſt end might be like his!* Never take heed therefore what they think or ſay now; for as ſure as they ſhall die, they will one of theſe days think and ſay clean contrary. As we regard not what a drunken man ſays, becauſe it is not he, but the drink, and when he hath ſlept he will awake in another minde; ſo why ſhould we regard what wicked men ſay now, who are drunk with ſecurity and fleſhly delights? When we know before hand for certain, that when they have ſlept the ſleep of death, at the furtheſt, they will awake in another minde. Onely pitty the perverted underſtandings of theſe poor men who are beſide themſelves; knowing, that one of theſe days, when too late experience brings them to their right mindes, they will be of a far different Judgement. They ask us, What are you wiſer then your fore-fathers? then all the Town beſides? then ſuch and ſuch great men, and learned men? And do you think in good ſadneſs we may not with better reaſon ask you, What? are you wiſer then *Henoch?* and *Noah?* then *Abraham, Iſaac, Jacob, Samuel?* then *David* and *Solomon?* then *Moſes* and the Prophets? then *Peter, Paul,* all the Apoſtles, and all the Saints of God, in all Ages and Nations, that ever went to Heaven? yea, then Jeſus Chriſt himſelf? Men may be deceived; but we appeal to the unerring Judgement of Wiſdom it ſelf, even the wiſe All-knowing God, whether *a day in his Courts be not better then a thouſand elſewhere?* and whether *it be not better be door-keepers there, then to dwell in the Tents of wickedneſs?* Nay, whether the very *Reproaches of Chriſt* (even the ſcorns we have from you for Chriſts ſake and the Goſpel) *be not greater riches then all the Treaſures of the World?* If VViſdom then may paſs the ſentence, you ſee which way the cauſe will go; and *Wiſdom is juſtified of all her children.*

Pſal. 84. 10.

Heb. 11. 25, 26.

Mat. 11. 19.

SECT. IX.

S 9.

9. LAstly, Another Rule in Reason is this, That Good which containeth all other Good in it, must needs it self be best. And where do you think in Reason, that all the streams of Goodness do finally empty themselves? Is it not in God, from whom by secret springs they first proceed? Where else do all the Lines of Goodness concenter? Are not all the sparks contained in this fire? and all the drops in this Ocean? Surely the time was, when there was nothing besides God; and then all Good was onely in him. And even now the creatures essence and existence is secondary, derived, contingent, improper, in comparison of his, *who Is, and Was, and Is to Come*; whose Name alone is called, *I AM*. VVhat do thine eyes see, or thy heart conceive desirable, which is not there to be had? Sin indeed there is none; but darest thou call that good? VVorldly delights there are none; for they are Good but for the present Necessity, and please but the brutish Senses. Brethren, do you fear losing or parting with any thing you now enjoy? VVhat? do you fear you shall want when you come to Heaven? shall you want the drops, when have the Ocean? or the light of the Candle, when you have the Sun? or the shallow Creature, when you have the perfect Creator? *Cast thy bread upon the waters, and after many days, thou shalt there find it.* † Lay abroad thy tears, thy prayers, pains, boldly and unwearedly; as God is true, thou dost but set them to usury, & shalt receive an hundred fold. || Spare not, man, for State, for Honour, for Labour; If Heaven do not make amends for all, God hath deceived us; which who dare once imagine? Cast away Friends, House, Lands, Life, if he bid thee: Leap into the Sea, as **Peter*, if he command thee: Lose thy life, and thou shalt save it everlastingly; when those that saved theirs, shall lose them everlastingly: Venture all, man, upon Gods word & promise: There's a Day of Rest comming will fully pay for all. All the pence and the farthings thou expendest for him, are contained, with infinite advantage, in the massie Gold and Jewels of thy Crown. VVhen *Alexander* had given away his Treasure, and they asked him where it was; he pointed to the poor, and said,

Quærendum est (ut summum Bonum) quod non fiat indies deterius; cui non possit obstari; quo nil melius possit optari. Quid hoc est? Animus: sed hic rectus, bonus, magnus. Quid aliud voces hunc quã Deum in humano corpore hospitantem? Hic animus tam in Equitem Romanum, quam in servum potest cadere. Quid est Eques Romanus? aut libertinus? aut servus? Nomina ex ambitione aut ex injuria nata. Subsilire in Cælum ex angulo licet; Exurge modo, & te quoq; dignum finge Deo; finges autem non Auro, non argento. Non potest ex hac materia imago Deo exprimi similis. Seneca Epist. 31. ad Luc. To. 2. p. 583. Who would think these were a Heathens words? † Eccles. 11. 1. || Mat. 19. 29. * Mark 8. 35.

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in scriniis, in my chests. And when he went upon a hopeful expedition, he gave away his Gold; and when he was asked, what he kept for himself, he answers, *spem majorum & meliorum*, The hope of greater and better things. How much more boldly may we lay out all and point to Heaven, and say it is *in scriniis*, in our everlasting treasure; and take that hope of greater and better things, instead of all. Nay, lose thy self for God, and renounce thy self; and thou shalt at that day find thy self again in him. Give him thy self, and he will receive thee, upon the same termes as *Socrates* did his Scholler * *Æschines* (who gave himself to his Master, because he had nothing else) *accipio, sed ea lege ut te tibi meliorem reddam quam accepi*: that he may return thee to thy self better then he received thee. So then, this Rest is the Good which containeth all other Good in it. And thus you see, according to the Rules of Reason, the transcendent Excellency of the Saints Glory in the General. We shall next mention the particular Excellencies.

* *Æschines pauper Socratis auditor: nihil, inquit, dignum te inveni quod dare tibi possim: & hoc modo pauperem me esse sentio. Itaq; dono tibi quod unum habeo, Me ipsum. Hoc munus rogo quale cunq; est, boni consulas, cogitesq; alios eum multum tibi dare, plus se reliquisse. Cui Socrates: Quid in tu, inquit, mihi magnum munus dederis, nisi forte parvo te æstimas? Habebo itaq; curæ, ut te meliorem tibi reddam quam accepi.* Senec. de Benef. l. 1. c. 8. p. 385.

CHAP. VII.

The Excellencies of our Rest.

SECT. I.

YEt let us draw a little nearer, and see more immediately from the pure fountain of the Scriptures what further Excellencies this Rest affordeth. And the Lord hide us in the Clefts of the Rock, and cover us with the hands of indulgent Grace, while we approach to take this view: and the Lord grant we may put off from our feet the shoes of unreverence and fleshly conceivings, while we stand upon this holy ground.

SECT. I.

§. 1.
1. It is the fruit of the Love & Bloud of Christ whom we shall there also behold and enjoy.

1. AND first, it's a most singular honour and ornament, in the stile of the Saints Rest, to be called the *Purchased Possession*. That it is the fruit of the Bloud of the Son of God; yea, the chief fruit: yea, the end and perfection of all the fruits, and efficacy of that Bloud. Surely Love is the most precious ingredient in the whole composition; and of all the flowers that grow in the Garden of Love, can there be brought one more sweet and beautiful to the Garland, then this Bloud? Greater Love then this there is not, to lay down the life of the Lover. And to have this our Redeemer ever before our Eyes, and the liveliest Sense and freshest Remembrance of that dying-bleeding-Love still upon our Souls! Oh how will it fill our souls with perpetual Ravishments? To think that in the streams of this bloud we have swam through the violence of the world, the snares of Satan, the seducements of flesh, the curse of the Law, the wrath of an offended God, the accusations of a Guilty Conscience, and the vexing doubts and fears of an unbelieving heart, and are passed through all, and here arrived safely at the brest of God! Now we are stupified with vile and senseless hearts, that can hear all the story of this bloudy Love, and read all the dolors and sufferings of Love, and hear all his sad complaints, and all with dulness, and unaffected. He cries to us, *Behold and see; Is it nothing to you, O all ye that pass by? Is there any sorrow like*

John 15. 13.

If Christ came to bear the Curse which was against us, how should he be made a Curse, but by taking that Death which the Curse lay in? And if the Death of our Lord was the Redemption of All men, and by his death the middle wall of partition was broken down, and the Gentiles called, how should he invite us to himself, if he were not Crucified? For it is only on the Cross, that men dye with their Arms stretched out. *Athanas. li. de Incarnat. Verbi.*

Hæc enim cum sit principalis & summa hominis felicitas secundum animam, non poterat conferri nisi per principale & summum humanæ redemptionis, & pro peccatis nostris satisfactionis principium, sacrificium viz Messiæ. Jos. De Voisin de Lege Divina. c. 8. p. 97. Lege & eundem Voisin Theolog. Judæor. l. 2. c. 9. p. 293, 294.

Quid mirum si caput pro membris accepit curationem, quam tamen in seipso non habuit necessariam? Nonne & in membris nostris sæpe pro unius infirmitate alteri adhibetur curatio? Dolet caput, & in brachio fit cataplasma; dolent renes, & fit in tibia; Ita hodie pro totius corporis putredine Cauterium quoddam infixum est in capite Christo. Bern. Serm. 30. de tempore. *Fateor ego meror, tristitia fugiat; eliminetur dolor; rancor abscedat, ut liceat vacare & videre cum Moyse visionem hanc grandem; qualiter Deus in ventre virginis concipiatur, decipiatur diabolus, recipiatur perditis, indebitum accipiatur! Totum me trahit affectio; sed oratio deficit; Dives cogitatio vocis paupertate consuitur.* Bernard. Serm. 24. in die Natal. *Quid aque mentem cogitantis impinguat? Nomen Jesu Mel in ore, in aure Melos, in corde Jubilus. Omnis cibus qui non conditur hoc sale insatuatus est. Scriptura quæ non fuerit interlita oleo tantæ devotionis, est insipida.* Bernard. Serm. 23.

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unto my sorrow? (*Lamen.* 1. 12.) and we will scarce hear or regard the dolorous voice; nor scarce turn aside to view the wounds of him who turned aside, and took us up to heal our wounds at this so dear a rate. But Oh then our perfected souls will feel as well as hear, and with feeling apprehensions flame again in Love for Love. Now we set his picture wounded and dying before our eyes, but can get it no nearer our hearts then if we believed nothing of what we read. But then when the obstructions between the eye and the understanding are taken away, and the passage opened between the head and the heart, surely our eyes will everlastingly affect our heart: and while we view with one eye our slain-revived Lord, and with the other eye our lost-recovered souls, and transcendent Glory, these views will eternally pierce us, and warm our very souls. And those eyes, through which folly and lust hath so often stole into our hearts, shall now be the Casements to let in the Love of our deareſt Lord for ever. Now, though we should (as some do) travel to *Jerusalem*, and view the Mount of *Olives* where he prayed and wept; and see the Dolorous way by which he bare his Cross, and enter the Temple of the Holy Grave; yea, if we should with *Peter* have stooped down and seen the place where he lay, and behold his Relicts; yet these bolted doors of sin and flesh would have kept out the feeling of all that Love. But, (Oh! that's the Joy) we shall then leave these hearts of stone and Rock behind us; and the sin that here so close besets us, and the sottish unkindness that followed us so long, shall not be able to follow us into that Glory. But we shall behold, as it were, the wounds of Love, with eyes and hearts of Love for ever. Suppose (a little to help our apprehensions) that a Saint, who hath partaked of the Joys of Heaven, had been translated from as long an aboad in Hell, and after the experience of such a change, should have stood with *Mary* and the rest by the Cross of Christ, and have seen the Bloud,

Non capio me præ lætitia, quia illa Majestas naturam suam naturæ meæ carnis & sanguinis subvelat; & me miserum in divitias gloriæ suæ, non ad horam, sed in sempiternum includit; Fit frater meus dominus meus; Et timorem domini fratis vincit affectus. Domine Jesu Christe, Libenter audio te regnantem in cœlis; libentius nascentem in terris; libentissime crucem, clavos & lanceam sustinentem. Hæc siquidem effusio rapit affectum meum; & istorum memoria incalescit cor meum. Bernard. Serm. 23. in die Natal. For all the great seeming differences among us about the grace of Christ, it is fully agreed between the *Calvinists* and *Lutherans*, (saith *Hottonus*) *Ne guttulam quidem salutis extra Dei gratiam in solo Christo Mediatore quærendam esse, &c. Quod in ipso, per & propter ipsum solum, non propter Merita sua, pondus æternæ gloriæ sint recepturi, cum Deus in ipsis non eorum merita, sed sua dona coronaturus sit.* Hottonus de Tolerant. Christiana. p. 59, 60.

and heard the Groans of his Redeemer: What think you? would love have ſtirred in his breaſt or no? Would the voice of his dying Lord have melted his heart, or no? Oh that I were ſenſible of what I ſpeak! With what aſtoniſhing apprehenſions then, will Redeemed Saints everlaſtingly behold their Bleſſed Redeemer? I will not meddle with their vain audacious Queſtion, who muſt needs know, whether the glorified body of Chriſt do yet retain either the wounds or ſcars. But this is moſt certain, that the memory of it will be as freſh, and the impreſſions of Love as deep, and its workings as ſtrong, as if his wounds were ſtill in our eyes, and his complaints ſtill in our ears, and his bloud ſtill ſtreaming afreſh. Now his heart is open to us, and ours ſhut to him: But when his heart ſhall be open, and our hearts open, Oh the bleſſed Congreſs that there will then be! What a paſſionate meeting was there between our new-riſen Lord, and the firſt ſinful ſilly woman that he appears to? How doth Love ſtruggle for expreſſions? and the ſtrained fire ſhut up in the breſt, ſtrive to break forth? * *Mary!* ſaith Chriſt: *Maſter!* ſaith *Mary*: and preſently ſhe claps about his feet: having her heart as near to his heart as her hands were to his feet. What a meeting of love then will there be, between the new glorified Saint, and the Glorious Redeemer? But I am here at a loſs; my apprehenſions faile me, and fall ſo ſhort. Only this I know; it will be the ſingular praiſe of our inheritance, that it was bought with the price of that bloud; and the ſingular Joy of the Saints to behold the purchaſer and the price, together with the poſſeſſion. Neither will the views of the wounds of love renew our wounds of ſorrow: He, whoſe firſt words after his Reſurrection were to a great ſinner, *Woman, Why weepeſt thou?* knows how to raiſe Love and Joy by all thoſe views, without raiſing any cloud of ſorrow, or ſtorm of tears at all. He that made the Sacramental Commemoration of his Death to be his Churches Feaſt; will ſure make the real enjoyment of its bleſſed purchaſe, to be marrow and fatneſs. And if it afforded Joy to hear from his mouth, *This is my Body which is given for you*, and *This is my Bloud which was ſhed for you*; What Joy will it afford, to hear, *This Glory is the fruit of my Body and my Bloud?* and what a merry feaſt will it be, *when we ſhall drink of the fruit of the Vine new with him in the Kingdom of his Father*, as the fruit of his own bloud? *David* would not drink of the waters which he longed for, becauſe they were

* John 20.16. Mat. 28.9.

John 20.13.

2 Sam. 23 16, 17.

were the blood of those men, who jeoparded their lives for them; and thought them fitter to offer to God, then to please him. * But we shall value these waters more highly, and yet drink them the more sweetly, because they are the blood of Christ; not jeoparded only, but shed for them. They will be the more sweet and dear to us, because they werere so bitter and Dear to him. If the buyer be judicious, we estimate things by the price they cost. If any thing we enjoy were purchased with the life of our deared friend, how highly should we value it? Nay, if a Dying Friend deliver us but a token of his Love, how carefully do we preserve it? and still remember him when we behold it, as if his own name were written on it? and will not then the Death and Blood of our Lord, everlastingly sweeten our possessed Glory? Methinks *England* should value the plenty of the Gospel, with their Peace and Freedom at a higher rate, when they remember what it hath cost. How much precious blood! How many of the lives of Gods worthies, and our most dear friends! besides all other cost. Methinks when I am with freedom Preaching, or hearing, or living, I see my dying friends before mine eyes, whose blood was shed for this; and look the more respectively on them yet living, whose frequent dangers did procure it. Oh then, when we are rejoycing in Glory, how shall we think of the blood that revived our Souls? and how shall we look upon him, whose sufferings did put that Joy into our hearts? How carefully preserve we those prizes, which with greatest hazard we gained from the enemy? *Goliahs* sword must be kept as a Trophie, and laid up behind the *Ephod*: and in a time of need, *David* says, *There's none to that.* Surely when we do divide the spoil, and partake of the prize which our Lord so dearly won; we shall say indeed, *There's none to that.* How dear was *Jonathane* love to *David*, which was testified by || *stripping himself of the Robe that was upon him, and giving it* David, *and his garments, even to his sword, and to his bow, and to his girdle*: and also by saving him from his fathers wrath? How dear for ever will the love of Christ be then to us, who stripped himself, as it were, of his Majesty and Glory, and put our mean Garment of flesh upon him, that he might put the Robes of his own Righteousnes and Glory upon us? and saved us, not from cruel injustice, but from his Fathers deserved wrath? Well then Christians, as you use to do in your Books, and on your Goods, to write

* *Hanc Gratiam Christus impertit pretio sanguinis, &c. Hunc sequamur omnes: hujus sacramento & signo censeamur. Hic nobis vitæ viam aperit: hic ad Paradisum reduces facit: hic ad cœlorum regna perducit. Cum ipso semper vivemus, facti per ipsum filii Dei: cum ipso exultabimus semper ipsius cruore reparati. Erimus Christiani cum Christo simul glorioſi; de Deo Patre beati; de perpetua voluptate lætantes semper in conſpectu Dei, & agentes Deo gratias ſemper. Neq; enim poterit niſi lætus eſſe ſemper & gratus, qui cum morti fuiſſet obnoxius, factus eſt de Immortalitate ſecurus.* Cyprian. ad Demetrian. verbis ultimis.

|| 1 Sam. 18. 4.

write down the price they coſt you; ſo do on your Righteouſneſs, and on your Glory; write down the price, *The precious Blood of Chriſt.**

* By the redundancy of which merit (after ſatisfaction thereby made unto his Fathers juſtice for our debt) there is further a purchaſe made of Grace and Glory, and of all good things in our behalf. Mr. *Reinolds* Life of Chriſt, Pag. 402. Iſai. 27. 4. Lam 3. 33. Eze. 18. 23. 32

Yet underſtand this rightly; Not that this higheſt glory was in ſtricteſt proper ſenſe purchaſed, ſo as that it was the moſt immediate Effect of Chriſts death; We muſt take heed that we conceive not of God as a Tyrant, who ſo delighteth in cruelty, as to exchange mercies for ſtrips, or to give a Crown on condition he may torment men. † God was never ſo pleaſed with the ſufferings of the Innocent, much leſs of his Son, as to ſell his mercy properly for their ſufferings. Fury dwelleth not in him; nor doth he willingly correct the ſons of men; nor take pleaſure in the death of him that dieth. But the ſufferings of Chriſt were primarily and immediatly to ſatisfie the juſtice that required blood, and to bear what was due to the ſinner, and to receive the blow that ſhould have faln upon him, and ſo to reſtore him to the life he loſt, and the happineſs he fell from. But this dignity, which ſurpaſſeth the firſt, is, as it were, from redundancy of his merit, or a ſecundary fruit of his death. The work of his Redemption ſo well pleaſed the Father, that he gave him power to advance his choſen to a higher dignity then they fell from; and to give them the glory which was given to himſelfs and all this according to his counſel, and the good pleaſure of his own will.

† *Qu. Nonne bona effecta eſt mors Chriſti per modum objecti? Nonne ſumme amabilis tanquam inſtrumentum præcipuum ſalutis noſtræ? Reſp. quod dicitur mortem Chriſti eſſe inſtrumentum noſtræ ſalutis, non excedere rationem medii: Quod autem additur illam eſſe nobis ſumme amabilem, verum eſt; ſed ſuppoſito Dei ordine, qui eam & ſibi in ſacrificium, & nobis in Redemptionem conſtituit. Non ſic porro intelligitur aliquid eſſe bonum per modum objecti: ſenſus enim eſt, illud eſſe tale, & ſecundum ſe ſit amabile: Cujuſmodi nequaquam eſt mors Chriſti, nec cujuſvis alterius.* Gibleuf. lib. 2. de Libert. cap. 22. Sect. 11. Pag. 441.

SECT. II.

§. 2. 2 It is freely given us.

2. THe Second *Pearl in the Saints Diadem*, is that, It's free. This ſeemeth as *Pharoahs ſecond Kine, to devour the former*; and as the Angel to *Balaam*, *To meet it with a drawn ſword of a full oppoſition.* But the ſeeming diſcord, is but a pleaſing diverſity compoſed into that harmony which conſtitutes the Melody. Theſe two Attributes Purchaſed and Free, are the two chains of Gold which by their pleaſant twiſting, do make up that wreath for the heads of the Pillars in the Temple of God. It was dear to

1 King. 7. 17.

Chriſt,

Christ, but free to us. VVhen Christ was to buy, silver and gold was nothing worth; Prayers and tears could not suffice; nor any thing below his blood: but when we come to buy, the price is faln to just nothing; Our buying, is but receiving: we have it freely without *mony, and without price.* Nor do the Gospel-conditions make it less free; or the Covenant-tenor before mentioned, contradict any of this. If the Gospel-conditions had been such as are the Laws; or payment of the debt required at our hands; the freeness then were more questionable. Yea, if God had said to us; [*Sinners, if you will satisfie my Justice but for one of your sins, I will forgive you all the rest,*] it would have been a hard condition on our part, and the Grace of the Covenant not so free, as our disability doth necessarily require. But if all the Condition be our cordial acceptation, surely we deserve not the name of Purchasers. Thankful accepting of a free acquittance, is no paying of the Debt. If life be offered to a condemned man, upon condition that he shall not refuse the offer, I think the favour is never the less free. Nay, though the condition were, that he should beg, and wait before he have his pardon, and take him for his Lord who hath thus redeemed him: All this is no satisfying of the Justice of the Law: Especially when the condition is also given, as it is by God to all his chosen; surely then here's all free: If the father freely give the son, and the son freely pay the debt, and if God do freely accept that way of paiment, when he might have required it of the prin-

Yet our crown may truly be said to be our due; for God giveth it as a righteous Judge, 2 *Tim.* 4.7, 8 But it is not due as a debt upon our merit, but a gift upon a Testament, or upon Promise.
So *Policarpe Epist. ad Philip. (Edit. Usserii pa. 22.)* saith that *Ignatius, Zosimus, Rufus,* & *Paul* did not run in vain, but in Faith and Righteousness; & *ad Debitum sibi*

locum a Domino cui & compassi sunt, abierunt: quia non hoc seculum dilexerunt, sed eum qui pro ipsis & pro nobis mortuus est, &c. because they loved not this world, but him that died, and rose for us and them, they went to the place which was due to them (ὀφειλόμενον αὐτοῖς) from the Lord, with whom also they suffered. And *Ignatius*, another of *Johns* Disciples doth most frequently use the phrase of [*worthy*] and [*Deserving*] as in the Title to his Epistle to the *Romans* he calls them [Worthy of God, worthy of Eminency, worthy of Blessedness, worthy of Praise, worthy of Faith, worthy of Chastity, grounded in Love and Faith, &c.] And in the Epistle it self he oft useth the same phrase of himself [That I may be worthy to see your face, as I much desire to deserve,] and so oft he speaks of deserving his martyrdom, even through the whole Epistle. This was the language of this Apostolical man: Yet no doubt he spoke of Deserving and Merit only in an Evangelical, and not a legal sense. So *Tertullian*; *Non enim carnis restitutionem negavit, si compensationem* Mercedis *opposuit*; *cum ipsi* Compensatio Deblatur, *cui dissolutio deputatur, scilicet carni.* Tertullian. lib. de Anima cap. 41. pag. Edit. Pamel. 418. *Sic idem Tertullianus lib. de Resurrectione carnis, cap. 16. pag. 410. inquit: Beneficis Deus (liberare)* Debet. But all this is meant of a *Debitum ex promisso gratuito*, only. This is evident in the following sentence: *Quicquid omnino homini a Deo prospectum atque* Promissum *est, non solum Animæ, verum & carni scias* Debitum. Tertul. li. de Resurrect. carnis cap. 5. pag. 408.

cipal; and if both Father & Son do freely offer us the purchased life upon those fair conditions; and if they also freely send the Spirit to inable us to perform those conditions, then what is here that is not free? Is not every stone that builds this Temple, free-stone? Oh, the everlasting admiration that must needs surprize the Saints, to think of this freeness! What did the Lord see in me, that he should judge me meet for such a State? That I who was but a poor, diseased, despised wretch, should be clad in the brightness of this Glory? That I, a silly creeping breathing Worm, should be advanced to this high dignity! That I, who was but lately groaning, weeping, dying, should now be as full of joy as my heart can hold! Yea, should be taken from the grave, where I was rotting and stinking, and from the dust and darkness where I seemed forgotten, and here set before his Throne! that I should be taken with *Mordecai* from Captivity, to be set next unto the King! and with *Daniel from the Den*, to be made ruler of Princes and Provinces! and with *Saul from seeking Asses*, to be advanced to a Kingdom! Oh, who can fathom unmeasurable Love? Indeed if the proud-hearted, self-ignorant, self-admiring sinners should be thus advanced, who think none so fit for preferment as themselves; perhaps in stead of admiring free Love, they would with those unhappy Angels be discontented yet with their estate. But when the self-denying, self-accusing, humble soul, who thought himself unworthy the ground he trod on, and the air he breathed in, unworthy to eat, drink, or live, when he shall be taken up into this Glory! He who durst scarce come among, or speak to the imperfect Saints on earth, because he was unworthy; he who durst scarce hear, or scarce read the Scripture, or scarce pray and call God Father; or scarce receive the Sacraments of his Covenant, and all because he was unworthy! For this soul to find it self rapt up into heaven, and closed in the arms of Christ, even in a moment! Do but think with your selves what the transporting, astonishing admiration of such a soul will be. He that durst not lift up his eyes to heaven, but stood a far off, smiting on his breast, *and crying, Lord be merciful to me a sinner*; now to be lift up to heaven himself! He who was wont to write his name in *Bradfords* Stile, *The unthankeful, the hard-hearted, the unworthy sinner!* And was wont to admire that patience could bear so long, and justice suffer him to live: Sure he will admire at this alteration, when

when he shal find by experience that unworthiness could not hinder his salvation which he thought would have bereaved him of every mercy. Ah Christian, there's no talk of our worthiness, nor unworthiness; If worthiness were our condition for admittance, we might sit down with S. *John and weep, because none in heaven or earth is found worthy. But the Lion of the tribe of Judah is worthy, and hath prevailed; & by that title must we hold the inheritance.* We shall offer there the offering that *David* refused, *even praise for that which cost us nothing.* Here our Commission runs, *Freely ye have received, Freely give*: But Christ hath dearly received, yet Freely gives. The master heals us of our leprosie freely, but *Gehazi* who had no finger in the cure, will surely run after us, and take somthing of us, & falsly pretend *it is his masters pleasure.* The Pope & his servants will be paid for their Pardons & Indulgencies; But Christ will take nothing for his. The fees of the Prelates Courts were large; and our Commutation of Penance must cost our purses dear, or else we must be cast out of the Synagogue, and soul and body delivered up to the Devil. But none are shut out of that Church for want of money, nor is poverty any eye-sore to Christ; An empty heart may bar them out, but an empty purse cannot; His Kingdom of Grace hath ever been more consistent with despised poverty, then wealth and honour; and riches occasion the difficulty of enterance, far more then want can do. *For that which is highly esteemed among men, is despised with God.* And so is it also, *The poor of the World, rich in faith, whom God hath chosen to be heires of that Kingdom, which he hath prepared for them that love him. I know the true labourer is worthy of his hire; And they that serve at the Altar, should live upon the Altar; And it is not fit to muzzle the Ox that treadeth out the corn;* And I know it is either hellish malice, or penurious baseness, or ignorance of the weight of their work and burthen, that makes their maintenance so generally Incompetent, and their very livelihood and subsistance so envied and grudged at; and that it's a meer plot of the Prince of darkness for the diversion of their thoughts; that they must be studying how to get bread for their own and childrens mouths, when they should be preparing the bread of life for their peoples souls. * But yet let me desire the right aiming Ministers of Christ, to consider, what is expedient as well as what is lawfull; and that the saving of one soul is better then a thousand pound a year, and our gain though due, is a cursed gain,

Ad Cælestis Hierusalem non ascendunt consortium, nisi qui toto corde profitentur, non proprii operis, sed Divini esse muneris, quod ascendunt. Prosper. Sent. 31. *Lege & ejus* Carm. de Ingrat. c. 45. Jam. 2. 5.

1 Cor. 9 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.

* *Lege Zuinglium de hac re contra Catabapt. optimè differentem* Tom. 2. in Ecclesiast p. 47. *& passim.*

1 Cor. 9. 18, 19. Rom. 14. 13. 15. 20, 21. Rom. 15. 1, 2. 1 Cor. 9. 14. 12.

ver. 15.

1 Tim. 5. 17.

1 Cor. 4. 10, 11, 12.

1 Cor. 9. 16.

which is a ſtumbling block to our peoples ſouls; Let us make the Free-Goſpell *as little burthenſome and chargeable as is poſſible.* I had rather never take their Tythes while I live, then by them to deſtroy the ſouls for whom Chriſt dyed; and though *God hath ordained that they which preach the Goſpell, ſhould live of the Goſpell*; yet I had rather ſuffer all things, then hinder the Goſpell; and it were better for me to dye, then that any man ſhould make this my glorying voyd. Though the well-leading Elders be worthy of double honour, *eſpecially the laborious in the word and doctrine*; yet if the neceſſity of Souls, and the promoting of the Goſpel ſhould require it, *I had rather preach the Goſpel in hunger and raggs, then rigidly contend for what's my due*; And if I ſhould do ſo, *yet, have I not whereof to Glory*; for neceſſity is laid upon me, yea, wo be to me if I preach not the Goſpel, though I never received any thing from men. How unbeſeeming the meſſengers of this Free-Grace and Kingdom is it, rather to loſe the hearts and ſouls of their people, then to loſe a groat of their due? And rather to exaſperate them againſt the meſſage of God, then to forbear ſomewhat of their right? And to contend with them at law, for the wages of the Goſpel? And to make the glad-tidings, to their yet carnal hearts ſeem to be ſad tidings, becauſe of this burthen? This is not the way of Chriſt and his Apoſtles, nor according to the ſelf denying, yeelding, ſuffering Doctrine which they taught. Away with all thoſe actions that are againſt the main end of our ſtudies and calling, which is to win ſouls; and fie upon that gain, which hinders the gaining of men to Chriſt. I know fleſh will here object neceſſities, and diſtruſt will not want arguments; but we who have enough to anſwer to the diffidence of our people, let us take home ſome of our anſwers to our ſelves; and teach our ſelves firſt, before we teach them. How many have you known that God ſuffered to ſtrave in his Vineyard?

* *Antequam gratia Juſtificetur ut Juſtus efficiatur, impius; quid eſt niſi impius?*

*But this is our exceeding conſolation, That though we may pay for our Bibles and Books, and Sermons, and it may be pay for our freedom to enjoy and uſe them: yet as we paid nothing for Gods

Quem ſi debitum ſequeretur, quid ejus merito niſi ſupplicium redderetur? Auguſt. Epiſt. 106. *De me omnino nihil præſumam. Quid enim attuli boni ut mei miſereris? & me juſtificares? Quid in me inveniſti niſi ſola peccata? Tuum nihil aliud niſi natura quam creaſti: cætera mala mea quæ deleviſti. Non ego prior ad te exurrexi, ſed tu ad me excitandum veniſti.* Auguſt. Enar. 2. in Pſal. 58.

eternal

eternal Love, and nothing for the Son of his Love, and nothing for his Spirit, and our *grace* and *faith*, and nothing for our pardon; so we shall pay nothing for our eternal Rest. We may pay for the bread and wine, but we shall not pay for the *body* and *blood*, nor for the great things of the Covenant which it seals unto us. And indeed we have a valuable price to give for those, but for these we have none at all. Yet this is not all. If it were only for nothing, and without our merit, the wonder were great; but it is moreover against our merit, and against our long endeavouring of our own ruine. Oh, the broken heart that hath known the desert of sin, doth both understand and feel what I say. What an astonishing thought it will be, to think of the unmeasurable difference between our deservings, and our receivings! between the state we should have been in, and the state we are in! To look down upon *Hell*, and see the vast difference that free-grace hath made betwixt us and them! to see the inheritance there, which we were born to, so different from that which we are adopted to! Oh, what pangs of love will it cause within us, to think, yonder was my native right: my deserved portion: those should have been my hideous cries; my doleful groans; my easeless pains; my endless torment: Those unquenchable flames I should have layen in: that never dying worm should have fed upon me: yonder was the place that sin would have brought me to; but this is it that Christ hath bought me to. Yonder death was the wages of my sin; but this *Eternal life is the Gift of God, through Jesus Christ my Lord.* Did not I neglect *Grace*, and make light of the offers of *Life*, and *sleight my Redeemers Blood* a long time, as well as yonder suffering souls? Did I not let pass my time and forget my God, and soul, as well as they? And was I not born in sin and wrath as well as they? || Oh, who made me to differ? Was my heart naturally any readier for Christ then theirs? Or any whit better affected to the Spirits perswasions? Should I ever have begun to love, if God had not begun to me? or ever been willing, if he had not made me willing? or ever differed, if he had not made me to differ? Had I not now been in those flames, if I had had mine own way,

|| *Sed nos eam Gratiam volumus Pelagiani aliquando fateantur, qua futuræ Gloriæ magnitudo, non solum promittitur, verum etiam creditur & speratur, nec solum revelatur sapientiæ, verum etiam amatur; nec suadetur solum omne quod bonum est, verum & persuadetur. Non enim omnium est fides, &c.* August. de Grat. *Christi* cap. 10. *Unde cognoscimus Dei esse, & ut bonum facere velimus, & ut bonum facere valeamus.* Fulgent. lib. 1. ad Monim. cap. 9. *Multa Deus facit in homine bona, quæ non facit homo: nulla vero facit homo, quæ non facit Deus, ut faciat homo.* August. lib. 2. ad Bonif. cap. 8.

and been let alone to mine own will? Did I not reſiſt as powerful means, and loſe as fair advantages as they? And ſhould I not have lingered in *Sodom* till the flames had ſeized on me, if God had not in mercy carryed me out? Oh how free was all this Love? and how free is this enjoyed Glory? Doubtleſs this will be our everlaſting admiration, That ſo Rich a Crown ſhould fit the head of ſo vile a Sinner! That ſuch high advancement, and ſuch long unfruitfulneſs and unkindneſs, can be the ſtate of the ſame perſon! and that ſuch vile rebellions can conclude in ſuch moſt precious Joys! But no thanks to us; nor to any of our duties and labors; much leſs to our neglects and lazineſs; we know to whom the praiſe is due, and muſt be given for ever. And indeed to this very end it was, that infinite Wiſdom did caſt the whole deſign of Mans Salvation into this mould of *PURCHASE* and **FREENES*, that the Love and Joy of man might be perfected, and the Honor of Grace moſt highly advanced; that the thought of Merit might neither cloud the one, nor obſtruct the other; and that on theſe two hinges the gates of Heaven might turn. So then let [*DESERVED*] be written on the door of Hell, but on the door of Heaven and Life, [*THE FREE GIFT.*]

* It is a fond conceit of the Antinomians to think that Juſtification and Salvation are not Free, if given on Condition: as long as the Condition is but [Acceptance] and the Freeneſs excludeth all our merit or ſatisfaction. The like may be ſaid of the conditionality of ſincere Evangelical Obedience, to the continuance and conſummation of our Juſtification and to our Salvation. In both which points, I deſire thoſe men that will not receive the Truth from me, to receive it from Learned *Placeus* in *Theſ. Salmurienſ. Vol.* 1. *pag.* 3. 2. 34. I will recite but two Theſes which contain moſt that is miſliked in my Aphoriſmes. *Theſ.* 37. *Fide Juſtificamur; non tanquam parte aliqua Juſtitiæ, aut opere quod ſuo quodam pretio & merito Juſtificationem nobis impretet; aut diſpoſitione animæ ad introductionem Juſtitiæ inhærentis: Sed tanquam Conditione Fœderis gratiæ quam Deus a nobis idcirco exigit, loco Conditionis Fœderis Legalis (quæ nobis carnis vitio facta eſt impoſſibilis) quod ea nihil aliud ſit, quam doni Juſtitiæ in Chriſto Jeſu per evangelium nobis oblati Acceptatio, qua fit ex Dei Pacto gratuito ut illa Juſtitia noſtra ſit.* Mark, he ſaith [*in Chriſto*] for Chriſt is firſt Accepted, and ſo Righteouſnes in and with him; not the Guift without the Perſon.

Theſ. 41. About Juſtification by workes. *Id ipſum forteſſe hac ratione commodius explicabitur. Opponitur Juſtificatio Accuſationi: a duabus autem Accuſationibus premimur in foro divino* (in reference to the threatning and the

the Righteousnes of the two Covenants) *Primum objicitur nos esse Peccatores; hoc est, reos violatæ conditionis, quæ fœdere Legali lata est. Deinde, objicitur, nos esse Infideles; hoc est, Non præstitisse conditionem Fœderis Gratiæ: videlicet Fidem. Ab Accusatione priore, sola Fide Justificamur, qua Christi Gratiam & Justitiam amplectimur. A posteriore, Justificamur etiam Operibus, quatenus iis Fides ostenditur. Ad posteriorem Justificationem respiciens Jacobus affirmavit merito, ex Operibus Justificari hominem, & non ex Fide tantum. Paulus vero respiciens ad Priorem, sola Fide hominem sine Operibus Justificari, multis rebus necessariis addixit.* This is plain Truth.

Just so also *Deodate* in his Annotations on *James* 2. See also the Annotations of the Divines of the Assembly. *Ludovicus de Dieu, Phil. Codurcus*, and our *Meade* go yet further for Works then I dare; though I believe Mr. *Meade* means orthodoxally.

SECT. III.

§ 3. 3. It is the Saints peculiar.

THirdly. The third comfortable Attribute of this Rest is, That it is the Saints proper and peculiar possession. It belongs to no other of all the sons of men; not that it would have detracted from the greatnes or freenes of the gift, if God had so pleased, that all the world should have enjoyed it: But when God hath resolved otherwise, that it must be enjoyed but by few; to finde our names among that number, must needs make us the more to value our enjoyment. If all *Egypt* had been light, the *Israelites* should not have had the les; but yet to enjoy that light alone, while their Neighbors live in thick darknes, must make them more sensible of their priviledge. Distinguishing, separating Mercy affecteth more then any Mercy. If it should rain on our grounds alone; or the Sun shine upon our alone habitations; or the blessing of Heaven divide between our Flocks, and other mens, as between *Jacobs* and *Labans*; we should more feelingly acknowledge Mercy, then now, while we possess the same in common. Ordinarines dulleth our sense; and if Miracles were common, they would be slighted. If *Pharoah* had passed as safely as *Israel*, the Red Sea would have been les remembred. If the first-born of *Egypt* had not been slain, the first-born of *Israel* had not been

been the Lords peculiar. If the rest of the world had not been drowned, and the rest of *Sodom* and *Gomorrah* burned, the saving of *Noah* had been no wonder, nor *Lots* deliverance so much talked of. The lower the weighty end of the ballance descends, the higher is the other lifted up; and the falling of one of the Sails of the Wind-Mill, is the occasion of the rising of the other. It would be no extenuation of the Mercies of the Saints here; if all the world were as holy as they, and the communication of their happiness is their greatest desire; yet it might perhaps dull their thankfulness, and differencing grace would not be known. But when one shall be illightened, and another left in darkness; one reformed, and another by his lusts enslaved; it makes them cry out with the Disciple, Lord what is it, that thou wilt reveal thy self to us, and not unto the world? When the Prophet shall be sent to one widow onely of all that were in *Samaria*, and to cleanse one *Naaman* of all the Lepers; the Mercy is more observable. O that will sure be a day of passionate sense on both sides; when two shall be in a Bed, and two in the field, the one taken, and the other forsaken. For a Christian who is conscious of his own undeserving, and ill-deserving, to see his companion in sin perish; his Neighbor, Kinsman, Father, Mother, Wife, Childe, for ever in Hell, while he is preferred among the blessed! To see other mens sins eternally plagued, while his are all pardoned! * To see those that were wont to sit with us in the same seat, and eat with us at the same Table, and joyn with us in the same Duties, now to lie tormented in those flames, while we are triumphing in Divine Praises! That *Lot* must leave his sons in law in the flames of *Sodom*, and the wife of his bosom as a Monument of Divine vengeance, and escape with his two Daughters alone. Here is chusing, distinguishing Mercy! Therefore the Scripture seems to affirm, That as the damned souls shall from Hell, see the Saints happiness to encrease their own torments; so shall the blessed from Heaven, behold the wickeds misery, to the encrease of their own Joy. And as they looked on the dead bodies of Christs two Witnesses slain in their streets, and they that dwell on the Earth rejoyced over them and made merry; and as the wicked here behold the calamities of Gods people with gladness, so shall the Saints look down upon them in the Burning-Lake, and in the sense of their own happiness, and in the approbation of Gods

Joh. 14. 22. Luk. 4. 24, 25, 26, 27.

*We shal there look upon them for ever, who here gazed on us for a time; and the short fruit of cruel eyes beholding us in persecution, shall be then recompensed with our everlasting beholding them (in their sufferings.) *Cyprian. ad Demetrian.* §. 21. p. 330.

Gods just proceedings, they shall rejoyce and sing. *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast thus judged: For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy. Alleluja, Salvation, and Glory, and Honor, and Power to our God; for true and righteous are his judgements.* And as the command is over *Babylon*, so will it be over all the condemned souls; *Rejoyce over her, thou Heaven, and ye holy Apostles and Prophets; for God hath avenged you on her.* By this time the impenitent World will see a reason for the Saints singularity, while they were on Earth; and will be able to answer their own demands, Why must you be more holy then your Neighbors? even because they would fain be more happy then their Neighbors. And why cannot you do and live as the World about you? Even because they are full loth to speed as those others, or to be damned with the World about them. Sincere singularity in Holiness, is by this time known to be neither Hypocrisie nor Folly. If to be singular in that Glory be so desirable, surely to be singular in godly living is not contemptible. As every one of them now knows his own sore, and his own grief, so shall every one then feel his own Joy: and if they can now call Christ their own, and call God their own God, how much more then upon their full possession of him? For as he takes his people for his inheritance; so will he himself be the inheritance of his people for ever.

Rev. 11. 9, 10.

Rev. 16. 5, 6. Rev. 19. 7, 2.

Rev. 18. 20.

2 Chro. 6. 29. Psal. 67. 6. & 33. 12. & 78. 71. & 16. 5.

SECT. IV.

A Fourth comfortable adjunct of this Rest is, that it is in the fellowship of the blessed Saints and Angels of God. Not so singular will the Christian be, as to be solitary. Though it be proper to the Saints only, yet is it common to all the Saints. For what is it, but an Association of blessed spirits in God? A corporation of perfected Saints, whereof Christ is the Head? the communion of Saints compleated? Nor doth this make those joyes to be therefore mediate, derived by creatures to us, as here: For all the lines may be drawn from the center, and not from each other, and yet their collocation make them more comely then one alone could be. Though the strings receive not their sound and sweetness from each other, yet their concurrence causeth that harmony which could not be by one alone. For those that have prayed, and

S. 4. 4. It is a Rest with Angels and perfect Saints.

fasted, and wept, and watcht, and waited together; now to joy and enjoy and praise together, methinks should much advance their pleasure. Whatsoever it will be upon the great change that will be wrought in our natures perfected; sure I am according to the present temperature of the most sanctified humane affections, it would affect exceedingly: And he who mentioneth the qualifications of our happiness, of purpose that our joy may be full, and maketh so oft mention of our consociation and conjunction in his praises, sure doth hereby intimate to us, that this will be some advantage to our joyes. Certain I am of this, Fellow-Christians, that as we have been together in the labour, duty, danger and distress; so shall we be in the great recompence and deliverance; and as we have been scorned and despised, so shall we be crowned and honoured together; and we who have gone through the day of sadness, shall enjoy together that day of gladness: and those who have been with us in persecution and prison, shall be with us also in that Palace of consolation. Can the wilful world say, * If our forefathers & friends be all in Hell, why we will venture there too? and may not the Christian say on better grounds, seeing my faithful friends are gone before me to Heaven, I am much the more willing to be there too. Oh the blessed day, Dear friends, when we that were wont to enquire together, and hear of heaven, and talk of heaven together, shall then live in heaven together! When we who are wont to complain to one another, and open our doubts to one another, and our fears whether ever we should come there or no, shall then rejoyce with one another, and triumph over those doubts and fears! when we who were wont formerly in private to meet together for mutual edification, shall now most publikely be conjoyned in the same consolation! Those same Disciples who were wont to meet in a private house for fear of the *Jews*, are now met in the Celestial habitations without fear: and as their fear then did cause them to shut the door against their

Verissimum certe est, Deum qui sufficit sibi, sufficere quoq; sanctis suis: Qui hoc verum arbitratur, eam sententiam amplectatur oportet, sanctos nihil amare extra Deum: Amare quidem alia à Deo, amare illa quæ sunt extra Deum; sed ita ut Amoris illius Divina Bonitas, non ea quæ creaturarum propria, principium sit. Qui secus de sanctis existimant, & satis esse censent eos Amare quæcunq; amant, propter Deum, etsi præter & extra Deum, irrogant illis non mediocrem injuriam: Non enim patiuntur Beatorum mentes totas in Deo quiescere & abscondi: Sed partim inde abstrahunt, aliquid earum extra Deum versari contendentes. Gibieuf. lib. 2. cap. 27. §. 7. p. 484.

* Socrates Critoni vehementer suadenti ut si vitam ipse suam negligeret, certè liberis etiamnum parvulis & amicis ab ipso pendentibus se servaret incolumem: Liberi, inquit, Deo, qui mihi eos dedit, curæ erunt: amicos hinc discedens inveniam, vobis aut similes aut etiam meliores, ne vestra quidem consuetudine diu cariturus, quandoquidem vos brevi eodem estis commigraturi. Eras. apoth. lib. 3. ex Platone Zenop.

their

their Enemies, so will Gods Justice shut it now. Oh when I look in the faces of the pretious people of God, and believingly think of this day, what a refreshing thought is it? shall we not there remember, think you, the pikes which we passeth together here? our fellowship in duty and in sufferings? how oft our groans made as it were one sound, our conjunct tears but one stream, and our conjunct desires but one prayer? and now all our prayses shall make up one melody; and all our Churches one Church; and all our selves but one body; for we shall be one in Christ, even as he and the Father are one. Its true, we must be very carefull in this case, that in our thoughts we look not for that in the Saints which is alone in Christ, and that we give them not his own prerogative; nor expect too great a part of our comfort in the fruition of them: we are prone enough to this kinde of Idolatry. But yet he who Commands us so to love them now, will give us leave in the same subordination to himself to love them then, when himself hath made them much more lovely. And if we may love them, we shall surely rejoyce in them; for love and enjoyment cannot stand without an answerable Joy. If the forethoughts of sitting down with *Abraham*, *Isaac*, *Jacob*, and all the Prophets in the Kingdom of God, may be our lawful Joy; then how much more that real sight, and actual possession? It cannot chuse but be comfortable to me to think of that day, when I shall joyn with *Moses* in his song, with *David* in his Psalms of praise; and with all the redeemed in the song of the Lamb for ever: When we shall see *Henoch* walking with God; *Noah* enjoying the end of his singularity; *Joseph* of his Integrity; *Job* of his patience; *Hezekiah* of his uprightness; and all the Saints the end of their Faith. || Will it be nothing conducible to the compleating of our comforts, to live eternally with *Peter*, *Paul*, *Austin*, *Chrysostom*, *Jerom*, *Wickliff*, *Luther*, *Zuinglius*, *Calvin*, *Beza*, *Bullinger*, *Zanchius*, *Pareus*, *Piscator*, *Camero*? with *Hooper*, *Bradford*, *Latimer*, *Glover*, *Saunders*, *Philpot*? with *Reignolds*, *Whitaker*, *Cartwright*, *Brightman*, *Bayne*, *Bradshaw*, *Bolton*, *Ball*, *Hildersham*, *Pemble*, *Twisse*, *Ames*, *Preston*, *Sibbs*? *O fœlicem diem* (said old *Grynœus*,) *quum ad illud animorum concilium proficiscar*, *& ex hac turba & Colluvione discedam!* O happy day when I shall depart out of this crowd and sink, and go to that same counsel of souls! I know that Christ is all in all; and that it is the presence of God that maketh Heaven to be

|| *Junius* writeth in his Life, of a man that so esteemed him, that he digged up a Turfe of the ground where he stood and carryed it home: How then should we love the habitation of the Saints in Light? (By this example you may see how worshipping of Saints, Reliques, Shrines, and Images, was brought in by honest zeal misguided)

Heaven. But yet it much sweeteneth the thoughts of that place to me, to remember that there are such a multitude of my most dear and precious friends in Christ; with whom I took sweet counsel, and with whom I went up to the house of God; *who walked with me in the fear of God, and in integrity of their hearts:* in the face of whose conversations there was written the name of Christ; whose sweet and sensible mention of his Excellencies hath made my heart to burn within me: To think of such a friend died at such a time, and such a one at another time, such a precious Christian slain at such a fight, and such a one at such a fight (oh what a number of them could I name!) and that all these are entred into Rest; and we shall surely go to them, but they shall not return to us. Its a Question with some, whether we shall know each other in Heaven or no? Surely there shall no knowledge cease which now we have; but only that which implyeth our imperfection: And what imperfection can this imply? Nay our present knowledge shall be increased beyond belief: It shall indeed be done away, but as the light of the candle and stars is done away by the rising of the Sun; which is more properly a doing away of our ignorance then of our knowledge. Indeed we shall not know each other after the flesh; not by stature, voice, colour, complexion, visage, or outward shape; if we had so known Christ, we should know him no more: not by parts and gifts of learning, nor titles of honour and worldly dignity; nor by terms of affinity and consanguinity, nor benefits, nor such Relations; not by youth, or age; nor, I think, by sexe. But by the Image of Christ, and spiritual relation, and former faithfulness in improving our Talents, beyond doubt, we shall know and be known. Nor is it only our old acquaintance: but all the Saints of all ages, whose faces in the flesh we never saw, whom we shall there both know and comfortably enjoy. *Luther* in his last sickness being asked his judgement whether we shall know one another in Heaven, answered thus: *Quid accidit Adam? nunquam ille viderat Evam, &c. i. e.* How was it with *Adam*? He had never seen *Eve*: yet he asketh not who she was, or whence she came, but saith, She is flesh of my flesh, and bone of my bone. And how knew he that? Why, being full of the Holy Ghost, and indued with the true knowledge of God, he so pronounced. After the same sort shall we be renewed by Christ in another life, and shall know our parents, wives, children, &c. much more perfectly then *Adam* did then

2 Cor. 5. 16.

Melchi. Adam in vita Luberi.

then know *Eve.* Yea and Angels as well as Saints, will be our bleſſed acquaintance and ſweet aſſociates. We have every one now our own Angels, there beholding our Fathers face: And thoſe who now are willingly miniſtring Spirits for our good, will willingly then be our companions in joy for the perfecting of our good: And they who had ſuch joy in heaven for our converſion, will gladly rejoyce with us in our glorification. I think Chriſtian, this will be a more honourable aſſembly then you ever here beheld: and a more happy ſociety then you were ever of before. Surely *Brook*, and *Pim*, and *Hambden*, and *White*, *&c.* are now members of a more knowing, unerring, well ordered, right-aymming, ſelf denying, unanimous, honourable, Triumphant Senate, then this from whence they were taken is, or ever Parliament will be. It is better be door-keeper to that Aſſembly, whither *Twiſſe*, &c. are tranſlated, then to have continued here the Moderator of this. That is the true *Parliamentum Beatum*, the bleſſed Parliament, and that is the only Church that cannot erre. Then we ſhall truly ſay as *David*, I am a companion of all them that fear thee: when we are come to Mount *Sion*, and to the City of the living God, the Heavenly *Jeruſalem*, and to an innumerable company of Angels; to the General Aſſembly and Church of the firſtborn, which are written in Heaven, and to God the Judge of all, and to the Spirits of Juſt men made perfect, and to *Jeſus* the Mediator of the new Covenant, and to the bloud of Sprinkling; We are come thither already in reſpect of title, and of earneſt and firſt fruits; but we ſhall then come into the full poſſeſſion. O Beloved, if it be a happineſs to live with the Saints in their imperfection, when they have ſin to imbitter, as well as holineſs to ſweeten their ſociety; what will it be to live with them in their perfection, where Saints are wholly and only Saints? If it be a delight to hear them pray or preach; what will it be to hear them praiſe? If we thought our ſelves in the Suburbs of Heaven, when we heard them ſet forth the beauty of our Lord, and ſpeak of the excellencies of the Kingdom; what a day will it be, when we ſhall joyn with them in praiſes to our Lord, in, and for that Kingdom! Now we have corruption, and they have corruption; and we are apter to ſet awork each others corruption, then our Graces; and ſo loſe the benefit of their company while we do enjoy it, becauſe we know not how to make uſe of a Saint: But then it will not

Acts 12. 15. Mat. 18. 10 Luke 16. 22. Luke 15. 10. Heb. 1. 7, &c.

Pſal. 119. 63.

Heb. 12. 22, 23, 24.

not be so. Now we spend many an hour which might be profitable, in a dull silent looking on each other, or else in vain and common conference: But then it will not be so. Now the best do know but in part, and therefore can instruct and help us but in part: But then we shall with them make up one perfect man. So then I conclude, This is one singular excellency of the Rest of Heaven, *That we are fellow citizens with the Saints, and of the houshold of God*, Eph. 2. 19.

SECT. V.

§. 5. 5. It is Immediate from God, and in him.

FIfthly, another excellent property of our Rest will be, That the Joys of it are immediately from God. Nor doth this contradict the former, as I have before made plain. Whether Christ (who is God as well as man) shall be the Conveyor of all from the Divine Nature to us; And whether the giving up the Kingdom to the Father, do imply the ceasing of the Mediators Office? And consequently, the laying aside of the humane Nature? (though I believe the Negative in these last, yet) are Questions which I will not now attempt to handle. But this is sure; we shall see God face to face; and stand continually in his presence; and consequently derive our life and comfort immediately from him. Whether God will make use of any Creatures for our service then? or if any, of what Creatures? and what use? is more then I yet know. It seems by that *Rom.* 8. 21. that the Creature shall have a day of Deliverance, and that into the glorious Liberty of the sons of God: But whether this before, or at the great and full Deliverance? or whether to endure to Eternity? or to what particular imployment they shall be continued? are Questions yet too hard for me. When God speaks them plainer, and mine understanding is made clearer, then I may know these. But its certain that, at least, our most and great Joys will be immediate, if not all. Now we have nothing at all immediately; but at the second, or third, or fourth, or fifth hand; or how many, who knows? From the Earth, from Man, from Sun and Moon, from the influence of the Planets, from the Ministration of Angels, and from the Spi-

Quanquam enim sistendo in gradu naturæ, creatura, rationalis præsertim, habeat ordinem ad Deum, possitq; illum & nosse & amare, non nisi tamen in Creaturis id potest. Amat Deum: sed quem cognoscit, & ut illi per lumen naturæ proponitur; cognoscit autem illum duntaxat in creaturis; tum in seipsa tum in aliis. At in ordine Gratiæ, novit Deum ut in se est, & illi Immediate & non per creaturas unitur, unde procedit ejus Immobilitas sive Immutabilitas & beata æternitas, quam perfectam & integram habet in statu Gloriæ: cum alioqui creaturæ omnes in propria quoq; specie, proprioq; ordine sint mobiles possuntq; deficere, &c. Ut Gibieuf. lib. 2. de Libert. Dei. cap. 27. §. 11. pag. 487.

rit,

rit, and Chriſt; and doubtleſs the farther the Stream runs from the Fountain, the more impure it is. It gathers ſome defilement from every unclean Channel it paſſeth through. Though it favors not in the hand of Angels, of the imperfection of ſinners, yet it doth of the imperfection of Creatures; and as it comes from man, it favours of both. How quick and piercing is the VVord in it ſelf? Yet many times it never enters, being managed by a feeble Arm. O what weight and worth is there in every paſſage of the bleſſed Goſpel? Enough, one would think, to enter and force the dulleſt Soul, and wholly poſſeſs its thoughts and affections; and yet how oft doth it fall as water upon a ſtone? And how eaſily can our hearers ſleep out a Sermon time! and much, becauſe theſe words of Life do die in the delivery, and the Fruit of our Conception is almoſt Stil born. Our peoples Spirits remain congealed, while we who are entruſted with the Word that ſhould melt them, do ſuffer it to freez between our Lips. We ſpeak indeed of Soul-concerning Truths, and ſet before them Life and Death; But it is with ſuch ſelf-ſeeking affectation, and in ſuch a lazy, formal, cuſtomary ſtrain, (like the pace the *Spaniard* rides) that the people little think we are in good ſadneſs, or that our Hearts do mean as our Tongues do ſpeak. I have heard of ſome Tongues that can lick a coal of fire till it be cold. I fear theſe Tongues are in moſt of our Mouths, and that the Breath that is given us to blow up this fire, till it flame in our Peoples Souls, is rather uſed to blow it out. Such Preaching is it that hath brought the moſt to hear Sermons, as they ſay their Creed and *Pater Noſters*, even as a few good words of courſe. How many a cold and mean Sermon, that yet contains moſt precious Truths? The things of God which we handle are Divine; but our manner of Handling too humane: And there's little or none that ever we touch, but we leave the print of our fingers behind us; but if God ſhould ſpeak this Word himſelf, it would be a piercing, melting VVord indeed. How full of comfort are the Goſpel Promiſes? yet do we oft ſo heartleſly declare them, that the broken, bleeding-hearted Saints, are much deprived of their Joys. Chriſt is indeed a precious Pearl, but oft held forth in Leprous hands: And thus do we diſgrace the Riches of the Goſpel, when it is the VVork of our Calling to make it honourable in the eyes of men; and we dim the glory of that Jewel, by our dull and low expreſſions, and dunghill converſations,

ons, whoſe luſtre we do pretend to diſcover; while the hearers judge of it by our expreſſions, and not its proper, genuine worth. The truth is, the beſt of men do apprehend but little of what God in his Word expreſſeth, and what they do apprehend, they are unable to utter. Humane language is not ſo copious as the hearts conceivings are; and what we poſſibly might declare, yet through our own unbelief, ſtupidity, lazineſs, and other corruptions, we uſually fail in; and what we do declare, yet the darkneſs of our peoples underſtandings, and the ſad ſenſleſneſs of their hearts, doth uſually ſhut out, and make void. So that as all the works of God are perfect in their ſeaſon, as he is perfect; ſo are all the works of man as himſelf, imperfect: And thoſe which God performeth by the hand of man, will too much ſavour of the inſtrument. If an Angel from Heaven ſhould preach the Goſpel, yet could he not deliver it according to its glory; much leſs we who never ſaw what they have ſeen, and keep this Treaſure in Earthen Veſſels. The comforts that flow through Sermons, through Sacraments, through Reading, and Company, and Conference, and creatures, are but half comforts; and the Life that comes by theſe, is but a half life, in compariſon of thoſe which the Almighty ſhall ſpeak with his own mouth, and reach forth to us with his own hand. The Chriſtian knows by experience now, that his moſt immediate Joys are his ſweeteſt Joys; which have leaſt of man, and are moſt directly from the Spirit. That's one reaſon, as I conceive, why Chriſtians who are much in ſecret prayer, and in meditation and contemplation (rather then they who are more in hearing, reading and conference) are men of greateſt life and joy; becauſe they are nearer the VVel-head, and have all more immediately from God himſelf. And that I conceive the reaſon alſo, why we are more undiſpoſed to thoſe ſecret duties, and can eaſilier bring our hearts to hear, and read, and confer, then to ſecret Prayer, ſelf-examination, and Meditation; becauſe in the former is more of man, and in theſe we approach the Lord alone, and our Natures draw back from the moſt ſpiritual and fruitful Duties. Not that we ſhould therefore caſt off the other, and neglect any Ordinance of God: To live above them while we uſe them, is the way of a Chriſtian: But ſo to live above Ordinances, as to live without them, is to live without the compaſs of the Goſpel Lines, and ſo without the Government of Chriſt. Let ſuch beware leaſt while they

they would be higher then Chriſtians, they prove in the end lower then men. We are not yet come to the time and ſtate where we ſhall have all from Gods immediate hand. As God hath made all Creatures, and inſtituted all Ordinances for us; ſo will he continue our need of all. We muſt yet be contented with Love-tokens from him, till we come to receive our All in him. We muſt be thankful if *Joſeph* ſuſtain our lives, by relieving us in our Famine with his Proviſions, till we come to ſee his own face. There's joy in theſe remote receivings; but the fulneſs is in his own preſence. O Chriſtians, you will then know the difference betwixt the Creature and Creator, and the content that each of them affords. We ſhall then have light without a Candle; and a perpetual day without the Sun: *For the City hath no need of the Sun, neither of the Moon to ſhine in it; for the glory of God doth lighten it, and the Lamb is the light thereof*, Rev. 21. 23. Nay, *There ſhall be no night there, and they need no candle, nor light of the Sun; for the Lord God giveth them light, and they ſhall reign for ever and ever*, Rev. 22. 5. We ſhall then have reſt without ſleep, and be kept from cold without our cloathing, and need no Fig-leaves to hide our ſhame: For God will be our Reſt, and Chriſt our cloathing, and ſhame and ſin will ceaſe together. We ſhall then have health without Phyſick, and ſtrength without the uſe of food; for the Lord God will be our ſtrength, and the light of his countenance will be health to our ſouls, and marrow to our bones. We ſhall then (and never till then) have enlightened underſtandings without Scriptures, and be governed without a written Law: For the Lord will perfect his Law in our hearts, and we ſhall be all perfectly taught of God; his own will ſhall be our Law, and his own face ſhall be our light for ever. Then ſhall we have joy, which we drew not from the promiſes, nor was fetcht us home by Faith or Hope: Beholding and poſſeſſing will exclude the moſt of theſe. We ſhall then have Communion without Sacraments, vvhen Chriſt ſhall drink vvith us of the fruit of the Vine nevv, that is, Refreſh us with the comforting Wine of immediate fruition, in the Kingdom of his Father. To have neceſſities, but no ſupply, is the caſe of them in Hell; to have neceſſity ſupplied by the means of Creatures, is the caſe of us on Earth; to have neceſſity ſupplied immediately from God, is the caſe of the Saints in Heaven; to have no neceſſity at all, is the prerogative of God himſelf. The more of God is ſeen and received

Gen. 44. 12.

ceived with, and by the means, and Creature here, the nearer is our state like that in glory. In a word, We have now our Mercies, as *Benjamin* had *Josephs* Cup; we find them at a distance from God, and scarcely know from whence they come, and understand not the good will intended in them, but are oft ready to fear they come in wrath, and think they will but work our ruine. But when we shall feed at *Josephs* own house, yea, receive our portion from his own hand; when he shall fully unbowel his love unto us, and take us to dwell in *Goshen* by him; when we shall live in our Fathers house and presence, and God shall be All, and in All; then are we indeed at home in Rest.

SECT. VI.

§. 6. 6. It will be a seasonable Rest.

Mark 12. 2. Luke 20. 10. Psal. 1. 3. Isa. 50. 4.

Gal. 6. 9.

Jer. 5. 4. and 33. 20.

Exod. 12. 40, 41.

Jer. 8. 7.

SIxthly. Again, a further excellency is this: It will be unto us a seasonable Rest. He that expecteth the fruit of his Vineyard in season, and maketh his people as Trees planted by the waters, fruitful in their season; he will also give them the Crown in season. He that will have the words of Joy spoken to the weary in season, will sure cause that time of Joy to appear in the meetest season. And they who knew the season of Grace, and did repent and believe in season, shall also if they faint not, reap in season. If God will not miss the season of common Mercies, even to his enemies; but will give both the former and latter rain in their season; and the appointed weeks of the Harvest in its season, and by an inviolable Covenant hath established day and night in their seasons: Then sure the Harvest of the Saints, and their day of gladness shall not miss its season. Doubtless he that would not stay a day longer then his Promise, but brought *Israel* out of *Egypt* that self same day that the 430. years were expired; neither will he fail of one day or hour of the fittest season for his peoples glory. And as Christ failed not to come in the fulness of time, even then when *Daniel* and others had foretold his coming; so in the fulness and fitness of time will his second coming be. He that hath given the *Stork*, the *Crane*, the *Swallow*, to know their appointed time, will surely keep his time appointed. When we have had in this world a long night of sad darkness, will not the day-breaking, and the arising of the Sun of Righteousness be then seasonable? when we have endured a hard Winter in this cold Climate,

Climate, will not the reviving Spring be then seasonable? When we have (as *Paul*) sailed slowly many days, and much time spent, and sailing now grown more dangerous; and when neither Sun nor Stars in many days appear, and no small tempest lieth on us, and all hope that we shall be saved, is almost taken away, do you think the Haven of Rest is not then seasonable? When we have passed a long and tedious Journey, and that through no small dangers; is not Home then seasonable? When we have had a long and perilous War, and have lived in the midst of furious Enemies, and have been forced to stand on a perpetual watch, and received from them many a wound; would not a Peace with Victory be now seasonable? When we have been captivated in many years imprisonment, and insulted over by scornful foes, and suffered many pinching wants, and hardly enjoyed bare necessaries; would not a full deliverance to a most plentiful State, even from this Prison to a Throne, be now seasonable? Surely, a man would think who looks upon the face of the World, that Rest should to all men seem seasonable. Some of us are languishing under continual weakness, and groaning under most grievous pains, crying in the morning, Would God it were evening, and in the evening, Would God it were morning; weary of going, weary of sitting, weary of standing, weary of lying, weary of eating, of speaking, of waking, weary of our very friends, weary of our selves: O, how oft hath this been mine own case; and is not Rest yet seasonable? Some are complaining under the pressures of the times; weary of their Taxes, weary of their Quartering, weary of Plunderings, weary of their fears and dangers, weary of their poverty and wants; and is not Rest yet seasonable? Whither can you go, or into what company can you come, where the voyce of complaining doth not shew, that men live in a continual wearines? but especially the Saints, who are most weary of that which the world cannot feel. What godly society almost can you fall into, but you shall hear by their moans that somewhat aileth them? some weary of a blind mind, doubting concerning the way they walk in, unsetled in almost all their thoughts; some weary of a hard heart, some of a proud, some of a passionate, and some of all these, and much more: some weary of their daily doubtings, and fears concerning their spiritual estate; and some of the want of spiritual Joys, and some of the sense of Gods wrath; and

Acts 27.7,9.

is not Rest now seasonable? When a poor Christian hath desired, and prayed, and waited for deliverance many a year, is it not then seasonable? When he is ready almost to give up, and saith, I am afraid I shall not reach the end, and that my faith and patience will scarce hold out; is not this a fit season for Rest? If it were to *Joseph* a seasonable message, which called him from the Prison to *Pharoahs* Court: Or if the return of his *Benjamin*, the tidings that *Joseph* was yet alive, and the sight of the Chariots which should convoy him to Egypt, were seasonable for the Reviving of *Jacobs* Spirits; then methinks, the message for a release from the flesh, and our convoy to Christ, should be a seasonable and welcome message. If the voyce of the King were seasonable to *Daniel*, early in the morning calling him from his Den, that he might advance him to more then former dignity; then methinks that morning voice of Christ our King, calling us from our terrors among Lions, to possess his Rest among his Saints, should be to us a very seasonable voice. Will not *Canaan* be seasonable after so many years travel, and that through a hazardous and grievous Wilderness? Indeed to the world its never in season: they are already at their own home; and have what they most desire: they are not weary of their present state; the Saints sorrow is their Joy; and the Saints weariness is their Rest; Their weary day is coming, where there is no more expectation of Rest: But for the thirsty soul to enjoy the fountain, and the hungry to be filled with the bread of life, and the naked to be cloathed from above, for the children to come to their Fathers house, and the dis-joyned members, to be conjoyned with their Head; methinks this should be seldom unseasonable. When the Atheistical world began to insult, and question the truth of Scripture-Promises, and ask us, Where is now your God? where is your long-lookt for glory? where is the promise of your Lords coming? O, how seasonable then, to convince these unbelievers, to silence these scoffers, to comfort the dejected, waiting believer, will the appearing of our Lord be? we are oft grudging now, that we have not a greater share of comforts; that our deliverances are not more speedy and eminent; that the world prospers more then we; that our prayers are not presently answered; not considering, that our portion is kept to a fitter season; that these are not always Winter fruits, but when Summer comes we shall have our Harvest. We grudge that we do not finde a *Canaan* in.

Dan. 6. 19. &c.

in the Wilderneſs; or Cities of Reſt in *Noahs* Ark; and the ſongs of *Sion* in a ſtrange Land; that we have not a harbor in the main Ocean; or finde not our home in the middle way; and are not crowned in the midſt of the fight; and have not our Reſt in the heat of the day; and have not our inheritance before we are at age; and have not Heaven, before we leave the Earth; and would not all this be very unreaſonable? I confeſs in regard of the Churches ſervice, the removing of the Saints may ſometimes appear to us unſeaſonable; therefore doth God uſe it as a Judgement, & therefore the Church hath ever prayed hard before they would part with them, and greatly laid to heart their loſs; therefore are the great mournings at the Saints departures, and the ſad hearts that accompany them to their graves; but this is not eſpecially for the departed, but for themſelves and their children, as Chriſt bid the weeping women; Therefore alſo it is that the Saints in danger of death, have oft begged for their lives, with that Argument; *What profit is there in my blood, when I go down to the Pit?* Pſal. 30.9. *Wilt thou ſhew wonders to the dead? ſhall the dead ariſe and praiſe thee? ſhall thy loving kindneſs be declared in the grave? or thy faithfulneſs in deſtruction? ſhall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?* Pſal. 88. 10. *for in death there is no remembrance of thee: in the grave who ſhall give thee thanks?* Pſal. 6. 5. And this was it that brought *Paul* to a ſtreight, becauſe he knew it was better for the Church that he ſhould remain here; I muſt confeſs it is one of my ſaddeſt thoughts, to reckon up the uſeful inſtruments, when God hath lately called out of his Vineyard, when the Loyterers are many, and the Harveſt great, and very many Congregations deſolate, and the people as ſheep without ſhepherds, and yet the labourers called from their work, eſpecially when a door of Liberty and opportunity is open, we cannot but lament ſo ſore a judgement, and think the removal in regard of the Church, unſeaſonable; I know I ſpeak but your own thoughts; and you are too ready to overrun me in application; *I fear you are too ſenſible of what I ſpeak,

* Theſe words were written by the Author to his friends and congregation, who could then diſcern no probability

of his much longer ſurviving: *Poſtea enim Affectione Hypocondriacâ innumerabilibus ferè ſtipata Symptomatibus per annos 14. laboraſſet, in longam tandem & inexpugnabilem incideris debilitatem & contabeſcentiam, & demum in Narium Hæmorchagiam, ad* lib. 8. *& inde in Atrophiam, pro deplorato a Medicis pariti ſſimis relictus eſt. In qua tamen Atrophiâ ex immenſa Dei bonitate debilis adhuc ſupervivit: Modis etiam poſtea mirabilibus ex orci faucibus ſæpius ereptus.*

and therefore am loth to stir in your sore. I perceive you in the posture of the *Ephesian* Elders, and had rather abate the violence of your passions; our applications are quicker about our sufferings then our sins; and we will quicklier say, This loss is mine, then This fault is mine. But O consider, my dear friends, hath God any need of such a worm as I? cannot he a 1000 wayes supply your wants? you know when your case was worse, and yet he provided. Hath he work to do and will he not finde instruments? And though you see not for the present where they should be had; they are never the further off for that. Where was the world before the creation? and where was the promised seed, when *Isaac* lay on the Altar? Where was the Land of Promise, when *Israels* burden was increased? or when all the old stock save only two were consumed in the Wilderness? VVhere was *Davids* Kingdom when he was hunted in the VVilderness? or the Glory of Christs Kingdom when he was in the Grave? or when he first sent his 12. Apostles? How suddenly did the number of Labourers encrease immediately upon the Reformation by *Luther*? and how soon were the rooms of those filled up, whom the rage of the Papists had sacrificed in the flames? Have you not lately seen so many difficulties overcome, and so many improbable works accomplished, that might silence unbelief, one would think, for ever? But if all this do not quiet you (for sorrow and discontent are unruly passions) yet at least remember this; suppose the worst you fear should happen, yet shall it be well with all the Saints; your own turns will shortly come; and we shall all be housd with Christ together; where you wil want your Ministers and friends no more. And for the poor world which is left behind, whose unregenerate state causeth your grief; why consider; shall man pretend to be more merciful then God? Hath not he more intereſt then we, both in the Church and in the world? and more bowels of compassion to commisserate their distress? There is a season for Judgement as well as for mercy: and if he will have the most of men to perish for their sin, and to suffer the eternal tormenting flames; must we question his goodness, or manifest our dislike of the severity of his judgements? I confess we cannot but bleed over our desolate congregations; and that it ill beseems us to make light of Gods indignation: but yet we should (as *Aaron* when his sons were slain) hold our peace, and be silent, because it is the Lords doing: And say as *David*,

Levit. 10. 3. Psal. 39. 9.

David, If I (and his people) *shall finde favour in the eyes of the Lord, he will bring me again, and shew me them, and his Habitation: But if he thus say, I have no delight in thee; behold, here am I, let him do with me as seemeth good unto him.* I conclude then, that whatsoever it is to those that are left behinde, yet the Saints departure to themselves is usually seasonable. I say, usually, because I know that a very Saint may have a death in some respect unseasonable, though it do translate him into this Rest. He may dye in Judgement, as good *Josiah:* he may die for his sin: For the abuse of the Sacrament many were weak and sickly, and many fallen asleep, even of those who were thus Judged and chastened by God, that they might not be condemned with the world; He may die by the hand of publike Justice; or die in a way of publike scandal; He may die in a weak degree of grace, and consequently have a less degree of glory. He may die in smaller improvements of his talents, and so be Ruler but of few Cities. The best Wheat may be cut down before its ripe; Therefore it is promised to the Righteous as a blessing, that they shall be brought as a shock of Corn into the Barn in season. Nay its possible he may die by his own hands; Though some Divines think such Doctrine not fit to be taught, least it encourage the tempted to commit the same sin; but God hath left preservatives enough against sin, without our devising more of our own; neither hath he need of our lie to his glory. He hath fixed that principle so deep in Nature, that all should endeavor their own preservation; that I never knew any whose understanding was not crazed or lost, much subject to that sin: even most of the Melancholy are more fearful to die then other men. And this terror is preservative enough of that kinde. That such committing of a hainous known sin, is a sad sign, where there is the free use of Reason; That therefore they make their Salvation more questionable; That they die most woful scandals to the Church: That however, the sin it self should make the godly to abhor it, were there no such danger of scandal attending it, &c. But to exclude from salvation all those poor creatures, who in Feavers, Phrenzies, Madnes, Melancholy, &c. shall commit this sin, is a way of prevention which Scripture teacheth not, and too uncomfortable to the friends of the deceased. The common argument which they urge, drawn from the necessity of a particular repentance, for every particular known sin;

2 Sam. 15. 25, 26.

* *Secundum quid.*

1 Cor. 11. 30, 32.

Luk. 19. 17, 18, 19.

Job 5. 26.

Mr. *Capell* of *Temptat.*

ſin; as it is not univerſally true, ſo, were it granted, it would exclude from ſalvation all men breathing: For there was never any man (ſave Chriſt) who died not in ſome particular ſin, either of Commiſſion, or Omiſſion, great or ſmall, which he hath no more time to repent of, then the ſinner in Queſtion; But yet, this may well be called, * untimely death: But in the ordinary courſe of Gods dealings, you may eaſily obſerve, that he purpoſely maketh his peoples laſt hour in this life, to be of all other to the fleſh moſt bitter, and to the Spirit moſt ſweet, and that they who feared death through the moſt of their lives, yet at laſt are more willing of it then ever; and all to make their Reſt more ſeaſonable. Bread and drink are alway good; but at ſuch a time as *Samaria's* ſiege, to have plenty of food in ſtead of Doves dung, in one nights ſpace, or in ſuch a thirſt as *Iſhmaels* or *Sampſons*, to have ſupply of water by miracle in a moment; theſe are ſeaſonable. So this Reſt is always good to the Saints, and uſually alſo is moſt ſeaſonable Reſt.

* *Secundum quid.*

SECT. VII.

§. 7. 7. It will be a Reſt ſuitable.

SEventhly. A further excellency of this Reſt is this; As it will be a ſeaſonable, ſo a ſuitable Reſt: Suited, 1. To the Natures. 2. To the deſires. 3. To the neceſſities of the Saints.

1. To our Natures.

1. To their Natures. If ſuitableneſs concur not with excellency, the beſt things may be bad to us; For it is that which makes things good in themſelves to be good to us. In our choice of friends we oft paſs by the more excellent, to chuſe the more ſuitable. Every good agrees not with every nature. To live in a free and open air, under the warming Rayes of the Sun, is excellent to man, becauſe ſuitable; But the fiſh which is of another nature, doth rather chuſe another element; and that which is to us ſo excellent, would quickly be to it deſtructive. The choiceſt dainties which we feed upon our ſelves, would be to our Beaſt, as an unpleaſing, ſo an inſufficient ſuſtenance. The Iron which the *Oſtrich* well digeſts, would be but hard food for man; Even among men, contrary appetites delight in contrary objects. You know the Proverb, One mans meat, is another mans poyſon. Now here is ſuitableneſs and excellency conjoyned. The new nature of the Saints doth ſuit their Spirits to this Reſt; And indeed their holineſs is nothing elſe, but a ſpark taken from this Element,

Element, and by the Spirit of Chriſt kindled in their hearts, the flame whereof as mindful of its own Divine original, doth ever mount the ſoul aloft, and tend to the place from whence it comes: It worketh towards its own Center, and makes us Reſtleſs, till there we Reſt. Gold and earthly Glory, temporal Crowns and Kingdoms could not make a reſt for Saints. As they were not Redeemed with ſo low a price, ſo neither are they indued with ſo low a nature. Theſe might be a portion for lower ſpirits, and fit thoſe whoſe natures they ſuit with; but ſo they cannot a Saint-like nature. As God will have from them a Spiritual Worſhip, ſutable to his own Spiritual Being; ſo will he provide them a ſpiritual Reſt, ſutable to his peoples ſpiritual nature. As Spirits have not fleſhly ſubſtances, ſo neither delight they in fleſhly pleaſures: Theſe are too groſs and vile for them. When carnal perſons think of Heaven, their conceivings of it are alſo carnal; and their notions anſwerable to their own natures: And were it poſſible for ſuch to enjoy it, it would ſure be their trouble, and not their Reſt, becauſe ſo contrary to their diſpoſitions. A Heaven of good-fellowſhip, of wine and wantonneſs, of gluttony and all voluptuouſneſs, would far better pleaſe them, as being more agreeing to their natures. But a heaven of the knowledge of God, and his Chriſt; a delightful complacency in that mutual love; an everlaſting rejoycing in the fruition of our God; a perpetual ſinging of his high praiſes; this is a heaven for a Saint, a ſpiritual Reſt, ſutable to a ſpiritual nature. Then, dear friends, we ſhall live in our own element. We are now as the fiſh in ſome ſmall veſſel of water, that hath only ſo much as will keep him alive; but what is that to the full Ocean? we have a little Air let in to us, to afford us breathing; but what is that to the ſweet and freſh gales upon Mount *Sion?* we have a beam of the Sun to lighten our darkneſs, and a warm Ray to keep us from freezing; but then we ſhall live in its light, and be revived by its heat for ever. O bleſſed be that hand which fetcht a coal, and kindled a fire in our dead hearts, from that ſame Altar, where we muſt offer our Sacrifice everlaſtingly. To be lockt up in Gold and in Pearl, would be but a wealthy ſtarving; to have our Tables vvith Plate and ornament richly furniſhed vvithout meat, is but to be richly famiſhed; to be lifted up with humane applauſe, is but a very airy felicity; to be advanced to the Soveraignty of all the Earth, would be but to

1 Pet. 2. 18, 23.

wear a crown of Thorns; to be filled with the knowledge of Arts and Sciences, vvould be but to further the conviction of our unhappineſs: But to have a nature like God, his very Image, holy as he is holy, and to have God himſelf to be our happineſs, how vvell do theſe agree? Whether that in 2 *Pet.* 1.4. be meant (as is commonly underſtood) of our own inherent renewed nature, figuratively called *Divine*, or rather of *Chriſts Divine Nature* vvithout us, properly ſo called; vvhereof vve are alſo relatively made partakers, I know not: But certainly vvere not our own in ſome ſort Divine, the enjoyment of the true Divine Nature could not be to us a ſuitable Reſt.

2. To our Deſires.

2. It is ſuitable alſo to the deſires of the Saints: For ſuch as their natures, ſuch be their deſires; and ſuch as their deſires, ſuch will be their Reſt. Indeed, we have now a mixed Nature; and from contrary principles, do ariſe contrary deſires: As they are fleſh, they have deſires of fleſh, and as they are ſinful, ſo they have ſinful deſires. Perhaps they could be too willing whileſt theſe are ſtirring, to have delights, and riches, and honor, and ſin it ſelf. But theſe are not ther prevailing Deſires, nor ſuch as in their deliberate choyce they will ſtand to; therefore is it not they, but ſin and fleſh. Theſe are not the deſires that this Reſt is ſuited to, for they will not accompany them to their Reſt. To provide contents to ſatisfie theſe, were to provide food for them that are dead. Gal. 5. 24. *For they that are in Chriſt, have crucified the fleſh, with the affections and luſts thereof.* But it is the Deſires of our renewed Nature, and thoſe which the Chriſtian will ordinarily own, which this Reſt is ſuited to. Whileſt our deſires remain corrupted and miſguided, it is a far greater Mercy to deny them, yea, to deſtroy them, then to ſatisfie them: But thoſe which are Spiritual, are of his own planting, and he will ſurely water them, and give the increaſe. Is it ſo great a work to raiſe them in us; and ſhall they after all this, vaniſh and fail? To ſend the Word and Spirit, Mercies and Judgements, to raiſe the ſinners deſires from the Creature to God, and then to ſuffer them ſo raiſed, all to periſh without ſucceſs; this were to multiply the Creatures miſery: And then were the work of Sanctification, a deſigned preparative to our torment and tantalizing; but no way conducible to our happy Reſt. He quickned our hungering and thirſt for Righteouſneſs, that he might make us happy in a full ſatisfaction. Chriſtian, this

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is a Reſt after thine own heart; it containeth all that thy heart can wiſh; that which thou longeſt for, prayeſt for, laboureſt for, there thou ſhalt find it all. Thou hadſt rather have God in Chriſt, then all the world; why there thou ſhalt have him. O what wouldſt thou not give for aſſurance of his love? why there thou ſhalt have aſſurance beyond ſuſpicion; Nay, thy deſires cannot now extend to the height of what thou ſhalt there obtain. VVas it not an high favour of God to *Solomon*, to promiſe to give him whatſoever he would ask? why every Chriſtian hath ſuch a promiſe. Deſire what thou canſt, and ask what thou wilt as a Chriſtian, and it ſhall be given thee; not only to half of the Kingdom, but to the enjoyment both of Kingdom and King. This is a life of deſire and prayer; but that is a life of ſatisfaction and enjoyment. O therefore, that we were but ſo wiſe, as to limit thoſe deſires, which we know ſhall not be ſatisfied; and thoſe which we know not, whether or no they will be ſatisfied; and eſpecially thoſe which we know ſhould not be ſatisfied; and to keep up continually in heat and life, thoſe deſires which we are ſure ſhall have full ſatisfaction. And O that ſinners would alſo conſider, That ſeeing God will not give them a felicity ſutable to their ſenſual deſires, it is therefore their wiſdome, to endevor for deſires ſutable to the true felicity, and to direct their Ship to the right Harbour, ſeeing they cannot bring the Harbour to their Ship.

3. This Reſt is very ſutable to the Saints neceſſities alſo, as well as to their natures and deſires. It contains whatſoever they truly wanted; not ſupplying them with the groſs created comforts, which now they are forced to make uſe of; which like *Sauls* Armor on *David*, are more burden then benefit: But they ſhall there have the benefit without the burden; and the pure Spirits extracted (as it were) ſhall make up their Cordial, without the mixture of any droſſie or earthly ſubſtance. It was Chriſt, and perfect Holineſs, which they moſt needed, and with theſe ſhall they here be principally ſupplied. Their other neceſſities are far better removed, then ſupplied in the preſent carnal way. It is better to have no need of meat, and drink, and cloathing, and creatures, then to have both the need, and the Creature continued. Their Plaiſter will be fitted to the quality of the ſore. The Rain which *Elias* prayer procured, was not more ſeaſonable after the

3. To our neceſſities.

three years drought, then this Reſt will be to this thirſty Soul. It will be with us, as with the diſeaſed man, who had lien at the waters, and continued diſeaſed thirty eight years, when Chriſt did fully cure him in a moment; or with the woman, who having had the iſſue of bloud, and ſpent all ſhe had upon Phyſitians, and ſuffered the ſpace of twelve years, was healed by one touch of Chriſt. So when we have lien at Ordinances, and Duties, and Creatures, all our life time, and ſpent all, and ſuffered much, we ſhall have all done by Chriſt in a moment. But we ſhall ſee more of this under the next head.

Luke 8. 43.

Mark 5. 25.

SECT. VIII.

§. 8. 8. It will be a perfect Reſt; 1. In the ſincerity of it.

EIghtly. Another excellency of our Reſt will be this, That it will be abſolutely perfect and compleat; and this both in the ſincerity and univerſality of it. We ſhall then have Joy without ſorrow, and reſt without wearineſs: As there is no mixture of our corruption with our Graces, ſo no mixture of ſufferings with our ſolace: there is none of thoſe vvaves in that Harbour, which novv ſo toſs us up and down: We are novv ſometime at the Gates of Heaven, and preſently almoſt as lovv as Hell; vve vvonder at thoſe changes of Providence toward us, being ſcarcely two days together in a like condition. To day we are well, and conclude the bitterneſs of death is paſt; to morrovv ſick, and conclude vve ſhall ſhortly periſh by our diſtempers; to day in eſteem, to morrovv in diſgrace; to day vve have friends, to morovv none; to day in gladneſs, to morrovv in ſadneſs; nay, vve have VVine and Vinegar in the ſame Cup, and our pleaſanteſt Food hath a taſte of the Gall. If Revelations ſhould raiſe us to the third Heaven, the meſſenger of Satan muſt preſently buffet us, and the prick in the fleſh vvill fetch us down: But there is none of this unconſtancy, nor mixtures in Heaven. If perfect Love caſt out fear, then perfect Joy muſt needs caſt out ſorrovv; and perfect happineſs exclude all the reliques of miſery. There vvill be an univerſal perfecting of all our parts and powers, and an univerſal removal of all our evils. And though the poſitive part be the ſweeteſt, and that vvhich

2 Cor. 12. 7.

1 John 4. 18. 2. In the Univerſality of it. 1. In regard of good enjoyed.

which draws the other after it, even as the rising of the Sun excludes the darkness; yet is not the negative part to be slighted, even our freedom from so many and great Calamities. Let us therefore look over these more punctually, and see what it is that we shall there Rest from. In general, It is from all evil. Particularly, First, from the evil of Sin; secondly, and of suffering.

2. In regard of the evils we shall be freed from.

First, It excludeth nothing more directly then sin; whether original, and of Nature; or actual, and of Conversation: For there entereth nothing that defileth, nor that worketh abomination, nor that maketh a lie; when they are there, the Saints are Saints indeed. He that will wash them with his heart bloud, rather then suffer them to enter unclean, will now perfectly see to that; he who hath undertaken to present them to his Father, *not having spot or wrinkle, or any such thing; but perfectly holy, and without blemish*, will now most certainly perform his undertaking. What need Christ at all to have died, if Heaven could have contained imperfect souls. For to this end came he into the world, that he might put away the works of the devil. His bloud and Spirit have not done all this, to leave us after all defiled. For what communion hath light with darkness? and what fellowship hath Christ with *Belial*? He that hath prepared for sin the torments of Hell, will never admit it into the Blessedness of Heaven. Therefore Christian, never fear this; If thou be once in Heaven, thou shalt sin no more. Is not this glad news to thee, who hast prayed, and watched and laboured against it so long? I know if it were offered to thy choice, thou wouldst rather chuse to be freed from sin, then to be made heir of all the world: Why wait till then, and thou shalt have thy desire: That hard heart, those vile thoughts, which did lie down & rise with thee, which did accompany thee to every duty, which thou couldst no more leave behind thee, then leave thy self behind thee, shall now be left behind for ever. They might accompany thee to death, but they cannot proceed a step further. Thy understanding shall never more be troubled with darkness: Ignorance and Errour are inconsistent with this Light. Now thou walkest like a man in the twilight, ever afraid of being out of the way: Thou seest so many Religions in the World, that thou fearest thy one cannot be onely the right among

1. We shall Rest from sin. Rev. 21. 27.

Eph. 5. 27.

1 John 3. 8.

2 Cor. 6. 14.

1. From sin in the understanding.

among all these * : Thou seest the Scripture so exceeding difficult, and every one pleading it for his own cause, and bringing such specious Arguments for so contrary Opinions, that it intangleth thee in a Labarinth of perplexities: Thou seest so many godly men on this side, and so many on that, and each zealous for his own way, that thou art amazed, not knowing which way to take. And thus do doubtings and fears accompany darkness, and we are ready to stumble at every thing in our way. But then will all this darkness be dispelled, and our blind understandings fully opened, and we shall have no more doubts of our way: We shall know which was the right side, and which the wrong; which was the Truth, and which the Errour. O what would we give to know clearly all the profound Mysteries in the Doctrine of Decree, of Redemption, of Justification, of the nature of Grace, of the Covenants, of the Divine Attributes, *&c.* What would we not give to see all dark Scriptures made plain, to see all seeming contradictions reconciled! Why when Glory hath taken the vail from our eyes, all this will be known in a moment; we shall then see clearly into all the controversies about Doctrine or Discipline that now perplex us. The poorest Christian is presently there a more perfect Divine, then any is here. † We are now through our Ignorance subject to such mutability; that in points not fundamental, we change as the Moon; that it is cast as a just reproach upon us;

* If a man should defer his Study of any Art or Science, till the Writers thereof did fully, and unitedly consent, it would be as vain a thing, as if a man did purpose his journey from *London* to *York*, but should make a vow not to set forward till all the Clocks in *London* strike together. *Fulbecks* Directions to study the Law, *pag.* 26.

The Writers in all Sciences differ not from the uncertainty of the Sciences, but their own imperfection; yea, in History, which reporteth matter of Fact. *Livy* against *Polybius*, *Plutarch* against *Livy*, *Sigonius* against *Plutarch*, *Ziphilinus* against *Dio*, whom he interpreteth and abridgeth. *Non est litigiosa Juris Scientia sed Ignorantia*, Cicero de Finibus, *lib.* 2. The best and most grave Man will confess, That he is ignorant of many things, saith *Cicero*. *Tuscul.* 3. *Solon* was not ashamed to say, That in his old age he was a Learner. And *Julianus* the Lawyer said, That when he had one foot in the Grave, yet he would have the other in the School.

† *Arrogantius loquor quam verius, si vel nunc dico me ad perfectionem sine ullo errore scribendi jam in ista ætate venisse.* Augustin. de bono persever. c. 21. vide plurima talia, c. 20, 21. & c. 24. & Prolog. Retr. & contr. Priscil. c. 11. & Epist. 7. ad Marcellin. & Proem. li. 3. de Trinit. *Tullius inquit* [*nullum unquam verbum quod revocare vellet, emisit*] *Quæ laus etsi præclarissima videatur, tamen credibilior est de nimium fatuo, quam de sapiente perfecto: Nam & illi quos vulgo mariones vocant, quanto magis à sensu communi dissonant, magis q. absurdi & insulsi sunt, tanto magis nullum verbum emittunt quod revocare velint: quia dicti mali, vel stulti, vel incommodi pœnitere, utiq. cordatorum est. De hominibus Dei, qui spiritu sancto acti locuti sunt, dici potest. Ab hac ego excellentia tam longe absum, ut si nullum verbum quod revocare vellim protulero, fatuo sim quam sapienti similior.* Vide ultra. Augustin Epist. 7. ad Marcellinum.

that

that we profeſs our Religion with Reſerves, and reſolvedly ſettle upon almoſt nothing; that we are to day of one opinion, and within this week, or moneth, or year, of another; and yet alas! we cannot help it: The reproach may fall upon all mankinde, as long as we have need of daily growth: Would they have us believe before we underſtand? or ſay, we believe when indeed we do not? Shall we profeſs our ſelves reſolved, before we ever throughly ſtudied? or ſay, we are certain, when we are conſcious that we are not? But when once our Ignorance is perfectly healed, then ſhall we be ſetled, reſolved men; then ſhall our reproach be taken from us, and we ſhall never change our judgement more; then ſhall we be clear and certain in all, and ceaſe to be Scepticks any more. * Our ignorance now doth lead us into Error, to the grief of our more knowing Brethren, to the diſturbing of the Churches quiet, and interrupting her deſirable harmonious conſent, to the ſcandalizing of others, and weakning of our ſelves. How many an humble faithful ſoul is ſeduced into Error, and little knows it? Loath they are to err, God knows, and therefore read, and pray, and confer, and yet err ſtill, and confirmed in it more and more: And in leſſer and more difficult points, how ſhould it be otherwiſe? He that is acquainted amongſt men, and knows the quality of Profeſſors in *England*, muſt needs know, the generality of them are no great Scholars, nor have much read, or ſtudied Controverſies, nor are men of profoundeſt natural parts, nor have the Miniſters of *England* much preached Controverſies to them, but were glad if their hearers were brought to Chriſt, and got ſo much knowledge as might help to ſalvation, as knowing that to be their great work. And can it be expected, That men void of Learning, and ſtrength of parts, unſtudied and untaught, ſhould at the firſt onſet know thoſe Truths, which they are almoſt uncapable of knowing at all? † when the greateſt Divines of cleareſt Judgement acknowledge ſo much difficulty, That

* *Nam incaute creduli circumveniuntur ab his quos bonos putaverunt. Mox errore conſimili jam ſuſpectis omnibus ut improbos metuunt, etiam quos optimos ſentire potuerunt. Nos proinde ſolliciti quod utrinq; in omni negotio diſſeratur, & ex altera parte plerunq; obſcura ſit veritas ex altera lateat mira ſubtilitas, quæ nonnunquam*

ubertate dicendi, fidem confeſſæ probationis imitetur: deligenter quantum poteſt ſingula ponderemus, ut argutias quidem laudare, ea vero quæ recta ſunt eligere probare ſuſcipere poſſimus. Minutius Fælix Octav. p. (mihi) 366. † *In toto genere diſputandi, plerunq; pro diſſentium viribus & eloquentiæ poteſtate, etiam perſpicuæ Veritatis conditio mutetur. Id accidere pernotum eſt auditorum facilitate, qui dum verborum ſenocinio à rerum intentionibus avocantur, ſive dilectu aſſentiuntur dictis omnibus nec à rectis falſa ſeceruunt neſcientes ineſſe & in incredibili verum, & in veriſimili mendacium.* Minutius Fælix, ubi ſup.

they

they could almost find in their hearts, sometimes to profess them quite beyond their reach? Except we will allow them to lay aside their divine Faith, and take up an humane, and see with other mens eyes the weight and weakness of Arguments, and not with their own; * It cannot be thought, that the most of Christians, no, nor the most Divines should be free from erring in those difficult points, where we know they have not Head pieces able to reach. Indeed, if it were the way of the Spirit to teach us miraculously, as the Apostles were taught the knowledge of Tongues, without the intervening use of Reason; or if the Spirit infused the acts of Knowledge, as he doth the immediate Knowing Power, then he that had most of the Spirit, would not onely know best, but also know most; but we have enough to convince us of the contrary to this. But O that happy approaching day, when Error shall vanish away for ever! When our understanding shall be filled with God himself, whose light will leave no darkness in us! His face shall be the Scripture, where we shall read the Truth; and himself instead of Teachers and Counsels, to perfect our understandings, and acquaint us with himself, who is the perfect Truth. No more Error, no more Scandal to others, no more Disquiet to our own spirits, no more mistaking zeal for fashood, because our understandings have no more sin. Many a godly man hath here in his mistaken zeal, been a means to deceive and pervert his Brethren, and when he sees his own Error, cannot again tell how to undeceive them. But there we shall all conspire in one Truth, as being one in him who is that Truth.

And as we shall rest from all the sin of our understandings, so of our wills, affection, and conversation: We shall no more retain this rebelling principle which is still withdrawing us from God, and addicting us to backsliding: Doubtless we shall no more be oppressed with the power of our corruptions, nor vexed with their presence: No Pride, Passion, Sloathfulness, Senselesness shall enter with us; no strangeness to God, and the things of God, no coldness of affections, nor imperfection in our love; no uneven walking, nor grieving of the Spirit; no scandalous action, or unholy conversation; we shall Rest from all these for ever. Then shall our understandings receive their Light from the face of God,

* *Dedicimus singulas quasque Hæreses intulisse Ecclesiæ proprias quæstiones contra quas diligentius defenderetur Scriptura Divina, quam si nulla talis necessitas cogeret.* Aug. de bono persever. c. 20. *Multa ad fidem Catholicam pertinentia dum hæreticorum talida inquietudine exagitantur, ut adversus eas defendi possint, & inspiciantur diligentius & intelliguntur clarius, & instantius prædicantur, & ab adversario mota quæstio, discendi existit occasio.* Aug de Civit. l. 16. c. 2.

2. From sin of Will, Affection, and Conversation. *Prima libertas voluntatis erat, posse non peccare novissima erit multo major, non posse non peccare. Prima immortalitas erat posse non mori: Novissima erit multo major, non posse mori.* Augustin. de Corr. & Grat. cap. 9. 11.

as the full Moon from the open Sun, where there is no Earth to interpoſe betwixt them; then ſhall our wills correſpond to the Divine VVill, as face anſwers face in a Glaſs; and the ſame his will ſhall be our Law and Rule, from which we ſhall never ſwerve again. Now our corruptions, as the *Anakims*, diſmay us; and as the *Canaanites* in *Iſrael*, they are left for pricks in our ſides, and thorns in our eyes; and as the bond-woman and her ſon in *Abrahams* houſe, they do but abuſe us, and make our lives a burden to us: But then ſhall the bond-woman and her ſon be caſt out, and ſhall not be heirs with us in our Reſt. As *Moſes* ſaid to *Iſrael*, *Ye ſhall not do after all the things that we do here this day, every one whatſoever is right in his own eyes: For ye are not as yet come to the Reſt, and to the Inheritance, which the Lord your God giveth you*, Deut. 12.8,9. Iconclude therefore with the words next to my Text, *For he that is entred into his Reſt, he alſo hath ceaſed from his own works, as God from his.* So that there is a perfect Reſt from ſin.

Joſ. 23.13.

Gen. 21.9.

Heb. 4.10.

SECT. IX.

§. 9.

2. From ſuffering.

2. IT is alſo a perfect Reſt from ſuffering. VVhen the cauſe is gone, the effect ceaſeth. Our ſufferings were but the conſequents of our ſinning, and here they both ſhall ceaſe together. I will ſhew particularly ten kinds of ſuffering which we ſhall there reſt from.

1. From doubts of Gods Love.

1. VVe ſhall Reſt from all our perplexing doubts and fears: It ſhall no more be ſaid, That * doubts are like the Thiſtle, a bad weed, but growing in good ground; they ſhall now be weeded out, and trouble the gracious ſoul no more. No more need of ſo many Sermons, Books, and marks, and ſigns to reſolve the poor doubting ſoul: The full fruition of Love it ſelf hath now reſolved his doubts for ever. We ſhall hear that kind of language no more, VVhat ſhall I do to know my ſtate? How ſhall I know that God is my Father? That my heart is upright? That Converſion is true? That Faith is ſincere? O, I am afraid my ſins are unpardoned: O, I fear that all is but in hypocriſie; I fear that God will reject me from his preſence; I doubt he doth not hear my prayers: How can he accept ſo vile a wretch? So hard hearted, unkinde a ſinner? Such an under-valuer of Chriſt as I am? All this kinde of lan-

* Dr. *Preſton* of effectual Faith, *pag.* 24.

guage is there turned into another tune; even into the praiſes of him, who hath forgiven, who hath converted, who hath accepted, yea, who hath glorified a wretch ſo unworthy. So that it will now be as impoſſible to doubt and fear, as to doubt of the food which is in our bellies, or to fear it is night, when we ſee the Sun ſhining: If *Thomas* could doubt with his finger in the wounds of Chriſt, yet in Heaven I am ſure he cannot; If we could doubt of what we ſee, or hear, or taſte, or feel; yet I am ſure we cannot of what we there poſſeſs. Sure this will be comfort to the ſad and drooping ſoul, whoſe life was nothing but a doubting diſtreſs, and their language nothing but a conſtant complaining. If God would ſpeak peace, it would eaſe them; but when he ſhall poſſeſs them of this peace, they ſhall reſt from all their doubts and fears for ever.

SECT. X.

§. 10. 2. From all ſenſe of Gods diſpleaſure.

2. WE ſhall reſt from all that ſenſe of Gods diſpleaſure, which was our greateſt torment; whether manifeſted mediatly or immediatly. *For he will cauſe his fury towards us to reſt, and his jealouſie to ceaſe, and he will be angry with us no more, Ezek.16.42.* Surely Hell ſhall not be mixed with Heaven: There is the place for the glorifying of Juſtice, prepared of purpoſe to manifeſt wrath; but Heaven is onely for Mercy and Love. *Job* doth not now uſe his old language, *Thou writeſt bitter things againſt me, and takeſt me for thine enemy, and ſetteſt me up as a mark to ſhoot at, &c.* O, how contrary now to all this? *David* doth not now complain, That *the arrows of the Almighty ſtick in him; that his wounds ſtink, and are corrupt*; that *his ſore runs and ceaſeth not*; that *his moiſture is as the drought of Summer*; that *there is no ſoundneſs in his fleſh, becauſe of Gods diſpleaſure*; *nor reſt in his bones, becauſe of ſin*; that *he is weary of crying, his throat is dried, his eyes fail in waiting for God*; that *he remembers God and is troubled*; that *in complaining his ſpirit is overwhelmed*; that *his ſoul refuſeth to be comforted*; that *Gods wrath lieth hard upon him*; and that *he afflicteth him with all his waves.* O, how contrary now are *Davids* ſongs! Now he ſaith, *I ſpake it in my haſte, and this was my infirmity.* Here the Chriſtian is oft complaining: O, if it were the wrath of man, I could bear it; but the wrath of the Almighty, who

Job 3. & 13. 26. & 16. 12, 13, 14. & 7. 20.

Pſal.38.

Pſal.69.3.

Pſal.77.2,3.

Pſal.88.7.

who can bear? O, that all the world were mine enemies, ſo that I were aſſured that He were my Friend! If it were a ſtranger, it were nothing; but that my deareſt Friend, my own Father, ſhould be ſo provoked againſt me, This wounds my very ſoul! If it were a Creature, I would contemn it; but if God be angry, who may endure? If he be againſt me, who can be for me? And if he will caſt me down who can raiſe me up? But O that bleſſed day, when all theſe dolorous complaints will be turned into admiring thankfulneſs! and all ſenſe of Gods diſpleaſure ſwallowed up in that Ocean of infinite Love! when Senſe ſhall convince us, that fury dwelleth not in God: And though for a little moment he hide his face, yet with everlaſting compaſſion will he receive and imbrace us; when he ſhall ſay to *Sion, Ariſe and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee*, Iſa. 60. 2.

SECT. XI.

§. 11. 3. From Satans Temptations.

3. WE ſhall reſt from all the Temptations of Satan, whereby he continually diſturbs our peace. What a grief is it to a Chriſtian, though he yield not to the temptation, yet to be ſtill ſolicited to deny his Lord? That ſuch a thought ſhould be caſt into his heart? That he can ſet about nothing that is good, but Satan is ſtill diſſwading him from it, diſtracting him in it, or diſcouraging him after it? What a torment, as well as temptation is it, to have ſuch horrid motions made to his ſoul? ſuch Blaſphemous *Idea's* preſented to his fantaſie? Sometime cruel thoughts of God; ſometime under-valuing thoughts of Chriſt; ſometime unbelieving thoughts of Scripture; ſometime injurious thoughts of Providence; to be tempted ſometime to turn to preſent things; ſometime to play with the baits of ſin; ſometime to venture on the delights of fleſh; and ſometime to flat Atheiſm it ſelf? Eſpecially, when we know the treachery of our own hearts, that they are as Tinder, or Gunpowder, ready to take fire, as ſoon as one of theſe ſparks ſhall fall upon them. O, how

Non nobis certandum eſt cum umbra Aſini; ſed cum veris militibus; qui eo magis metuendi ſunt, quo minus videri a nobis poſſunt. Poſſunt enim nos omni ex parte incautos & quaſi cæcos adoriri. Et quales ſunt hoſtes? Audacia promptiſſimi, viribus robuſtiſſimi, artibus callidiſſimi, diligentia ac celeritate infatigabiles, machinis & armis omnibus munitiſſimi, pugnandi ſcientia expeditiſſimi; denique tales ſunt quibus nihil ad veram militiam deeſt. Zanchius To. 3. lib. 4. de pugna cap. Dæmon. cap. 21. pag. 213.

the poor Christian lives in continual disquietness, to feel these motions? But more, that his heart should be the soyl for this seed, and the too fruitful mother of such an off spring? And most of all through fear, least they will at last prevail, and these cursed motions should procure his consent. But here is our comfort; as we now stand not by our own strength, and shall not be charged with any of this; so when the day of our deliverance comes, we shall fully Rest from these Temptations: Satan is then bound up; the time of tempting is then done; the time of torment to himself, and his conquered captives, those deluded souls, is then come; and the victorious Saints shall have Triumph for Temptation. Now we do walk among his snares; and are in danger to be circumvented with his methods and wiles; but then we are quite above his snares, and out of the hearing of his enticing charms. He hath power here to tempt us in the Wilderness; but he entereth not the Holy City; He may set us on the pinacle of the Temple in the earthly *Jerusalem*; but the new *Jerusalem* he may not approach. Perhaps he may bring us to an exceeding high Mountain; but the Mount *Sion*, and City of the living God he cannot ascend. Or if he should, yet all the Kingdoms of the world, and the glory of them, will be but a poor despised bait to the soul, which is possessed of the Kingdom of our Lord, and the Glory of it. No, no; here is no more work for Satan now. Hopes he might have of deceiving poor Creatures on Earth, who lived out of sight, and onely heard and read of a Kingdom, which they never beheld, and had onely Faith to live upon, and were incompassed with flesh, and drawn aside by sense. But when once they see the Glory they read of, and taste the joys they heard of, and possess that Kingdom which they then believed and hoped for, and have laid aside their fleshly sense; its time then for Satan to have done; its in vain to offer a Temptation more. What? draw them from that glory? draw them from the Arms of *Jesus Christ*? draw them from the sweet praises of God? draw them from the blessed Society of Saints and Angels? draw them from the bosom of the Fathers Love? and that to a place of Torment among the damned, which their eyes behold? why, what charms, what perswasions can do it? to entice them from an unknown Joy, an unknown God, were somewhat hopeful; but now they have both seen and enjoyed, there is no hope. Surely it must be a very strong temptation,

1 Tim. 3. 7.
2 Tim. 2. 26.

Ephes. 6. 11.

Ratio est, quia Satan & omnes Dæmones sunt Captivi Christi; Victoria igitur certa est electis Dei contra Diabolum: non ex ipsis, ipsorumq; viribus: sed ex Christo, Christiq; gratia. Zan. To. 3. l. 4. c. 21. p. 214. 216.

temptation, that muſt draw a bleſſed Saint from that Reſt. We ſhall have no more need to pray, *Lead us not into Temptation*; nor *to watch and pray, that we enter not into Temptation*; nor ſhall we ſerve the Lord as *Paul* did, *Act.* 20. 19. in *many tears and Temptations*; no: but now they who continued with Chriſt in Temptation, ſhall by him be appointed to a Kingdom, even as his Father appointed to him; that they may eat and drink at his Table in his Kingdom, *Luke* 22.28,29,30. *Bleſſed therefore are they that endure temptation; for when they are tryed, they ſhall receive the crown of life, which the Lord hath promiſed to them that love him, Jam.* 1. 12. And then they ſhall be ſaved from the hour of temptation. Then the malignant Planet *Saturn* ſhall be below us, and loſe all its influence, which now is above exerciſing its enmity: and Satan muſt be ſuffering, who would have drawn us into ſuffering. As *Bucholtzer* wittily, *Ubi Saturnus non ſupra vos ſed infra nos conſpicitur, luens pœnas pro ſua in nos ſævitia & malitia.*

Matth. 6. 13. & 26. 41.

Revel. 3. 10.

SECT. XII.

§. 12. 4. From temptations of the World and Fleſh.

4. WE ſhall Reſt alſo from all our Temptations which we now undergo from the world and the fleſh, as well as Satan: And that is a number unexpreſſible, and a weight (were it not that we are beholding to ſupporting grace) utterly intolerable. O the hourly dangers that we poor ſinners here below walk in! Every ſenſe is a ſnare: Every member a ſnare: Every creature a ſnare: Every mercy a ſnare: And every duty a ſnare to us. We can ſcarce open our eyes, but we are in danger: If we behold them above us, we are in danger of envy: If them below us, we are in danger of contempt: If we ſee ſumptuous buildings, pleaſant habitations, Honour and Riches, we are in danger to be drawn away with covetous deſires; If the raggs and beggery of others, we are in danger of ſelf-applauding thoughts and unmercifulneſs. If we ſee beauty, its a bait to luſt; if deformity, to loathing and diſdain. We can ſcarcely hear a word ſpoken, but contains to us matter of temptation. How ſoon do ſlanderous reports, vain jeſts, wanton ſpeeches by that paſſage creep into the Heart?

Heart? * How ſtrong and prevalent a Temptation is our appetite? and how conſtant and ſtrong a watch doth it require? Have we comlineſs and beauty? VVhat fuel for pride? Are we deformed? what an occaſion of repining? Have we ſtrength of Reaſon, and gifts of Learning? O how hard is it not to be †puffe up? To ſeek our ſelves? To hunt after applauſe? To deſpiſe our brethren? To miſlike the ſimplicity that is in Chriſt? Both in the matter and manner of Scripture? In Doctrine, in Diſcipline, in Worſhip, and in the Saints? to affect a pompous, ſpecious, fleſhly ſervice of God? and to exalt Reaſon above Faith? Are we unlearned, and of ſhallow heads, and ſlender parts? How apt then to deſpiſe what we have not? And to undervalue that which we do not know? and to err with confidence, becauſe of our Ignorance? & if conceitedneſs and pride do but ſtrike in, to become a zealous enemy to Truth? and a leading troubler of the Churches peace, under pretences of truth and holineſs? Are we men of eminency, and in place of Authority? How ſtrong is our Temptation to ſlight our brethren, to abuſe our truſt? to ſeek our ſelves? to ſtand upon our honour and priviledges? To forget our ſelves, our poor brethren, and the publike good? How hard to devote our power to his Glory, from whom we have received it? How prone to make our wills our law? and to cut out all the enjoyments of others, both religious and civil, by the curſed rules and model of our own intereſt and policy? Are we Inferiors and ſubjects? how prone to grudge at others preheminence? and to take liberty to bring all their actions to the bar of our incompetent Judgement? and to cenſure, and ſlander them, and murmure at their proceedings? Are we rich, and not too much exalted? Are we poor, and not diſcontented? and make our worldly neceſſities a pretence for the robbing God of all his ſervice? If we be ſick, O how impatient? If in health, how few and ſtupid are our thoughts of eternity? If death be near, we are diſtracted with the fears of it: If we think it far off, how careleſs is our preparation? Do we ſet upon duty? VVhy, there are ſnares too: either we are ſtupid and lazy; or reſt on them, and turn from Chriſt; or we

* Of meats and drinks read *Clemens Alexand: Pædagog. l. 2. c. 1.* excellently; as alſo c. 2. and 3 & 4. *ejuſdem.* Some men Live to Eat as the Beaſts do; whoſe Belly is all their Life: But our Maſter commandeth us to Eate that we may Live. For Nouriſhment is not our Buſineſs, nor is Fleſh-pleaſing our aim and purpoſe. But our Nouriſhment is for our Manſion here, which Reaſon ordereth for Incorruptibility hereafter. And therefore we muſt make choice of food, and it muſt be plain or ſimple, and not ſuch as muſt have too much ſtir or labour to prepare it, or is too curious, &c. it being for Life, and not for Delights and full proviſion. And our Life conſiſteth of Health and ſtrength; for both which nothing is better then a light and eaſie Diet, as being moſt helpful to Digeſtion and agility of the body. *Clem. Alex. Pædagog. l. 2. c. 1.* Take heed of thoſe meats that entice us to eate them when we are not hungry, beguiling our appetites by their deceits. *Clem. Alex. ubi ſup.* † 2 Cor. 11. 3. and 1. 12, *&c.*

are

are customary, and notional only; In a word, not one word that falls from the mouth of a Minister or Christian, but is a snare; not a place we come into; not a word that our own tongues speak; not any mercy we possess; not a bit we put into our mouths, but they are snares; Not that God hath made them so, but through our own corruption thy become so to us. So that what a sad case are we poor Christians in? And especially they that discern them not? for its almost impossible they should escape them? It was not for nothing that our Lord cryes out, What I say to one, I say to all; VVatch. We are like the Lepers at *Samaria*, if we go into the City, there's nothing but famine; if we sit still, we perish.

Deut. 12 30. & 7. 25 Hosea 9.8. Psal. 69.22. Prov. 20.25. & 22.25 & 29.6,25. 1 Tim. 6.9. Job 8.8,10.

But for ever Blessed be omnipotent Love, which saves us out of all these: and maketh our streights, but the advantages of the glory of his saving Grace: And blessed be the Lord, who hath not given our souls for a prey: Our soul is escaped as a bird out of the snare of the fouler; the snare is broken, and we are escaped. Now our Houses, our Cloaths, our Sleep, our Food, our Physick, our Father, Mother, Wife, Children, Friends, Goods, Lands, are all so many Temptations; and our selves the greatest snare to our selves. But in Heaven, the danger and trouble is over; there is nothing but what will advance our joy. Now every old companion, and every loose-fellow is putting up the finger, and beckning us to sin, and we can scarce tell how to say them nay: What, say they, will not you take a cup? will you not do as your neighbors? must you be so precise? do you think none shall be saved but Puritans? what needs all this strictness, this reading, and praying, and preaching? will you make your self the scorn of all men? Come, do as we do; take your cups, and drink away sorrow. O how many a poor Christian hath been haunted and vexed with these Temptations? and it may be Father, or Mother, or neerest Friends will strike in, and give a poor Christian no rest: And alas, how many to their eternal undoing, have hearkened to their seducements? But this is our comfort, dear Friends, our Rest will free us from all these. As Satan hath no enterance there, so neither any thing to serve his malice; but all things shall there with us conspire the high praises of our great Deliverer.

Psal. 124.6,7.

SECT.

SECT. XIII.

§. 13.
5. From abuses and persecutions of the world.
Rev. 6. 9, 10.

2 Tim. 3. 12.
Rom 8. 17.
Matth. 10. 22. & 24 9.
2 Thes. 1. 9, 10.
Joh. 15. 19. & 17. 14.
John 7. 7. & 15. 18, 20. & 5. 23. & 17 22.
1 Cor. 4. 9, 13.
Lam. 3. 45.
Heb. 10. 33.
Isai. 8. 18.
Luke 6. 22.
Ignatius Epist. ad Roman. calls his condemnation to Martyrdom, the damnation of the devil, because his Judges were but the devils mouth and instruments: Fire, the Cross, the cruelty of wild Beasts, cutting off, separating, breaking of my bones, renting of my members, destruction of my whole body, and the damnation of the devil (κόλασις τῦ διαβόλυ) let them all come upon me, so I but deserve to obtain Christ. *Ignat. Edit. Usser. p. 86.*

5. And as we Rest from the temptations, so also from all abuses and persecutions which we suffer at the hands of wicked men. We shall be scorned, and derided, imprisoned, banished, butchered by them no more; the prayers of the souls under the Altar will then be answered, and God will avenge their blood on those that dwel on the Earth. This is the time for crowning with thorns, buffeting, spitting on; that is the time for crowning with glory: Now the Law is decreed on, That whosoever will live godly in Christ Jesus, shall suffer persecution; then they that suffered with him, shall be glorified with him. Now we must be hated of all men for Christs Name sake, and the Gospel; then will Christ be admired in his Saints that were thus hated. Now because we are not of the world, but Christ hath taken us out of the world, therefore doth the world hate us; then because we are not of the world, but taken out of their calamity, therefore will the world admire us. Now as they hated Christ, they will also hate us; then as they will honor Christ, so will they also honor us. We are here as the scorn and off-scouring of all things; as men set up for a gazing-stock to Angels and men, even for signs and wonders among professing Christians: They put us out of their Synagogues, and cast out our name as evil, and separate us from their company. But we shall then be as much gazed at for our glory, and they will be shut out of the Church of the Saints, and separated from us, whether they will or no. They now think it strange, that we run not with them to all excess of riot, speaking evil of us, 1 *Pet* 4.4. they will then think more strange, that they ran not with us, in the despised ways of God, and speak evil of themselves; and more vehemently befool themselves for their carelesness, then ever they did us for our heavenliness. A poor Christian can scarce go along the streets now, but every one is pointing

Agesilaus *dicere solitus est, se vehementer admirari, eos non haberi in Sacrilegorum numero, qui læderent eos qui Deo supplicarent, vel Deum venerarentur. Quo innuit, eos non tantum Sacrilegos esse, qui Deos ipsos, aut templorum ornatum spoliarent; sed eos maximè qui Deorum Ministros & Præcones contumeliis afficiunt.* Æmyl. Prob.

pointing the finger in ſcorn, but then they would be glad of the Crums of his Happineſs. The rich man would ſcarce have believed him, that would have told him, That he ſhould beg for water from the tip of *Lazarus* finger. Here is a great change! We can ſcarce now pray in our Families, or ſing praiſes to God, but our voyce is a vexation to them. How muſt it needs torment them then, to ſee us praiſing and rejoycing, while they are howling and lamenting? How full have their priſons oft been, and how bitter their rage? How did they ſcatter the carkaſſes in the fields? and delight themſelves in the blood of Saints? How glad would they have been if they could have brought them to ruine, and blotted out their name from off the Earth? How did they prepare, like *Haman*, their Gallows? and if God had not gainſaid it, the execution would have been anſwerable: But he that ſiteth in heaven, did laugh them to ſcorn, the Lord had them in deriſion. O how full were their hearts of blood, and their hands of cruelty! So that the next generations, that knew them not, will ſcarcely believe the fury of their predeceſſors rage. Bleſſed be the Guardian of the Saints, who hath not ſuffered the prevalency of that wrath, which would have made the Gun-powder Treaſon, the Turkiſh Slavery, the Spaniſh Inquiſition, the French Maſſacres, to have been as ordinary as inhumane. But the Lord of Hoſts hath oft brought them down, and his Power and Juſtice hath abated their fury, and raiſed to his Name everlaſting Trophies, and ſet up many a Monument of Remembrance in *England*, and in other places, which God forbid ſhould ever be forgotten. So let all thine (uncurable) enemies * periſh O Lord. When the Lord maketh inquiſition for bloud, he will remember the precious bloud which they have ſhed; and the Earth ſhall not cover it any more. The ‖Jeſuites hopes are, that they ſhall yet again have a prevailing day. It is poſſible, though improbable. If they ſhould, we know where their rage will ſtop. They ſhall purſue but as *Pharaoh*, to their own deſtruction; and where they fall, there ſhall we paſs over ſafely, and eſcape them for ever. For our Lord hath told them, That whether he goes, *f* they cannot come. When their flood of perſecution is dried up, and the Church called out of the Wilderneſs, and the new *Jeruſalem* come down from Heaven, and Mercy

Luke 16. 24. Pſal. 83. 4.

Pſal. 2, 4.

God taketh the reproaching & injuring of Believers as done to himſelf. And what other way can Reproach and diſhonour touch God? But as they that trouble his poſſeſſions, do injure the Owner; and as to wrong the Souldiers is a wrong to the Commander; ſo is it a contempt of the Lord to vex thoſe that are Dedicated to him. *Clemens Alexand. Stromat. li. 7.*

* Judges 5. 23. Pſal. 9. 12. ‖ *Piclos agnos adorant, vivos devorant,* Inquit Claud. Taurinenſ. *f* John 7. 34. 36. and 8. 21, 22. Rev. 12. 16.

Heb. 11.

and Justice are fully glorified, then shall we feel their fury no more. There is no cruel mockings and scourgings, no bonds, or imprisonments, no stoning or sawing asunder, tempting or slaying with the sword, wandering in Sheep-skins or Goat-skins, in Deserts or Mountains, Dens or Caves of the Earth; no more being destitute, afflicted or tormented: We leave all this behinde us, when once we enter the City of our Rest; the names of *Lollard, Hugonots, Puritan, Roundheads,* are not there used; the Inquisition of *Spain* is there condemned; the Statute of the six Articles is there Repealed, and the Law *De Hæreticis comburendis* more justly executed; the date of the *Interim* is there expired; Subscription and conformity no more urged; Silencing and Suspending are there more then suspended; there are no Bishops or Chancellors Courts; no Visitations, nor High Commission Judgements; no Censures to loss of Members, perpetual Imprisonment or Banishment. Christ is not there cloathed in a Gorgeous Robe, and blindfolded, nor do they smite him, and say, Read, who struck thee: Nor is truth cloathed in the Robes of Errour, and smitten for that which it most directly contradicteth; nor a Schismatick wounded, and a Saint found bleeding; nor our friends smite us, whilest they mistake us for their enemies: There is none of all this blind, mad work there. Dear Brethren, you that now can attempt no work of God without resistance, and find you must either lose the love of the World, and your outward comforts, or else the Love of God, and your eternal Salvation; consider, You shall in Heaven have no discouraging company, nor any but who will further your work, and gladly joyn heart and voice with you in your everlasting joy and praises. Till then, possess your souls in patience: Bind all reproaches as a crown to your heads; Esteem them greater riches then the worlds treasures: Account it matter of Joy, when you fall into tribulation. You have seen in these days, that our God can deliver us; but this is nothing to our final conquest: He will recompence tribulation to them that trouble you; and to you who are troubled Rest with Christ: Only see to this,

Mat. 27. 29, 30.

De qua iniquitate sævitiæ, non modo tecum hoc Vulgus exultat sed & quidam vestrũ &c. Quasi non totum quod in nos potestis, nostrum sit Arbitrium. Certè si velim, Christianus sum; tunc ergo me damnabis, si damnari velim. Quum vero quod in me potes, nisi velim non potes; jam mea voluntatis est quod potes, non tuæ potestatis. Proinde & vulgus vane de nostra vexatione gaudet: Proinde & nostrum est gaudium quod sibi vindicant, qui malumus damnari, quam à Deo excidere. Contra, illi qui nos oderunt, dolere, non gaudere debebant, consecutis nobis quod eligimus. Tertullian. Apologet. cap. 49. Luke 21 19. Job 31. 36 Heb. 11, 25. James 1. 2. Dan. 3. 17. 2 Thes. 1. 7 1 Pet. 3. 17. and 4. 14, 15.

Brethren,

Brethren, That none of you suffer as an evil doer, * as a busie-body in other mens matters, as a resister of the commands of lawful Authority, as ingrateful to those that have been instruments of our good, as evil-speakers against Dignities, as opposers of the Discipline and Ordinances of Christ, as scornful revilers of your Christian Brethren, as reproachers of a laborious, judicious, conscientious Ministry, *&c.* But if any of you suffer for the Name of Christ, happy are ye; for the Spirit of God, and of Glory resteth upon you: And if any of you begin to shrink, and draw back, because of opposition, and are ashamed, either of your Work, or your Master; let such a one know to his face, That he is but a base-spirited, cowardly wretch, and cursedly undervalueth the Saints Rest, and most foolishly over-valueth the things below, and he must learn to forsake all these, or else he can never be Christs Disciple; and that Christ will renounce him, and be ashamed of him, before his Father, and the Angels of Heaven. But for those that have held fast their integrity, and gone through good report, and evil report, and undergone the violence of unreasonable men, Let them *hear the Word of the Lord*; *Your Brethren that hated you, that cast you out for my Names sake, said, Let the Lord be glorified*; (they had good words and godly pretences) *but he shall appear to your joy, and they shall be ashamed*, Isai. 66. 5. Your *Redemer is strong, the Lord of Hosts is his Name, he shall throughly plead your cause, that he may give rest to his people, and disquietness to their enemies*, Jer. 50. 34.

Jude 8.
2 Pet. 2. 10.

1 Pet. 4. 14
* *Dicturus es me Manichæum: sed ut maledicus, non ut veridicus.* August. opere imperf. n. 55.
Luke 14. 26, 27, 33.
2 Thes. 3. 2.
Inde est quod ibidem sententiis vestris gratias agimus, ut est æmulatio rei divinæ & humanæ; cum damnamur à vobis, a Deo absolvimur. Tertul. Apol. verbis ultimis.

SECT. XIIII.

6. VVE shall then Rest also from all our sad Divisions, and * unchristianlike quarrels with one another. As he said, who saw the carkasses lie together, as if they had embraced each other, who had been slain by each other in a Duel, *Quantâ se invicem amplectuntur amicitiâ, qui mutuâ implacabili inimicitiâ*

§. 14.
6. From our Divisions and Dissentions.
* *Absit ut talis sit illa vita, ubi est animæ nostræ ipsa veritas vita! ubi nemo fallit, fallitur nemo: Hic autem homines fallunt & falluntur: miseriores sunt cum mentiendo fallunt, quam cum mentientibus credendo falluntur. Usq; adeo tamen rationalis natura refugit falsitatem, & quantum potest devitat errorem, ut falli nolint, etiam quicunq; amant fallere.* August. Enchirid. cap. 17. *Lege Præfat.* D. Heminga ante postil de dissidiis & scandalis.

perière? How lovingly do they embrace one another, being dead vvho periſhed through their mutual implacable enmity? So, how lovingly do thouſands live together in Heaven, vvho lived in Diviſions and quarrels on Earth? or as he ſaid, Who beheld how quietly and peaceably the bones and duſt of mortal enemies did lie together; *Non tantâ vivi pace eſſetis conjuncti:* You did not live together ſo peaceably. So vve may ſay of multitudes in Heaven, now all of one minde, one heart, and one imployment, You lived not on earth in ſo ſweet familiarity. There is no contention, becauſe none of this Pride, Ignorance, or other Corruption. *Paul* and *Barnabas* are now fully reconciled. There they are not every man conceited of his own underſtanding, and in love vvith the iſſue of his own brain; but all admiring the Divine perfection, and in love vvith God, and one another. As old *Grynæus* wrote to his friend † *Si te non amplius in his terris videam, ibi tamen conveniemus ubi* Lutherus *cum* Zuinglio *optimè jam convenit:* If I ſee you no more on Earth, yet vve ſhall there meete, vvhere *Luther* and *Zuinglius* are now vvell agreed. There is a full reconciliation between *Sacramentarians* and *Ubiquitarians*, *Calviniſts* and *Lutherans*, *Remonſtrants* and *Contra-Remonſtrants*, *Diſciplinarians* and *Anti-Diſciplinarians*, *Conformiſts* and *Non Conformiſts*; *Antinomians* and *Legaliſts* are terms there not known. *Presbyterians* and *Independents* are perfectly agreed: There is no Diſcipline erected by State Policy, nor any diſordered popular rule: No Government but that of Chriſt: All things are eſtabliſhed *Jure Divino*. No bitter Invectives, nor voluminous reproaches: The Language of [a] *Martin* is there a ſtranger; asd the ſound of his echo is not heard. No Recording our Brethrens infirmities; nor raking into the ſores which Chriſt died to heal. How many Sermons zealouſly Preached; how many Books ſtudiouſly compiled, will then by the Authors be all diſclaimed? [b] How many backbiting ſlanderous ſpeeches? How many ſecret dividing contri-

† *Melch. Adam. in vitâ Grynæi.*

a Two books full of the language of Hell in bittereſt ſcorns at the Miniſtry and Diſcipline, thought to be written by one *Overton*. *Non oportet nos mirari ſuper hæreſes iſtas, ſive quia ſunt: futuræ enim prænunciabantur: ſive quia fidem quorundam ſubvertunt: ad hoc enim ſunt, ut fides habendo tentationem, habeat etiam probationem. Vane ergo & inconſiderate plerique; hoc ipſo ſcandalizantur, quod tantum hæreſes valeant quantum ſint.* Tertul. de præſcript. initio.

b *Quemadmodum vero in multas & varias ſectas ſciſſa eſt Catabaptiſtarum hæreſis, ita in hoc omnes unanimiter conſentiunt, ut prædicatoribus veritatis negotium exhibeant, & eos erga auditores tanquam ſeductores ſuſpectos reddant.* Epiſt. Leo. Iudæ ante Bullingerum contra Catabap.

vances,

vances,* must then be laid on the score of Christ, against whom and his Saints they were committed? The zealous Authors dare not own them: They would then with the *Athenians* burn their books, *Acts* 19 19, and rather lose their labor, then stand to it. There's no plotting to strengthen our party; nor deep designing against our Brethren. And is it not shame and pity, that our course is now so contrary? Surely if there be sorrow or shame in Heaven, we shall then be both sorry and ashamed to look one another there in the face; and to remember all this carriage on earth. Even as the Brethren of *Joseph* were to behold him, when they remembred their former unkinde usage. Is it not enough that all the world is against us, but we must also be against one another? Did I ever think to have heard Christians so to [c] reproach and scorn Christians? and men professing the fear of God, to make so little conscience of censuring, vilifying, slandering, and disgracing one another? Could I have believed him that would have told me five years ago, that when the scorners of Godliness were subdued, and the bitter prosecutors of the Church overthrown, that such should succeed them who suffered with us, who were our intimate friends, with whom we took sweet counsel, and went up together to the house of God? Did I think it had been in the hearts of men professing such zeal to Religion, and the ways of Christ, to draw their [d] swords against each other, and to seek each others blood so fiercely? Alas if the Judgement be once perverted, and error hath possessed the supream faculty, whether will men go, and what they will do? Nay, what will they not do? O what a potent instrument for Satan is a misguided Conscience! It will make a man kill his dearest friend, yea, father or mother, yea, the holiest Saint, and think he doth God service by it: And to facilitate the work, it will first blot out the reputation of their holiness, and make them take a Saint for a Devil, that so they may vilifie or destroy him without remorse.

* *Horret animus cogitanti immania illa judicia, conatus, facta, quibus hic mundus, & ipse Christianus orbis plus satis circumfluit; impietatem specie pietatis, inhumanitatem specie charitatis, injustitiam prætextu juris, intus spirantia & foris contestantia.* Junius Irenic. in Psal. 122. Tom. 1. p. 690.

c *Si Calvinus quam a natura insitam habebat vehementiam, eâ ipse adversus perditos sophistas usus est, ut interdum etiam modum non tenuisse videri possit; vos modo moderatissimos istos homines quibus nimium incalescere vi-*

dentur quicunque ipsorum more non frigent, ut pro quo, & in quem dicatur expendant; neque hæreticos istos spiritus ex ingenio suo metiantur. Beza, in Epistola præfat. ante Calvini Tractatus Theologicos. d *Me quoque non latet, turbulentos homines movendis seditionibus, Satanæ esse flabella, ut in Evangelii odium placidos alioqui homines inflammet. Ita nostro seculo, sub Evangelii nascentis initia, barbaros homines armavit, qui legibus, judiciis, & omni politiæ bellum ex professo indicerent.* ——— *Sed ab Evangelio recedere, ut seditionibus obviam eatur, nimis perversum est.* Calvin. de Scandalis. Read Bishop *Halls* 29. Soliloquy, called *The Spiritual Bedlam. pag.* 109. Religion is torn into Divisions and fragments; the swarm is up, and settles into so many places, as without great mercy they will never be got into one Hive. Mr. *Vines* Serm. on Numb. 14. 24. p. 23.

O what helliſh things are [e] Ignorance and Pride, that can bring mens ſouls to ſuch a caſe as this! *Paul* knew what he ſaid, when he commanded that a Novice ſhould not be a Teacher, leſt being lifted up with Pride, he fall into the Condemnation of the Devil. 1 *Tim.* 3. 6. He diſcerned that ſuch young Chriſtians that have got but a little ſmattering knowledge in Religion, do lie in greateſt danger of this Pride and Condemnation. Who but a *Paul* could have foreſeen that among the very Teachers and Governors of ſo choice a Church as *Epheſus*, that came to ſee and hear him, that pray and weep with him, there were ſome that afterwards ſhould be notorious Sect-maſters*? [f] That of their *own ſelves men*

e *Quod multos videmus hoc vel illo errore captos, a rectâ viâ abduci, nunquâ niſi juſtâ Dei vindictâ accidit. Verè* Aug. *ſuperbiam nominat Hæreſeωn omnium matrem: Nullus enim unquam extitit erroris Magiſter, quem non prava ambitio in ſuum præcipitium extulerit. Scimus Deum parvulis fidum eſſe doctorem. Proinde qui arrogantia turgent, eos non mirum eſt ab hac Schola pulſos vagis ſuis ſpeculationibus ſurſum & deorſum raptari. Quotquot hâc noſtra ætate à purâ Evangelii doctrina prolapſi falſorum dogmatum cœperunt eſſe Authores, reperiemus omnes ſuperbiæ morbo correptos, ingenii tormenta ſibi & aliis fabricaſſe.* Calvin. de ſcandalis. * Are not the Errors which are riſe among us, either by infecting perſons of Place and Quality, grown into that boldneſs; or by carrying away *Barnabas* alſo, crept into that credit; or by ſpreading far and wide riſen to that ſtrength, that they do face, if not ſeem able to put into danger of rowting our common faith, publike Worſhip, authorized Miniſtry, long and much expected and promiſed Reformation? Mr *Vines* on 2 *Pet.* 2. 1. *pag.* 2. f *Altera peſtis eſt opinionum varietas & diſſentio in eccleſia: Quæ ut his temporibus Jeſuitarum impulſu valdè intruduit, ita tamen neque nova vis neque mira videri debet. Ut enim palatorum, ſic judiciorum magna eſt varietas: Et ut multa facies hominum, ſic & corda diverſa:* ut Hieron. adv. Pelag. l. 3. *Dr.* Humfredus Jeſuitiſ. part. 2. in Epiſtola Dedicatoria. *Multos ſubvertunt, abducentes ipſos prætextu cognitionis, ab eo qui univerſa creavit,* &c. *Velut qui altius quid ac majus habeant quod oſtendant Deo,* &c. *Probabiliter quidem inducentes per verborum artificium ſimplices ad quærendi modum: Verum improbè perdentes ipſos, in eo quod maledicam & impiam ipſorum mentem efficiunt,* &c. *Nam error per ſeipſum non oſtenditur, ut ne denudatus deprehendatur, ſed amiculo ſplendido callidè ornatus, ut etiam ipſa veritate veriorem ſeipſum exhibere videatur imperitioribus, per externam apparentiam.* Irenæus adverſ. hæreſ. pag. 1. Proæm. *Diligenter inſiſtendum, ne quid ex peſte quæ graſſatur ex vicinia, fidelibus curæ noſtræ commiſſis, convictu, colloquiis, & quotidianis, quæ vitari non poſſunt, diſceptationibus aſpiretur. Serpit enim facile contagio, & niſi malo obviàm ivetur, falſorum doctorum aſtus, & hæreticorum conſortium infirmorum fidem proculdubio vitiarent. Evangelii ergo præcones ſeſe exerceant in refutatione Pontificiorum, Anabaptiſtarum & Socinianorum,* &c. *ab illis enim magnoperè metuendum, tum quia illis permixti vivimus, tum quia eorum plerique miro quodam ſtudio ardent doctrinæ ſuæ diſſeminandæ.* Amiraldus de pace inter Evangelicos conſtituend. pag. 246. Yet *Cyprian* ſaith: They that live in diſcord and difference and have not peace with their Brethren, though they were ſlain for the name of Chriſt, yet cannot eſcape the crime of diſſention with Brethren. Becauſe it is written, He that hateth his brother is a Murderer: and ye know that no Murderer hath eternal Life abiding in him He cannot live with Chriſt that had rather imitate *Judas* then Chriſt; What a ſin is this which cannot be waſhed away with a Baptiſm of Blood? what a crime that cannot be expiated by Martyrdome? *Cyprian* in *Orat. Dom:* §. 18. *p.* 315. What Martyrs then are they that loſe their lives in war againſt their Brethren confeſſed to be Godly?

ſhould

ſhould ariſe, ſpeaking perverſe things, to draw away diſciples after them? Acts 20 30. Who then can expect better from any Society now, how knowing and holy ſoever? To day they may be Orthodox, unanimous, and joyned in Love; and perhaps within a few weeks be divided, and at bitter enmity, through their doting about Queſtions that tend not to edifie. Who that had ſeen how lovingly the godly in *England* did live together, when they were hated and ſcorned of all, would have believed that ever they would have been ſo bitter againſt one another? That when thoſe who derided us for Preaching, for Hearing, for conſtant Praying in our Families, for ſinging Pſalms, for ſanctifying the Lords day, for repeating Sermons, for taking Notes, for deſiring Diſcipline, &c. had their mouthes ſtopped, we ſhould fall upon one another for the very ſame duties; and that Profeſſors of Religion ſhould oppoſe and deride almoſt all that worſhip of God out of Conſcience, which others did before them through prophaneſs? Did I not think, that of all other, the ſcorning at the worſhippers of Chriſt, had been a ſure ſign of a wicked wretch? But I ſee now we muſt diſtinguiſh between ſcorners and ſcorners, or elſe I fear we ſhall exclude almoſt all. I read indeed in *Pagan* Writers, That the Chriſtians were as cruel as *Bears* and *Tygers* againſt one another: *Ammianus Marcellinus* gives it as the Reaſon of *Julians* policy, in proclaiming Liberty for every party, to Profeſs, and Preach their own Opinions, becauſe he knew the cruel Chriſtians would then moſt fiercely fall upon one another; and ſo by * *Liberty of*

Ammian. Marcel. in vitâ Juliani.

* *Oh quam beati erunt in illo die Judicii Magiſtratus illi qui ſubditos non modo honeſtiùs legibus, judiciis & diſciplinâ præclare rexerunt: ſed etiam omnium maximè in hoc ſtudium incubuerunt ut incorrupta Religio apud ſuos exculta ſit; doctrina cæleſtis per fidos, eruditos & conſtantes Miniſtros ſit tradita, & ingens hominum multitudo per ſpiritum & verbum renata in conſpectum Chriſti prodeat, quæ tali Magiſtratui æternas gratias agat! E contra quam infœlices qui, &c. Religionem per varias corruptelas paſsi ſunt adulterari!* Wigandus in Epiſt. ante Com. in Proph. John 13 8, 9, 10, 12, 14. *Væ mundo a ſcandalis. Ecce fit, ecce prorſus impletur quod veritas ait; Quoniam abundavit iniquitas, refrigeſcet charitas multorum. Quæ ſibi jam fida pectora tuto reſundantur? In cujus ſenſus tota ſe projiciat ſecura dilectio? Quis denique amicus non formidetur, quaſi futurus inimicus, ſi potuit inter Hieronymum & Ruffinum hoc quod plangimus exoriri? O miſera & miſeranda conditio! O infida in voluntatibus amicorum Scientia præſentium ubi nulla eſt præſcientia futurorum! Sed quid hoc alteri de altero gemendum putem, quando ne ipſe quidem ſibi homo eſt notus in poſterum? Novit enim utcunque vix forte nunc qualis ſit; qualis autem poſtea ſit futurus ignorat.* Auguſtin. in that excellent Chriſtian Pacificatory *Epiſt. ad Hieronym*; *inter opera Hier. To.* 3. *Fol.* 159. *Leonum feritas inter ſe non dimicat. Serpentum morſus non petit ſepentes*; &c. *& tu homo, a feris, ratione præditus ab expertibus vincaris? Tu operam des ut feritate & abalienatione vincas cæteras? & in tuo ipſius naturæ funere triumphator tibi videaris?* Junius in Irenic. excellentiſs. in Pſal. 122. To. 1. operum pag. 687.

Conſcience,

Conſcience, and by keeping their Children from the Schools of Learning, he thought to have rooted out Chriſtianity from the Earth. But I had hoped this accuſation had come from the malice of the *Pagan* Writer: Little did I think to have ſeen it ſo far verified! Lord, what Divels are we unſanctified, when there is yet ſuch a Nature remaining in the ſanctified? Such a Nature hath God in theſe days ſuffered to diſcover it ſelf in the very Godly; that if he did not graciouſly and powerfully reſtrain, they would ſhed the blood of one another; and no thanks to us if it be not done. But I hope his deſign is but to humble and ſhame us by the diſcovery, and then to prevent the breaking forth. (But, alas, ſince the firſt writing of this, my hopes are fruſtrate.)

Object. But is it poſſible ſuch ſhould be truly Godly? Then what ſin will denominate a man ungodly?

Anſw. Or elſe I muſt believe the doctrine of the Saints Apoſtaſie; or believe there are ſcarce any godly in the world. O what a wound of diſhonor hath this given, not onely to the ſtricter profeſſion of holines, but even to the very Chriſtian name? Were there a poſſibility of hiding it, I durſt not thus mention it. O Chriſtian, If thou who readeſt this be guilty, I charge thee before the living God, That thou ſadly conſider, how far is this unlike thy Copy? Suppoſe thou hadſt ſeen the Lord Jeſus, girded to the ſervice, ſtooping to the Earth, waſhing his Diſciples dirty feet, and wiping them, and ſaying to them, This I have done to give you an example, That if I your Lord and Maſter have waſhed your feet, you alſo ought to waſh one anothers: Would not this make thee aſhamed & tremble? Shall the Lord wipe the feet, & the fellow-ſervant be ready to cut the throat? would not thy proud heart ſcorn to ſtoop to thy Maſters work? Look to thy ſelf; it is not the name of a profeſſor, nor the zeal for thy opinions, that will prove thee a Chriſtian, or ſecure thee from the heat of the conſuming fire. If thou love not thine enemy, much more thy Chriſtian friend, thou cauſt not be Chriſts Diſciple. It is the common mark whereby his Diſciples are known to all men, *That they love one another.* Is it not his laſt great Legacy, *My peace I leave with you, my peace I give unto you?* Mark the expreſſions of that command, *If it be poſſible, as much as in you lieth, live peaceably with all men*, Rom. 12. 18.

Matth. 5. 44.

John 13. 35. & 14. 27.

Follow

Follow peace with all men, and holiness, Heb. 12. 14. * O the deceitfulness of the heart of man! That those same men, who lately in their self-examination could finde nothing of Christ so clear within them as their love to the Brethren, and were confident of this, when they could scarce discover any other grace, should now look so strangely upon them, and be filled with so much bitterness against them! That the same men, who would have travelled through reproaches many miles, to hear an able faithful Minister, and not think the labor ill bestowed, should now become their bitterest enemies, and the most powerful hinderers of the success of their labors, and travel as far to cry them down! It makes me almost ready to say, O sweet, O happy days of persecution! Which drove us together in a closure of Love! who being now dryed at the fire of Liberty and Prosperity, are crumbled all into dust by our contentions. But it makes me seriously, both to say, and to think, O sweet, O happy day of the Rest of the Saints in Glory! When as there is one God, one Christ, one Spirit, so we shall have one Judgement, one Heart, one Church, one Imployment for ever! When there shall be no mere Circumcision and Uncircumcision, Jew and Gentile, Anabaptist or Pœdobaptist, Brownist, Separatist, Independent, Presbyterian, Episcopal; but Christ is All, and in All. We shall not there scruple our Communion, nor any of the Ordinances of Divine Worship: There will not be one for singing, and another against it; but even those who here jarred in discord, shall all conjoyn in blessed concord, and make up one melodious Quire. I could wish they were of the Martyrs minde, who rejoyced that she might have her foot in the same hole of the Stocks, in which Master *Philpots* had been before her: * But however, I am sure they will joyfully live in the same Heaven, and gladly participate in the same Rest. Those whom one house could not hold, nor one Church hold them, no nor one Kingdom neither; yet one Heaven,

* In *Tertullians* time it was otherwise with Christians: He saith, The Heathens did specially mark out the Christians by the work of Love, (and their great liberality;) See (say they) how they Love one another (for they themselves (saith he) hate one another;) and how ready are they to die for one another; for they themselves are more ready to kill one another. *Tertul. Apolog. cap.* 39. Alas, how is the case altered now when the Mark of Heathens is so common upon Christians? and those that think themselves the best of Christians. And *Justin Martyr* before him saith, We Christians who before preferred the gains of Money and Farmes before all, now do bring forth our private estates for common use, and bestow them on all that need; we who hated one another, and killed one another, & through morosity never feasted with any but our familiars; now since the coming of Christ, we are all of one Table; we pray for our Enemies, and labor to perswade those that unjustly hate us, that living after the honest precepts of Christ they might have hope of the Reward from the Lord God, as well as we. *Justin Mart. Apolog.* 2.

* Christ that would not have *Us* to be *Contentious*, nor envy at wicked men, but that by bearing & gentlenes we should lead others from their Reproachings & evil lusts. *Justin Martyr. Apolog.* 2.

and one God may hold. || One House, one Kingdom could not hold *Joseph* and his Brethren, but they must together again, whether they will or no; and then how is the case altered? Then every man must strait withdraw, while they weep over and kiss each other. O how canst thou now finde in thy heart, if thou bear the heart or face of a Christian, to be bitter or injurious against thy Brethren, when thou dost but once think of that time and place, where thou hopest in the neerest and sweetest familiarity to live and rejoyce with them for ever? I confess their infirmities are not to be loved, nor sin to be tolerated, because its theirs: But be sure it be sin which thou opposest in them; and do it with a Spirit of meekness and compassion, that the world may see thy love to the Person, while thou opposest the Offence. Alas, that *Turks* and *Pagans* can agree in wickedness, better then Christians in the Truth! That *Bears* and *Lyons*, *Wolves* and *Tygers* can agree together, but Christians cannot! That a Legion* of Devils can accord in one body, and not the tenth part so many Christians in one Church! Well; the fault may be mine, and it may be theirs; or more likely both mine and theirs: But this rejoyceth me, That my old Friends who now look strangely at me, will joyfully triumph with me in our common Rest.

|| The cause of all our mischief lieth in making dark points to be Articles of our Creed, as if Salvation lay on them. *Nihil pestilentius in Ecclesia doceri potest, quam si ea quæ necessaria non sunt necessaria fiant: Hac enim tyrannide conscientiæ illaqueantur, & libertas fidei extinguitur; Mendacium pro veritate, idolum pro Deo, abominatio pro sanctitate colitur.* Luther. referente Hen. Hoffnero Saxon. Evangelic. pag. 110. Mark these words of Luther. * Mar. 5. 9. Luke 8. 30.

SECT. XV.

§. 15. 7. From our participation of the sufferings of our Brethren.

7. WE shall then rest from all our dolorous hours, and sad thoughts which we now undergo, by participating with our Brethren in their calamities. Alas, if we had nothing upon our selves to trouble us, yet what heart could lay aside sorrows, that lives in the sound of the Churches sufferings? If *Job* had nothing upon his body to disquiet him, yet the message of his Childrens overthrow, must needs grieve the most patient soul. Except we are turned into steel or stone, and have lost both Christian and humane affection, there needs no more then the miseries of our Brethren, to fill our hearts with successions of sorrows, and make our lives a continued lamentation. The Church on Earth is a meer Hospital; which way ever we go we hear complaining, and into what corner soever we cast our eyes, we behold objects of pity and grief: some groaning under a dark understanding, some under a senseless heart, some

Quibus est communis Amor, his idem dolor est commune malum. Nazianz.

ſome languiſhing under unfruitful weakneſs, and ſome bleeding for miſcarriages and wilfulneſs: & ſome in ſuch a *Lethargy* that they are paſt complaining: ſome crying out of their pining Poverty; ſome groaning under pains and Infirmities; and ſome bewailing a whole Catalogue of Calamities, eſpecially in days of common Sufferings, when nothing appears to our ſight, but ruin: * Families ruined, Congregations ruined; Sumptuous Structures ruined; Cities ruined; Country ruined; Court ruined; Kingdoms ruined; Who weeps not when all theſe bleed? As now our friends diſtreſſes are our diſtreſſes, ſo then our friends deliverance wil be part of our own deliverance. How much more joyous now to Joyn with them in their days of Thankſgiving & gladneſs, then in the days of Humiliation in ſack-cloth & aſhes? How much then more joyous wil it be to joyn with them in their perpetual praiſes and triumphs, then to hear them bewailing now their wretchedneſs, their want of light, their want of life, of joy, of aſſurance, of grace, of Chriſt, of all things? How much more comfortable to ſee them perfected, then now to ſee them wounded, weak, ſick, and afflicted? To ſtand by the bed of their languiſhing as ſilly comforters, being overwhelmed and ſilenced with the greatneſs of their griefs, conſcious of our own diſability to relieve them, ſcarce having a word of comfort to refreſh them: or if we have, alas, they be but words, which are a poor relief, when their ſufferings are real: Fain we would eaſe or help them, but cannot: all we can do, is to ſorrow with them, which alas, doth rather increaſe their ſorrows. Our day of Reſt will free both them and us from all this. Now we may enter many a poor Chriſtians cottage, and there ſee their Children ragged, their purſe empty, their cubbard empty, their belly empty, and poverty poſſeſſing and filling all: How much better is that day, when we ſhall ſee them filled with Chriſt, cloathed with Glory, & equalized with the richeſt and greateſt Princes? O the ſad and heart-piercing ſpectacles that mine eyes have ſeen in four years ſpace! In this ſight, a dear friend fall down by me; from another, a precious Chriſtian brought home wounded or dead; ſcarce a moneth, ſcarce a week without the ſight or noiſe of bloud. Surely, there is none of this in Heaven. Our eyes ſhall then be filled no more, nor our hearts pierced with ſuch ſights as at *Worceſter*, *Edg-hil*, *Newbury*, *Nantwich*, *Montgomery*, *Horn-Caſtle*, *York*, *Naſeby*, *Langport*, &c. We

* When Chriſts doctrine came firſt into the world, it was the fruit of it for ſome Ages to make people lay by War, and turn to Peace: and is it not ſad, that now it ſhould work ſo contrary (as an occaſion?) *Athanaſ. de incarn. Verbi*, ſaith of men of War; As ſoon as ever they entertained the doctrin of Chriſt, preſently they lay by their deſire of War, and betake themſelves to Huſbandry; and the hands which they were wont to arm with iron, they delight now to ſtretch forth in innocency in earneſt prayer; and inſtead of War which they waged againſt one another, they now joyn in Arms againſt the Devil, and evel ſpirits, and to conquer them by the Chaſtity and vertue of the mind.

ſhall then have the conqueſt without the calamity. Mine eyes ſhall never more behold the Earth covered with the carkaſſes of the ſlain. Our black Ridbands and mourning attire will then be turned into the white Robes and Garments of gladneſs. O, how hardly can my heart now hold, when I think of ſuch, and ſuch and ſuch a dear Chriſtian Friend ſlain or departed? O, how glad muſt the ſame heart needs be, when I ſee them all alive and glorified? But a far greater grief it is to our Spirits, to ſee the ſpiritual miſeries of our Brethren: To ſee ſuch a one with whom we took ſweet councel, and who zealouſly joyned with us in Gods worſhip, to be now fallen off to ſenſuality, turned drunkard, worlding, or a perſecutor of the Saints. And theſe trying times have given us too large occaſion for ſuch ſorrows: To ſee our deareſt and moſt intimate friends, to be turned aſide from the Truth of Chriſt, and that either in or near the Foundation; and to be raging confident in the groſſeſt Errors? To ſee many near us in the fleſh continue their neglect of Chriſt and their ſouls, and nothing will waken them out of their ſecurity? To look an ungodly Father or Mother, Brother or Siſter in the face? To look on a carnal Wife, or Husband, or Child, or Friend? And to think, how certainly they ſhall be in Hell for ever, if they die in their preſent unregenerate eſtate? O what continual dolors do all theſe ſad ſights and thoughts fill our hearts with from day to day! And will it not be a bleſſed day when we ſhall reſt from all theſe? what Chriſtan now is not in *Pauls* caſe, and cannot ſpeak in his Language? 2 Cor. 11. 28, 29. *Beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? Who is offended, and I burn not?* VVhat heart is not wounded to think on *Germanies* long deſolations? O the learned Univerſities! The flouriſhing Churches there, that now are left deſolate! Look on *Englands* four years bloud, a flouriſhing Land almoſt made ruined; hear but the common voice in moſt Cities, Towns, and Counrreys through the Land; and judge whether here be no cauſe of ſorrow. Eſpecially, look but to the ſad effects; and mens ſpirits grown more out of order, when a moſt wonderfull Reformation, by ſuch wonderful means might have been well expected: And is this not cauſe of aſtoniſhing ſorrows? Look to *Scotland*; look to *Ireland*; look almoſt everywhere, and tell me what you ſee. Bleſſed that approaching day, when our eyes

ſhall

ſhall behold no more ſuch ſights; nor our ears hear any more ſuch tidings. How many hundred Pamphlets are Printed, full of almoſt nothing but the common calamities? So that its become a gainful trade to divulge the news of our Brethrens ſufferings. And the fears for the future that poſſeſſed our hearts, were worſe then all that we ſaw or ſuffered. O the tidings that run from *Edghil* fight, of *York* fight, *&c.* How many a face did they make pale? and how many a heart did they aſtoniſh? nay, have not many died with the fears of that, which if they had lived, they had neither ſuffered nor ſeen? Its ſaid of *Melanchon*, That the miſeries of the Church made him almoſt neglect the death of his moſt beloved Children; to think of the Goſpel departing, the Glory taken from *Iſrael*, our Sun ſetting at Noon-day, poor ſouls left willingly dark and deſtitute, and with great pains and hazard blowing out the Light that ſhould guide them to ſalvation: What ſad thoughts muſt theſe be? To think of Chriſt removing his Family; taking away both worſhip and worſhippers, and to leave the Land to the rage of the mercileſs. Theſe were ſad thoughts. Who could then have taken the Harp in hand, or ſung the pleaſant Songs of *Zion*? But bleſſed be the Lord who hath fruſtrated our fears; and who will haſten that rejoycing day, when *Sion* ſhall be exalted above the Mountains, and her Gates ſhall be open day and night, and the glory of the *Gentiles* be brought into it; and the Nation and Kingdom that will not ſerve her, ſhall periſh: VVhen the ſons of them that afflicted her, ſhall come bending unto her; and all they that deſpiſed her, *ſhall bow themſelves down at the ſoles of her feet*; and they ſhall call her, *The City of the Lord, the* Sion *of the holy one of* Iſrael. When her people alſo ſhall be all Righteous, even the VVork of Gods hands, the Branch of his planting, who ſhall inherit the Land for ever, that he may be glorified. When that voice ſhall ſound forth, *Rejoyce with* Jeruſalem, *and be glad with her, all ye that love her: Rejoyce for joy with her, all ye that mourn for her: That ye may ſuck, and be ſatisfied with the breſts of her conſolation; that ye may milk out, and be delighted with the abundance of her glory.* Thus ſhall we reſt from our participation of our Brethrens ſufferings.

Camer. in vit. Melanth.

See Neh. 1. 4. and 2. 3.

Pſal. 137.

Iſai. 60. 11, 12, 13, 14.

& 60. 21, 22.

& 66. 10, 11.

SECT.

SECT. XVI.

§. 16. 8. From all our own personal sufferings.

8. WE shall Rest also from all our own personal sufferings, whether natural and ordinary, or extraordinary, from the afflicting hand of God. And though this may seem a small thing to those that live in continual ease, and abound in all kind of prosperity; yet methinks, to the daily afflicted soul, it should make the fore-thoughts of Heaven delightful: And I think we shall meet with few of the Saints, but will say, That this is their own case. O the dying life that we now live! As full of sufferings, as of days and hours! We are the Carkasses that all Calamities prey upon: As various as they are, each one will have a snatch at us, and be sure to devour a morsel of our comforts: When we bait our Buls and Bears, we do but represent our own condition; whose lives are consumed under such assaults, and spent in succession of fresh encounters. All Creatures have an enmity against us, ever since we made the Lord of all our enemy. And though we are reconciled by the bloud of the Covenant, and the price is paid for our full deliverance; yet our Redeemer sees it fit to leave this measure of misery upon us, to make us know for what we are beholden, and to mind us of what we would else forget; to be serviceable to his wise and gracious designs, and advantagious to our full and final Recovery. He hath sent us as Lambs among Wolves; and sure there is little Rest to be expected. As all our Senses are the inlets of sin; so are they become the inlets of our sorrow. Grief creeps in at our eyes, at our ears, and almost everywhere: It seiseth upon our head, our hearts, our flesh, our Spirits, and what part doth escape it? Fears do devour us, and darken our Delights, as the Frosts do nip the tender Buds: Cares do consume us, and feed upon our Spirits, as the scorching Sun doth wither the delicate Flowers. Or, if any Saint or Stoick have fortified his inwards against these, yet is he naked still without; and if he be wiser then to create his own sorrows, yet shall he be sure to feel his share: he shall produce them as the meritorious, if not as the efficient cause. What tender pieces are these dusty bodies? what brittle Glasses do we bear about us? and how many

Maxima quæq; bona sollicita sunt: nec ulli fortunæ minus bene quam optimæ creditur. Alia felicitate ad tuendam felicitatem opus est: & pro ipsis quæ successerunt votis, vota facienda sunt. Qua altius aliquid surrexit, vergit protinus in occasum. Neminem porro casura delectant. Miseriam ergo necesse est, non tantum brevissimam vitam eorum esse, qui magno parant labore, quod majore possideant: operose assequuntur quæ volunt; anxie tenent quæ assecuti sunt. Novæ occupationes veteribus substituuntur: spes spem excitat; ambitionem ambitio: miseriarum non finis quæritur, sed materia mutatur. Seneca de brevit. vit. c. 17.

many thousand dangers are they hurried through? and how hardly cured, if once crackt? O the multitudes of slender Veins, of tender Membranes, Nerves, Fibres, Muscles, Arteries, and all subject to Obstructions, Exesions, Tensions, Contractions, Resolutions, Ruptures, or one thing or other to cause their grief! Every one a fit subject for pain, and fit to communicate that pain to the whole. What noble part is there that suffereth its pain or ruine alone? what ever it is to the sound and healthful, methinks to such as my self, this Rest should be acceptable, who in ten or twelve years time have scarce had a whole day free from some dolor. O the weary nights and days! O the unserviceable languishing weakness! O the restless working vapors! O the tedious nauseous medicines! besides the daily expectations of worse! and will it not be desirable to Rest from all these? There will be then no crying out, O my Head, O my Stomack, or O my sides, or O my Bowels: No, no; sin and flesh, and dust and pain, will all be left behind together. O what would we not give now for a little ease, much more for a perfect cure? how then should we value that perfect freedom? If we have some mixed comforts here, they are scarce enough to sweeten our crosses; or if we have some short and smiling intermissions, it is scarce time enough to breathe us in, and to prepare our tacklings for the next storm. If one wave pass by, another succeeds: And if the night be over, and the day come, yet will it soon be night again. Some mens Fevours are continual, and some intermittent; some have Tertians, and some Quartans; but more or less, all have their fits. O the blessed tranquillity of that Region, where there is nothing but sweet continued Peace! No succession of Joy there, because no intermission. Our lives will be but one Joy, as our time will be changed into one Eternity. O healthful place, where none are sick! O fortunate Land, where all are Kings! O place most holy, where all are Priests! How free a State, where none are servants, save to their supream Monarch? For it shall come to pass, that in that day the Lord shall give us Rest from our sorrow, and our fear, and from the hard bondage wherein we served, *Isai.* 14. 3. The poor man shall no more be tired with his incessant labours: No more use of Plough, or Flail, or Sythe, or Sicle: No stooping of the Servant to the Master, or the Tenant to the Landlord: No hunger, or thirst, or cold, or nakedness: No pinching Frosts, nor scorch-

Rom. 8. 19, 20, 21, 22.

Rev. 21. 3, 4.

scorching Heats. Our very Beasts who suffered with us, shall also be freed from their bondage; our selves therefore much more; Our faces shall no more be pale or sad; our groans and sighs will be done away; and God will wipe away all tears from our eyes, *Revel.* 7. 15, 16, 17. No more parting of friends asunder, nor voice of Lamentation heard in our dwellings: No more breaches, nor disproportion in our friendship, nor any trouble accompanying our relations; No more care of Master for Servants, of Parents for Children, of Magistrates over Subjects, of Ministers over People. No more sadness for our Study lost, our Preaching lost, our Intreaties lost, the Tenders of Christs bloud lost, and our dear Peoples Souls lost. * No more marrying, nor giving in marriage, but we shall be as the Angels of God. O what room can there be for any evil, where the whole is perfectly filled with God? Then shall *the ransomed of the Lord return and come to* Sion *with songs, and everlasting joy upon their heads: They shall obtain joy and gladness; and sorrow and sighing shall flie away*, Isai. 35. 10. Hold out then a little longer, O my soul; bear with the infirmities of thine earthly Tabernacle; endure that share of sorrows, that the love of thy Father shall impose; submit to his indignation also, because thou hast sinned against him; it will be thus but a little while; the sound of thy Redeemers feet are even at the door; and thine own deliverance nearer then many others. And thou who hast often cried in the language of the Divine Poet, [*Sorrow was all my soul; I scarce believed, till Grief did tell me roundly, that I lived*] shalt then feel, That God and Joy is all thy Soul, the fruition of whom, with thy freedom from all these sorrows, will more sweetly and more feelingly make thee know, and to his eternal praise acknowledge, That thou livest.

And thus we shall Rest from all Afflictions.

* ἰσάγγελοι. *Pares Angelis.* *Haymo* expoundeth this too boldly, and I think falsly.

Quod viri in suo sexu resurgent, fœminæ in sexu mutiebri. Erunt habentes membra genitalia, non autem voluntatem coeundi. Hom. in Dominic. 18. in Matth. 22. I see no ground to conceit such a difference of Sex hereafter. Mr. *Herbert.*

SECT.

SECT. XVII.

§. 17.

9 From all the labour and trouble of Duties.

9. WE shall Rest also from all the trouble and pain of Duty. The Conscientious Magistrate now cries out, O the burden that lieth upon me! The conscientious parents that know the preciousness of their childrens souls, and the constant pains required to their godly education, cry out, O the burden! The conscientious Minister above all, when he reads his charge. 2 *Tim.* 4. 1. and views his pattern, *Mark* 3. 20, 21, *&c. Acts* 20. 18, 31. When he hath tried a while what it is to study, and pray, and preach, according to the weight and Excellency of the work; to go from house to house, and from neighbor to neighbor, and to beseech them night and day with tears; and after all to be hated and persecuted for so doing; no wonder if he cry out, O the burden! and be ready to run away with *Jonas*, and with *Jeremy* to say, I will not make mention of him, nor speak any more in his Name: For his word is a reproach to us, and a derision daily; But that he hath made his word as a fire shut up in our bones and heart, that we are weary of forbearing and cannot stay. *Jer.* 20. 8, 9. How long may we study and labour before one soul is brought clear over to Christ? And when it is done, how soon do the snares of sensuality or error entangle them? How many receive the doctrine of delusion, before they have time to be built up in the Truth? And when Heresies must of necessity arise, how few of them do appear approved? The first new strange apparation of light doth so amaze them, that they think they are in the third Heavens, when they are but newly passed from the suburbs of Hell; and are presently as confident, as if they knew all things, when they have not yet half light enough to acquaint them with their ignorance; But after 10. or 20. years study they become usually of the same judgement with those they despised. And seldome doth a Minister live to see the ripeness of his people; but one soweth and planteth, another watereth, and a third reapeth and receiveth the increase. Yet were all this duty delightful, had we but a due proportion of strength. But to inform the old ignorant sinner, to convince the stubborn and worldly wise, to perswade a wilful resolved wretch, to prick a stony heart to the quick, to make a rock to weep and tremble, to set forth Christ according to our necessity and his Excellency,

Tunc erit in nobis vera, perfecta, excelsa humilitas, cum & in carne & in mente nostra nulla remanserit prava cupiditas: nec cogitationibus fatigabitur spiritus, nec laboribus macerabitur corpus: Nulla erit solicitudo certaminis, sed perfecta erit securitas pacis: Nulla nobis erit Justitiæ indigentia, sed cum delectatione saturitas plena. Ibi erimus enim perfecta celsitudine beati, quia perfecta erimus Deo carnis & spiritus humilitate subjecti. Fulgent. Epist. 4. ad Prob. c. 7, 8.

The Work of the Ministry. Read *Lockier* on Col. 1. 29. p. 524. &c.

to comfort the soul whom God dejecteth, to clear up dark and difficult Truths, to oppose with convincing Arguments all gainsayers, to credit the Gospel with exemplary Conversations, when multitudes do but watch for our halting: O, who is sufficient for these things? So that every Relation, State, Age, hath variety of Duty: Every conscientious Christian cries out, O the burden! or, O my weakness that makes it so burdensome! But our remaining Rest will ease us of the burden. Then will that be sound Doctrine, which now is false; that the Law hath no more to do with us; that it becomes not a Christian to beg for pardon, seeing all his sins are perfectly pardoned already; that we need not fast, nor mourn, nor weep, nor repent; and that a sorrowful Countenance beseems not a Christian; Then will all these become Truths.

SECT. XVIII.

§. 18. 10. From all those troublesome Affections which necessarily accompany our absence from God.

10. And lastly, we shall Rest from all those sad affections which necessarily accompany our absence from God. The trouble that is mixt in our desires and hopes, our longings and waitings, shall then cease. We shall no more look into our Cabinet, and miss our Treasure; look into our hearts and miss our Christ; nor no more seek him from Ordinance to Ordinance, and enquire for our God of those we meet; our heart will not lie in our knee, nor our souls be breathed out in our requests; but all concluded in a most full and blessed Fruition: But because this with the former, are touched before, I will say no more of them now. So you have seen what we shall Rest from.

SECT. XIX.

§. 19. 9. It will be an Everlasting Rest.

Ninthly. The ninth and last Jewel in our Crown, and blessed Attribute of this Rest, is, That it is an *Eternal Rest*. This is the Crown of our Crown; without which all were comparatively little or nothing. The very thought of once leaving it, would else imbitter all our joys; and the more would it pierce us, because of the singular excellencies which we must forsake. It would be

be a Hell in Heaven to think of once losing Heaven: As it would be a kinde of Heaven to the damned, had they but hopes of once escaping. * Mortality is the disgrace of all sublunary delights. It makes our present life of little value, (were it not for the reference it hath to God, and Eternity) to think that we must shortly lay it down. How can we take delight in any thing, when we remember how short that delight would be? That the sweetness of our Cups, and Morsels is dead as soon as they are once but past our taste? Indeed if man were as the beast, that knows not his suffering or death, till he feel it, and little thinks when the knife is whetting, that it is making ready to cut his throat; then might we be merry till death forbids us, and enjoy our delights till they shall forsake us: But alas, we know both good and evil; and evil foreknown, is in part endured: And thus our knowledge encreaseth our sorrows, *Eccles.* 1. 18. How can it chuse but spoil our pleasure, while we see it dying in our hands? how can I be as merry as the jovial World, had I not mine eye fixed upon Eternity? when methinks I foresee my dying hour, my friends waiting for my last gasp, and closing mine eyes, while tears forbid to close their own: Methinks I hear them say, He is dead. Methinks I see my Coffin made, my Grave in digging, and my Friends there leaving me in the dust; And where now is that we took delight in? O, but methinks I see at the same view, that Grave opening, and my dead revived body rising: Methinks I hear that blessed voice, Arise and live, and die no more. Surely, were it not for Eternity, I should think man a silly piece; and all his life and honor but contemptible. I should call him with *David*, *A vain shadow*; and with the Prophet, *Nothing, and less then nothing, and altogether lighter then vanity it self.* It utterly disgraceth the greatest glory in mine eye, if you can but truly call it *Mortal*. I can value nothing that shall have an end; except as it leads to that which hath no end; or as it comes from that love, which neither hath beginning, nor end. (I speak this of my deliberate thoughts.) And if some

* *Transit hora, transit & pœna: nec accedunt sibi, sed cedunt potius & succedunt. Non sic gloria, non sic remuneratio; non sic merces ipsa laborum; nescit Vicissitudinem, nescit finem; manet tota simul, & manet in æternum: Sufficit nunc cuique diei malitia sua; nec laborem suum poterit reservare sequenti: Sed omnium merces laborum in una illa die reddetur, cui altera non succedit: Guttatim pœna bibitur: liquando sumitur: per minutias transit: sed in remuneratione torrens est voluptatis, & fluminis impetus; torrens inundans lætitiæ, flumen gloriæ, & flumen pacis. Flumen plane est: sed quod affluat; non quod fluat vel effluat. Fluvius vocatur, non quod transeat, vel pertranseat, sed quod abundet. Nobis non favum mellis; purissimum vero & liquidissimum mel reposuit Deus; ipsam lætitiam, gloriam, pacem, amœnitatem, fœlicitatem, jucunditatem, & exultationem thesaurizavit nobis Deus noster: hæc omnia unum: ut sit participatio Hierusalem in idipsum; & hoc unum & idipsum non nisi Ipse: erit enim Deus omnia & in omnibus. Hæc merces; hæc corona nostra; hoc bravium nostrum; ad quod utique sic curramus ut comprehendamus.* Bernard. Serm. 145 de temp.

ignorant or forgetful soul, have no such sad thoughts to disturb his pleasure: I confess, he may be merrier, for the present; But where is his mirth when he lieth dying? Alas, its a poor happiness that consists onely in the Ignorance or forgetfulness of approaching misery. But, O blessed Eternity! where our lives are perplexed with no such thoughts, nor our joys interrupted with any such fears! where we shall be pillars in Gods Temple, and go out no more. O, what do I say when I talk of Eternity? Can my shallow thoughts at all conceive what that most high expression doth contain? To be eternally blessed, and so blessed! Why surely this if any thing is the resemblance of God: Eternity is a piece of Infiniteness. Then, *O death where is thy sting? O grave where is thy victory?* Days, and Nights, and Years, Time, and End, and Death, are words which there have no signification; * nor are used, except perhaps to extol eternity, as the mention of Hell, to extol Heaven. No more use of our Calendars or Chronology: All the yeers of our Lord, and the yeers of our lives, are lost and swallowed up in this Eternity. While we were servants, we held by lease, and that but for the term of a transitory life; but the Son abideth in the House for ever. Our first and earthly Paradise in *Eden* had a way out, but none that ever we could finde, in again: But this eternal paradise hath a way in, (a milky way to us, but a bloody way to Christ) but no way out again: For they that would pass from hence to you (saith *Abraham*) cannot. A strange phrase! would any pass from such a place, if they might? Could they endure to be absent from God again one hour? No; but upon supposal that they would, yet they could not. O, then my soul, let go thy dreams of present pleasures: and loose thy hold of Earth and Flesh. "Fear not to enter that estate, where thou "shalt ever after cease thy Fears. Sit down, and sadly once a day "bethink thy self of this Eternity: Among all thy Arithmetical "numbers, study the value of this infinite Cypher; which though "it stand for nothing in the vulgar account, doth yet contain all "our Millions, as much less then a simple Unit: Lay by thy per-"plexed and contradicting Chronological Tables, and fix thine "eye on this Eternity; and the Lines which remote thou couldst

Revel. 3 12.

* *Habet Æternitas suum simul, in quo sunt omnia quæ simul sunt loco vel tempore, & quæ sunt diversis in locis vel temporibus ut* Anselm. referente Arriba. Gal. 6. 8.

Luk 16. 26.

De Coexistentia rerum in in Dei æternitate lege Arribam plenissimè. Alvarez *de* Auxil. lib. 2. disp. 8. Balthaz Navarret. in 1 Part. cont. 28. Caj. & in 1. p q 14 a. 3. Ferrar cont. Gent. l. 1. c 66. 67 sic Nazar. &c. Et e cont. vid. Twiss de scientia Media. p. 81 & alibi passim. Barlow exercit. 5 Durand dist 38. q 3 Bonav. in 1 sent dist. 35 & 39 a. 2. q 3. cum aliis a Twiss, Barlow, &c. nominatis.

"not

"not follow, thou ſhalt ſee altogether here concentred: Study "leſs thoſe tedious Volumns of Hiſtory; which contain but the "ſilent Narration of Dreams, and are but the pictures of the "actions of ſhadows: And in ſtead of all ſtudy frequently, ſtudy "throughly this one word [*Eternity*;] and when thou haſt learn-"ed throughly that one word, thou wilt never look on Books a "gain. What! Live and Never die? Rejoyce and Ever rejoyce? O "what ſweet words are thoſe, Never and Ever? O happy ſouls in "Hell, ſhould you but eſcape after millions of ages! and if the *Origeniſts* Doctrine were but True! O miſerable Saints in Heaven, "ſhould you be diſpoſſeſſed after the age of a million of Worlds! But O this word [*Everlaſting*] contains the accompliſhed perfection of their Torment and our Glory. O that the wicked ſinner would but ſoundly ſtudy this word [*Everlaſting!*] Methinks it ſhould ſtartle him out of his deadeſt ſleep! O that the gracious ſoul would believingly ſtudy this word [*Everlaſting*] Methinks it ſhould revive him in his deepeſt Agony! And muſt I, Lord, thus live for ever? Then will I alſo love for ever. Muſt my Joys be immortal? And ſhall not my thanks be alſo immortal? Surely, if I ſhall never loſe my glory, I will alſo never ceaſe thy praiſes. Shouldſt thou but renew my Leaſe of theſe firſt Fruits; would I not renew thy Fine and Rent? But if thou wilt both perfect, and perpetuate me, and my Glory; as I ſhall be thine, and not mine own; ſo ſhall my Glory be thy Glory: And as all did take their Spring from thee, ſo all ſhall devolve into thee again; and as thy glory was thine ultimate end in my glory, ſo ſhall it alſo be mine end, when thou haſt crowned me with that Glory which hath no end. And to thee, O King Eternal, Immortal, Inviſible, the onely wiſe God, ſhall be the Honor and Glory, for ever and ever, *Amen.* 1 *Tim.* 1. 17.

SECT. XX.

§. 20.

AND thus I have endevored to ſhew you a glimpſe of the approaching Glory: But O how ſhort are my expreſſions of its excellency? *Reader*, if thou be an humble, ſincere believer, and waiteſt with longing and labouring for this Reſt, thou wilt ſhortly ſee and feel the truth of all this; then wilt thou have ſo high an apprehenſion of this bleſſed ſtate, that will make thee pity the

ignorance, and distance of Mortals; and will tell thee then, all that is here said, is spoken but in the dark, and falls short of the truth a thousand fold. In the mean time, let this much kindle thy desires, and quicken thine endevors. Up and be doing, run, and strive, and fight, and hold on, for thou hast a certain glorious prize before thee. God will not mock thee; do not mock thy self, nor betray thy soul by delaying or dallying, and all is thine own. What kinde of men doest thou think Christians would be in their lives and duties, if they had still this Glory fresh in their thoughts? What frame would their spirits be in, if their thoughts of Heaven were lively, and believing? VVould their hearts be so heavy? And their countenance so sad? Or would they have need to take up their comforts from below? VVould they be so loth to suffer? And afraid to die? Or would they not think every day a yeer till they did enjoy it? The Lord heal our carnal hearts, lest we enter not into his REST, because of our unbelief.

CHAP. VIII.

The People of God described.

SECT. I.

S. 1. HAving thus performed my first task of Describing and explicating the Saints Rest, it remains, that now I proceed unto the second, and shew you what these [*People of God*] are, and why so called; for whom this Blessed Rest remaineth. And I shall fute my speech unto the quality of the subject. VVhile I was in the Mount, I felt it was good being there, and therefore tarried there the longer; and were there not an extream disproportion between my conceivings, and that Subject, yet much longer had I been. And could my capacity have contained what

what was there to be ſeen, I could have been contented to have built me a Tabernacle there. Can a proſpect of that happy Land be tedious? or a diſcourſe of eternity be too long? except it ſhould detain us from actuall poſſeſſion, and our abſence move us to impatiency. But now I am deſcended from Heaven to Earth, from God to man; and muſt diſcourſe of a worm not ſix foot long, whoſe life is but a ſpan, and his years as a Poſt that haſteth by; my diſcourſe alſo ſhall be but a ſpan, and in a brief touch I will poſt it over. Having read of ſuch a high and unſpeakeable Glory, a ſtranger would wonder for what rare Creature this Mighty Preparation ſhould be, and expect ſome illuſtrious Sun ſhould now break forth; but behold only a ſhell full of Duſt, animated with an inviſible rational ſoul, and that rectified with as unſeen a reſtored power of Grace; and this is the Creature that muſt poſſeſs ſuch Glory. You would think, it muſt needs be ſome deſerving piece, or one that bringeth a valuable price: But behold, One that hath nothing, and can deſerve nothing, and confeſſeth this; yet cannot of himſelf confeſs it neither; yea, that deſerveth the contrary miſery, and would if he might, proceed in that deſerving; but being apprehended by Love, he is brought to him that is All, and hath done, and deſerved All, and ſuffered for all that we deſerved; and moſt affectionately receiving him, and reſting on him, he doth, in, and through him, receive All this. But let us ſee more particularly yet, what theſe People of God are.

Deſcription.

[They are a ſmall part of loſt mankind, whom God hath from Eternity predeſtinated to this Reſt, for the Glory of his Mercy; and given to his Son, to be by him in a ſpecial manner Redeemed, and fully recovered from their loſt eſtate, and advanced to this higher Glory; all which, Chriſt doth in due time accompliſh accordingly by himſelf for them, and by his Spirit upon them.] To open all the parts of this half-deſcription to the full, will take up more time and room then is allowed me; therefore briefly thus.

1. I meddle onely with [*Mankind*] not with Angels; nor will I curiouſly enquire, whether there were any other World of men created and deſtroyed before this had Being; nor whether there ſhall be any other when this is ended. All this is quite above us, and ſo nothing to us. Nor ſay I [the ſons of *Adam*] onely, becauſe *Adam* himſelf is one of them.

2. And

2. And as its no more excellent a creature then Man that must have this possession; so is it that man who once was lost, and had scarcely left himself so much as a man. The heirs of this Kingdom were taken, even from the Tree of execution, and rescued by the strong hand of love from the power of the Prince of Darkness, who having taken them in his snares, did lead them captive at his will: They were once within a step of Hell, who must be now advanced as high as Heaven. And though I mention their lost condition before their predestination: yet I hereby intend not to signifie any precedency it hath, either in it self, or in the divine consideration. Though I cannot see yet, how Dr. *Twisses* Arguments against the corrupted Mass being the object of predestination, can be well Answered upon the common acknowledged grounds; * Yet that Question I dare not touch, as being very suspicious that its high Arrogancy in us to dispute of precedency in the Divine Consideration; and that we no more know what we talk of, then this paper knows what I write of: When we confess, that all these Acts in God are truly one, and that there is no difference of time with him; Its dangerous to dispute of priority or posteriority in nature; at least of the Decree of the Means, which is but one, as Dr. *Twisse* hath well evinced, and so admits not of a natural difference.

2 Tim. 2. 26.

3. That they are but a small part of this lost Generation, is too apparent in Scripture and experience. Its the little flock to whom its the Fathers good pleasure to give the Kingdom. If the sanctified are few, the saved must needs be few. Fewer they are then the world imagines; yet not so few as some drooping Spirits deem, who are doubtful that God will cast off them, who would not reject Him for all the world; and are suspitious that God is unwilling to be their God, when yet they know themselves willing to be his people.

4. It is the design of Gods eternal decree to glorifie his Mercy and Grace to the highest in this their salvation; and therefore needs must it be a great salvation. Every step of mercy to it was great; how much more this end of all those mercies, which stands next to Gods ultimate end, his Glory? God cannot make any low or mean work to be the great business of an eternal purpose.

* *Intellectum animi nostri oculum noctuæ esse considerans, in ignorantia sola quietem illius invenio. Melius est enim tam fidei Catholicæ quam Philosophiæ, fateri cæcitatem nostram, quam asserere tanquam evidentia quæ non quietant intellectum; Evidentia namq; quietativa est, inquit modeste Cajetan.* in Thom. 1. p q. 22 art. 4. Etsi Arriba hoc sapienter dictum sugillat, li. 1. c. 13. And if so great a man as *Cajetan* be forced to this after all his search and disputes of these points, then inferiour wits may well ease themselves in a like modest resolution.

5. God

5. God hath given all things to his Son, but not as he hath given his choſen to him; The difference is clearly expreſſed by the Apoſtle. He hath made him Head over all things, to his Church. *Epheſ.* 1. 21, 22. || And though Chriſt is in ſome ſenſe, A Ranſome for All, yet not in that ſpecial manner, as for his people. He hath brought others under the Conditional Goſpel Covenant; but them under the Abſolute. He hath according to the tenour of his Covenant, procured Salvation for All, If they will beleive; but he hath procured for his Choſen even this † Condition of believing.

See John 17. 2. a clear place.

Sin ex præcedente prævaricatione naturali corruptioni mortales tenebantur obnoxii, gratiamq; imaginis Divinæ perdiderant; quid facto opus fuit ad hujuſmodi recuperandam gratiam? Illius ſane, Illius hoc opus erat, qui ab initio cum non eſſent, condidit omnia; Divini ſcilicet verbi: Ipſius enim intererat corruptibile hoc ad incorruptionem revocare, ac pro Omnibus rationabiliter Patri ſatisfacere. *Athanſius in li. de Incarnatione Verbi. Vide margin. pag.* 60. 61. *ante.* || Chriſt taking to himſelf a Body of the Maſs, and in all things like to ours, becauſe we were obnoxious to the Death of all Corruptibleneſs, he delivered it to *Death for All*, and offered it to God the Father. *Athanaſ. ubi ſupra. Lege Parei Irenic. c.* 24. *p.* 142. *Art.* 5 *&* 6.

For the Word the Son of the Father, being above All, might Meritoriouſly alone recover All things; and ſuffer for *All men*, and was alone ſufficient to appeaſe the Father for All men. *Athanaſ. ubi ſupr.* Where he ſo oft repeateth Chriſts Dying for All, and particularly, to procure them a Reſurrection, as if he could not inculcate it ſufficiently. *Vide Clem. Alex. ſtromat. li.* 7. *prope initii.*

† That faith is properly called the Condition of the Covenant, and Juſtifieth as a Condition, Beſides what I have ſaid in my Aphoriſms of Juſtification, I refer you to Mr *Wotton de Reconcil. part.* 1. *l.* 2. *c.* 19. where you have the atteſtation of our chief Divines. And indeed he muſt be a wiſer man then I, that can reach to know, how Faith can directly Juſtifie under any other notion, then that of a Condition, that apprehenſive nature which makes men call it an Inſtrument, being onely its Aptitude to its office, and not the formal reaſon of its juſtifying.

6. Nor is the Redeeming of them by death his whole task; but alſo the effecting of their full Recovery: He may ſend his Spirit to perſwade others, but he intends abſolutely his prevailing only with his Choſen. And as truly as he hath accompliſhed his part on the croſs for them, ſo truly will he accompliſh his part in Heaven for them, and his part by his Spirit alſo upon them. And of all that the Father hath thus given him, he will loſe nothing. John 6. 39.

SECT. II.

§. 2.

BUt this is but a piece of their deſcription, containing Gods work for them, and on them: Lets ſee what they are alſo in regard of the working of their own Souls towards God, and their

Redeemer again. [These people of God then, are that [1] part of the [2] externally called,[3] who being by the [4]Spirit of Christ [5] throughly, though [6] imperfectly regenerate, are hereupon [7] convinced, and [8] sensible of that [9] evil in sin, [10] that misery in themselves, that [11] vanity in the creature, and that [12] necessity, [13] sufficiency and [14] excellency of Jesus Christ, that they [15] abhor that evil, [16] bewail that misery, and [17] turn their hearts from that vanity, and most [18] affectionately [19] accepting of Christ for their [20] Saviour and [21] Lord, to bring them unto [22] God the chief Good, and present them [23] perfectly just before him, do accordingly enter into a [24] Cordial Covenant with him, and so [25] deliver up themselves unto him, and herein [26] persevere to their lives End.]

They that would see this work of God on the soul handled most exactly, Judiciously, scholastically, and briefly, let them read Mr. *Parkers* excellent *Theses de Traductione peccatorius ad vitam*, If you cannot get the book; it is in the end of *Amef.* against *Grevincho*, but maimed of 15. *Theses* left out.

The 1. description explained.

I shall briefly explain to you the branches of this part of the description also.

1. They are externally called. Rom. 10. 14. What the external call is.

1. I say they are a part of [the Externally Called,] because the Scripture hath yet shewed us no other way to the Internal call, but by the external. For how shall they believe on him of whom they have not heard? and how shall they hear without a Preacher? All divulging of the substance of the Gospel, whether by Solemn Sermons, by writing, printing, reading, conference, or any other means that have a rational sufficiency for information and conviction; are this preaching: though not all alike clear and excellent. The knowledg of Christ is none of * [a]Natures principles: The

* *Ego dico; Voluntate quidem non est homo justus; nec Natura potest: sed medicina poterit, quod vitio non potest.* Auguſt l. de Nat. & Grat. c. 43. a *Quicquid illud est quod extrinsecus oculis & mentibus hominum objicitur, destitutum est illa vi Spiritus quæ sola potest homines abducere à peccato, & ad vitæ spem efficaciter revocare.* Amyrald Defens. Calvin. p. 154. Whether the Spirit without means do call. In what sense the Spirit enlightneth. *Quomodo causa illa supernaturalis intellectū liberet à natiuis quibus occupatur tenebris, mens humana non comprehendit. Effectū summo Dei beneficio perficimus; rationem operationis non tenemus.* Amyrald. *Defen.* Doctr. *Calvin*, pag. 209. Some confidently do with *Grotius* appeal to Antiquity in the points of universal sufficient Grace, & Free-will: Concerning which see *Chamier: Bogermans* Annotations on *Grotii Piet.* & *Vshers* Eccles. Brittan. Primord. What the ancient Church thought and did against *Pelagius*. So *Johan. Latus de* Pelag. Comment. *Nichol Bodicher*, in *Socin. Renouatr. Videlius*, &c. Yet the truth is; most, if not all the Fathers of the first 200. or 300. years do speak in a language seeming to lean strongly that way: and therefore *Calvin*, and *Scultetus*, in *Medul. Patr.* charge them with no less then *Pelagius* his Errour: Yet perhaps their laying the blame of evil actions on mans will, and perswading mens Wils, may occasion men to charge them too far, as if therefore they supposed natural sufficiency, or they speak of Freewill as opposed to Fate, Nature and Coaction, as you may find very many of them favourably interpreted by *Chamier Pausty. To. 3. de lib. Arbit. l. 3. c. 16.* But the plain truth is, till *Pelagius* days, all spoke like *Pelagians*.

book

book of the Creatures is no means alone, much less a sufficient means to teach the knowledge of Christ. It may discover mercy, but gives not the least hint of the way of that mercy: It speaks nothing of God incarnate; of two natures in one person; of *Jesus* the Son of *Mary*; of Christs Suretiship, and suffering for us, rising, ascending, mediating, returning; of two Covenants and their several conditions, and the reward of keeping them, and penalty of breaking them, *&c.* Its utterly silent in these things. And to affirm that the Spirit cals or teacheth men where the Word is not, and where the Creature or nature speaks not, is, I think, a groundless fiction. There is the light of the eye, and the light of the Sun, or some other substitute external light necessary to our seeing any object: The Scripture and certain revelations from Heaven (when and where such are) is the Sun or external light; the understanding is our eye or internal light: This eye is become blind, and this internal light in the best is imperfect; but the external light of Scripture is now perfected: Therefore the work of the Spirit now, is, not to perfect Scripture, or to add any thing to its discovery, or to be in stead of a Scripture where it is wanting, much less where the Scripture is: But to remove the darkness from our understanding, that we may see clearly what the Scripture speaks clearly: Before the Scripture was perfected, the Spirit did enlighten the Prophets and penmen of Scripture both wayes: But now I know no teaching of the Spirit, save only by its illuminating or sanctifying works teaching men no new lesson, nor the old without book; but to read with understanding, what Scripture, Nature, Creatures and providences teach. * The asserting of any more is proper to the Enthusiasts; if the Spirits teachings did without Scripture or tradition reveal Christ, surely some of those millions of poor blind *Pagans* would have before this believed, and the Christian faith have been propagated among them: Or if the Spirit did teach them any step toward Christ, upon the receiving whereof he would teach them more, and so more and more till they resist this teaching (which is the evading doctrine of some)

What is the means of this call. Whether nature and Creatures be sufficient.

* As when Christ had opened the eyes of the man born blind, he did but give him a power to see what present objects the Sun or other external light should reveal: but not the Actual sight of all the Objects in the world: or of any without external light: He must yet travel to *Rome*, to *India*, &c. if he will see them. So Gods illumination by the Spirit, doth give men ability to see, but not without external Revelation by the Word: and they must travel by long painful study from truth to truth, before they know them. See *Heb.* 5. 11, 12, 13, 14. fully for this.

then sure some of those Kingdoms of Infidels would have hearkened to the spirits teaching, and being taught would have taught others; especially if there be a sufficiency in that grace for the obtaining of its end. Therefore how to apprehend a verity in their doctrine of universal sufficient grace to believe, I know not: Yet will I not affirm that the faith that is absolutely necessary among poor *Indians*, is of the same extent in all its acts and dimensions, with that required among us; no more then that required of the world before Christs coming, was. || Upon what terms then God will deal with those dark parts of the world, I cannot yet reach to know. The Scripture speaks of no other way to life but Christ; and of no way to Christ but Faith: But we are not their Judges, they stand or fall to their own master: But sure that great difference betwixt them and us, must arise from Gods own pleasure: For they have not abused Christ and Gospel, which they never heard of: nor can it be, that they should be judged by that Gospel, which neither before nor since the fall was taught them: Christ himself saith plainly, that if he had not come to them and spoke the words that no man else could speak, and done the works that no man else could do, they had not had sin: He saith not, (as some would pervert the sense) your sin had not been so great; But none at all; not speaking of their other sins, but their unbelief which he had now in hand; teaching us clearly, That where there is not competent means to convince men of the truth of the Gospel, there not believing is no sin: For it was to them never forbidden, nor the contrary duty ever required. And the Apostle tels us, those that have sinned without Law, shall be judged without Law. That place therefore, *Rom.* 2. 16. seemeth abused, while they would make the sense to be, that God will judge the secrets of all men according to the Gospel, as the sentencing Law, when the Apostle seems to intend but thus much. *According to my Gospel*, that is, as I have in my preaching the *Gospel* taught you; respecting the verity of what he spake. Yet I think that they will be Judged according to Gospel-indulgence, as they have been partakers of some mercies from Christ in this life: and not directly on the rigorous terms of the Covenant of works only. For then they should not be condemned for abuse or neglect of the Mediatours mercy at all.

Object. from Rom. 2. 16. Answered.

John 15. 22. 24. expounded.

|| *Lutherus de Ciscrone, si fermonibus convivalibus creditur, 120. dicit* [*Cicero vir sapiens & sedulus multa fecit, & passus est. Spero Deum ipsi & similibus ipsi propitium futurum*] *Dicant nobis: Lutherus an Zuinglius hoc sperans peccarit gravius? Immo videbint, ne dum Culicem colant, Elephantem devorent.* Paræus Irenic. 28. p. (*mihi*) 245, 246.

2. That

2. That these people of God are but [a *Part*] of those that are thus externally called, is too evident in Scripture and experience. Many are called, but few chosen: But the internally effectually called are all chosen: For, whom he called them he justified, and whom he justified them he glorified. The bare invitation of the Gospel, and mens hearing the Word, is so far from giving title to, or being an evidence of Christianity and its priviledges, that where it prevailes not to a through Conversion, it sinks deeper and casts under a double damnation.

2. They are but part of the externally called. Rom. 8.30.

3. The first differencing work I affirm to be [Regeneration by the Spirit of Christ;] taking it for granted that this Regeneration is the same with effectual Vocation, with Conversion, with Sanctification, (understanding Conversion and Sanctification, of the first infusion of the principle of Spiritual life into the soul, and not for the addition of degrees, or the sanctifying of the conversation, in which last sence its most frequently taken in Scripture.) Its a wonder to me that such a multitude of Learned Divines should so long proceed in that palpable mistake, as to divide and mangle so groundlesly the Spirits work upon the soul; to affirm that 1. precedes the work of vocation, 2. this vocation infuseth faith, (only, say some; but faith and repentance, say others) 3. then must this faith by us be acted, 4. by which act we apprehend Christs person, and by that apprehension we are united to him, 5. from which union proceed the benefits, 1. Of Justification. 2. Of Sanctification. 6. This Sanctification infuseth all other gracious Habits, and hath two degrees. 1. Regeneration. 2. *Renascentiam*, or the new birth. What a multifarious division is here of that one single intire work, which is called in Scripture, the giving of the Spirit; of holiness; of the seed of God in us? Which seed or life doth no more enter by piecemeal into the soul then the soul into the body: And though to salve the Absurdity, they tell us the difference is in nature and not in time; yet that is impossible; For there is mans act of believing intervenes, who must have time for all his actions; besides the division in order of nature is groundlesly asserted: It much perplexeth them to resolve that doubt, whether in Sanctification Faith and Repentance be infused over again, which were before infused in vocation? or whether all other graces are infused without them?* Dr. *Ames*

3. They are Regenerate by the Spirit of Christ.

This Regeneration, effectual Vocation, the first Conversion, & first Sanctification are all one thing proved. See Bishop *Downhams* appendix to the Covenant of Grace, in confutation of Mr. *Pemble*, where this division is asserted.

* See *Ames. medul. cap.* 26. *sect.* 8. Doctor *Ames* against *Grevincho* hath fully confuted himself pag. 261. 262. &c. The whole tenth Chap. is exceeding well worth the reading to prove the vital seed or habit to go before the Act of Faith. See *Pemble* vind. rat. pag. 10, 11, 12, 13, 14 &c.

seems

ſeems to reſolve it in the Affirmative, that they are infuſed again, but with this difference. 1. That faith in our vocation is not properly conſidered as a quality, but in relation to Chriſt. 2. Nor is Repentance there looked at as a change of the diſpoſition, but as a change of the purpoſe and intent of the mind: but in ſanctification a reall change of qualities and diſpoſitions is looked at. *Anſwer.* Strange Doctrine for an *Anti-Arminian.* However you conſider it, ſure the habit or diſpoſition is infuſed, before thoſe Acts are excited; *Acts* 26. 18. Or elſe what need we aſſert any habits at all? If the Spirit excites thoſe holy Acts of Faith and Repentance in an unholy ſoul, without any change of its diſpoſition at the firſt, why not ever after as well as then? and ſo the ſoul be diſpoſed one way, and act another; and ſo the Libertines doctrine be true, That it is not we that believe and repent, but the Spirit. Or if theſe two ſolitary habits be infuſed in vocation, why not the reſt? And why again in* ſanctification? Doubtleſs that internal effectual [*Call*] of the Spirit, metaphorically ſo called, is properly a real operation; and that work hath the Underſtanding and Will for its object; both being the ſubject of Faith in which the habit is planted, and Faith now generally acknowledged to be an act of both; And ſurely an unholy Underſtanding and Will cannot believe; nor is Faith an act of a dead, but of a living ſoul; Eſpecially conſidering that a true ſpiritual Knowledge is requiſite, either as a precedent act, or eſſentiall part of true Faith.

All which doth alſo warrant, my putting off this Renewing work of the Spirit in the firſt place; and placing Sanctification (in the ſenſe before explained) before Juſtification. The Apoſtle placeth clearly Vocation before Juſtification, *Rom.* 8. 30. Which Vocation I have ſhewed, is the ſame thing in a metaphorical term, with this firſt Sanctification or Regeneration; Though I know the

* The firſt Sanctification is before Juſtification, and therefore mentioned firſt in the Deſcription. See Mr. *Rich. Hooker* in his Diſcourſe of Juſtification aſſerting this ſame order. And *Pet. Martyr* on Rom. c. 3. *p.* 157. ſheweth fully how the Spirit goeth before faith, and yet in the increaſe followeth after it.

Fides eſt pars ſanctitatis noſtræ: ergo fides fluit ex electione. Neq; neceſſe eſt ut fides & ſanctitas ſit idem: ſufficit ſi modo fides ſit pars ſanctitatis noſtræ; & quis dubitat ſanctificari nos fide perinde atque ulla alia qualitate Sancta? ut Jud. 3. Act. 15. 9. *Itaq; non tantum conjuncta eſt fides cum Sanctitate in uno & eodum Subjecto; Sed fides eſt formaliter ſanctitas noſtra; non quidem integralis, ſed partialis; quemadmodum etiam Spes & Charitas.* Dr. Twiſs. Cont. Corvin. pag. 222. *Cum Dominus per* Ezech. *dicit,* [*Cor lapideum auferam, & dabo, &c.*] *utiq; per gratiæ ſuæ illuminationem mutat hominis voluntatem. Hæc eſt mutatio, non humani arbitrii, ſed dextræ excelſi: per quam filii hominum graves corde, qui diligunt vanitatem, & quærunt mendacium, ad diligendam & quærendam veritatem, non ipſi bonam voluntatem aſſerunt, ſed a Domino donum bonæ voluntatis recipiunt.* Fulgent. de Verit. prædeſt. cap. 16.

ſtream

ſtream of Interpreters do, in explaining that Text, make Sanctification to be included in Glorification; when yet they can ſhew no real difference between it, and effectual Vocation beforenamed. Certainly if Sanctification precede Faith, and Faith precede Juſtification, then Sanctification muſt needs precede Juſtification; But if we may call that work of the Spirit which infuſeth the principle of life, or holineſs into the ſoul, [*Sanctification*;] then Sanctification muſt needs go before Faith. For Faith in the habit is part of that principle, and Faith in the act is a fruit of it; Gods order is clearly ſet down in † *Acts* 26. 18. He firſt opens mens eyes, and turns them from darkneſs to light, and from the power of Satan unto God, (and if they be yet unholy, I know not what holineſs is,) that they may receive remiſſion of ſins (there's their Juſtification) and inheritance among the ſanctified (that which before was called opening their eyes, and turning them, is here called Sanctifying) by faith that is in me: (the words [*by Faith*] is related to the receiving of Remiſſion of ſins and the Inheritance, but not to the word [*Sanctified*]) So alſo *2 *Theſ.* 2. 13. God hath before choſen you to ſalvation, through ſanctification of the Spirit unto obedience (obeying the Goſpel is faith) and ſprinkling of the blood of Jeſus Chriſt, (there's Juſtification) ſo that you ſee, to make Faith precede Sanctification, and to bring in the habits of all other graces; and for Juſtification to go between Faith and them, is quite againſt the Scripture order. Indeed if *Grevinchovius* ſay true, that there's no habits infuſed, and the Spirit work onely (as the *Arminians* affirm) by an internal and external Swaſion, and no real phyſical alteration, or infuſing of new powers and habits, then all this muſt be otherwiſe ordered ||.

Sicut in nativitate carnali omnem naſcentis hominis voluntatem præcedit operis divini formatio: Sic in ſpirituali nativitate qua veterem hominem deponere incipimus, ut novum, qui in Juſtitia & ſanctitate veritatis creatus eſt, induamus: nemo poteſt habere bonam voluntatem motu proprio, niſi meus ipſa, i. e. *interior homo noſter renovetur ac reformetur ex Deo.* Fulgent. de Incarn. & Grat. c. 19. *Grotius* and ſome others talke as if we muſt believe firſt, and then the Holy Ghoſt is given us after (as the extraordinary Miraculous guift of the Holy Ghoſt was) but hear what *Fulgentius* ſaith (*ubi ſup. cap.* 20.) 1. *Cor.* 12. 8. 9 [*alteri fides in eodem ſpiritu*] *Non ergo ſpiritum ſanctum quia credimus, ſed ut crederemus accepimus.* † Act. 26. 18. explained. *2 Theſ. 2. 13. opened. || Which controverſie I pretend not here to determine, acknowledging its difficulty requires a better judgement for its explication then mine; yet I hitherto judge it an error.

In aſcribing this Regeneration to [the Spirit] I do not intend to exclude the word; yet I cannot allow it to be properly the Inſtrumental cauſe of any Phyſical operation of God on the ſoul; but onely of the Moral. Were it an Inſtrument in this ſenſe, the Energy

In aſcribing Regeneration to the ſpirit, I include the word.

Energy or Influx of the principal Efficient must be by it conveyed to the soul; but that is an impossibility in Nature: The voice of the Preacher, or Letters of the Book, are not subjects capable of receiving spiritual Life to convey to us; The like also may be said of Sacraments: none of the conditions of an Instrumental efficient cause are found in them; The Principal and instrumental produce one and the same effect; But the word works not in the same way of causality with the Spirit; yet doth it not follow, that it is therefore useless or doth nothing to the work; for both kinds of causality are necessary; The Spirit works as the principal and onely Efficient, and hath no intervening instrument that can reach the soul; but doth all his work immediately, seeing it self alone can touch its object, and so work by proper efficiency; But the VVord and Sacraments work morally, onely by propounding the object in its qualifications, as a man draws a horse by shewing him his Provender; And though there be some difficulty in resolving, whether the propounding the object to the understanding by instruction, and to the will and affections by perswasion, do work under the Efficient, or under the Final cause: yet according to the common Judgement, we here take the last for granted. The Word then doth sanctifie [1] by exciting of former principles to action; which is a preparation to the receiving of the principle of Life; [2] and also by present exciting of the newly infused gracious principle, and so producing our Actual converting & believing. But how it can otherways concur to the infusing of that principle, I yet understand not. Indeed, if no such principle be infused, then the Word doth all, and the Spirit onely * enable the speaker; or if any more, its hard to discover what it is. For whether there be any internal swasion of the Spirit immediately, distinct from the external swasion of the Word, and also from the Spirits efficacious changing Physical operation, is a very great question, and worth the considering; But I have run on too far in this already.

But not as the proper instrumental cause of Regeneration (Physical)

Different way of working of the Spirit and Word.

(If any had rather say, that the Word is *Causa efficiens minus principalis procatarctica*, I contend not.)

See Dr. *Twisse Vind. Grat. p.* 231. *l.* 1. *part.* 2. *& l.* 2. *part.* 1. *p.* 160.

Whether Word and Sacraments work in *genere causæ efficientis, vel finalis?*

The Word, how it sanctifieth.

Vide Parkeri *Theses de Traductione pecc. de hoc dubio.*

* And that onely by a way of swasion, which is properly by the Word, or by the first work of Nature giving him Reason.

This Spiritual Regeneration then, is the first and great qualification of these *People of God*, which (though Habits are more for their Acts then themselves, and are onely perceived in their Acts, (yet

Necessity of this Regeneration.

yet) by its causes and effects we should chiefly enquire after. * To be the people of God without Regeneration, is as impossible, as to be the natural children of men without Generation; seeing we are born Gods enemies, we must be new born his sons, or else remain enemies still. O that the unregenerate world did know or believe this! In whose ears the new birth sounds as a Paradox, and the great change which God works upon the soul, is a strange thing: Who because they never felt any such supernatural work upon themselves, do therefore believe that there is no such thing; but that it is the conceit and fantasie of idle brains: Who make the terms of Regeneration, Sanctification, Holiness, and Conversion, a matter of common reproach and scorn, though they are the words of the Spirit of God himself; and Christ hath spoke it with his own mouth, *That except a man be born again, he cannot enter into the Kingdom of God.* Alas how * prepostrerous and vain is it, to perswade these poor people, to change some actions while their hearts are unchanged, and to amend their ways while their natures are the same? The greatest Reformation of Life that can be attained to, without this new Life wrought in the Soul, may procure their further Delusion, but never their Salvation.

That general conceit that they were regenerated in their [b] Baptism, is it which furthers the deceit of many: When there is an utter impossibility that Baptism should either principally or instrumentally work any Grace on the Soul of an Infant, without a miracle; for if it do, it is either by a Physical and proper efficiency, or else morally: Not Physically (which is more perhaps then the Papists say) Because then, first, the water must be capable of receiving the Grace; secondly, And of approaching the soul in the application and conveyance; both which are impossibilities in Nature: Nor can it work morally where there is not the use of Reason to understand and consider of its signification. The common shift is apparently vain to say, That it works neither Physically, nor Morally, but Hyperphysically; for though it may

De necessitate regenerationis, & Christi adventu ad eam procurandam, lege Athanas. de Incarnat. Verbi.

* *Sanandi est ista, Juliane, humana, Deo misericante, natura, non te laudante, sana laudanda.* Augustin. *contra duas epist. Pelag. lib. 2. N. 8.* John 3. 3.

* I mean that this is not a sufficient way to their salvation, but yet it may conduce to the good of others, to restrain their vicious actions, and somewhat more.

[b] Mens conceit, that they are all Regenerate by their Baptism con-

futed. Baptism can be no means of an Infants Regeneration. *Nam signa corporea in animas incorporeas agere, & signum imprimere, ex vulgatissima regula Physicâ non possunt.* Lamb. Danzus cont. Billar. ad Tom. 2 Cont. 4. p. 238. *Mea sententia hoc est ut Christianus judicetur legitimus, quisquis fuerit in Ecclesia lege & jure fidei divinam gratiam consecutus.* Cyprian. Epist. 76. *ad Magnum. Aliter pectus credentis abluitur aliter mens hominis per fidei merita mundatur, ut* Cyprian. Epist. 76. *ad Magnum.* Regeneration not the end, why Christ would have men baptized.

proceed from a ſupernatural cauſe, and the word be ſuch as nature cannot produce, yet the kinde of opperation is ſtill either by a proper and real efficiency (which is the meaning of the phraſe of *Phyſical operation*) or elſe improper and moral; So that their Hyperphyſical working, is no third member, nor overthrows that long received diſtinction; if it were, yet is not the water the capable inſtrument of this Hyperphyſical operation. God is a free agent, and by meer concomitancy, may make Baptiſm the ſeaſon of Regenerating whom he pleaſe; but that he never intended that Regeneration ſhould be the end of Baptiſm, I think may be eaſily proved; and thoſe *two Treatiſes of Baptiſmal Regeneration, as eaſily anſwered. For men of age, the matter is out of queſtion, ſeeing Faith and Repentance is every where required of them, to make them capable of Baptiſm; and to make it the end of the Ordinance to effect that in Infants, which is a prerequiſite condition in all others, is ſomewhat a ſtrange fiction, and hath nothing that I know conſiderable to underprop it. Yet will it not follow, that becauſe Baptiſm cannot be an inſtrument of Regenerating Infants, that therefore they have no right to it; no more then, becauſe Circumciſion could not confer Grace, therefore they ſhould omit it. They are as capable of the ends of Baptiſm, as they were then of the ends of Circumciſion. * Chriſt himſelf was not capable of all the ends of Baptiſm; and yet being capable of ſome, for thoſe was he baptized: So many Infants be as capable of ſome, though not of all: Of which ſee more in my Treatiſe of Infant Baptiſm.

This Regeneration I call [Through] to diſtinguiſh it from thoſe ſleight tinctures, and ſuperficial changes which other men may partake of; and yet [Imperfect] to diſtinguiſh our preſent, from our future condition in Glory; and that the Chriſtian may know, that it is ſincerity, not perfection, which he muſt enquire after in his ſoul.

* Dr. *Burges*, and Mr. *Tho. Bedford*, of Baptiſmal Regeneration: who hath again lately put forth a Treatate on that Subject which I have beſtowed ſome Animadverſions on in an Appendix to my Treatiſe of Baptiſm. Yet I doubt not but Baptiſm is an Inſtrument of Relative Regeneration and Sanctification, as *Davenant* and *Amyraldus* teach.

And that God uſually bleſſeth Godly education to be the means of Real Sanctification, before the publike preaching of the word, to many, if not moſt of the children of thoſe Believers who make Conſcience of that great duty. * The Inſtitution being ſuppoſed. *Vid Grotii votum ad Artic.* 9. And I verily think that as the Papiſts make too wide a difference between Infant Baptiſm and Chriſts, ſo ſome Divines do make too little difference. Certain I am that the Fathers made a greater difference.

SECT.

SECT. III.

THus far the Soul is passive. Let us next see by what acts this new Life doth discover it self, and this Divine Spark doth break forth; and how the soul touched with this Loadstone of the Spirit doth presently move toward God. The first work I call Conviction, which comprehends knowledge, and assent. It comprehends the knowledge of what the Scripture speaks against sin, and sinners; and that this Scripture which so speaks, is the Word of God himself. Whosoever knows not both these, is not yet thus convinced, (though it is a very great Question, Whether this last be an act of Knowledge, or of Faith? I think of both.) It comprehends a sincere Assent to the verity of the Scripture; as also some knowledge of our selves, and our own guilt, and an acknowledgement of the verity of those Consequences, which from the premises of sin in us, and threats in Scripture, do conclude us miserable. It hath been a great Question, and disputed in whole Volumns, which Grace is the first in the Soul; where Faith and Repentance are usually the onely competitors. I have shewed you before, that in regard of the principle, the power or habit (which soever it be that is infused) they are all at once, being indeed all one; and onely called several Graces, from the diversity of their subject, as residing in the several faculties of the soul; the life and rectitude of which several faculties and affections, are in the same sense several Graces, as the *Germane*, *French*, *British* Seas, are several Seas. † And for the Acts, it is most apparent, that neither Repentance, nor Faith (in the ordinary strict sense) is first, but Knowledge. There is no act of the Rational Soul about any object preceding Knowledge. Their evasion is too gross, who tell us, That knowledge is no Grace, or but a common act: When a dead Soul is by the Spirit enlivened, its first act is to know: & why should it not exert a sincere act of Knowing, as well as Believing, and the sincerity of Knowledge be requisite as well as of Faith; especially, when Faith in the Gospel-sense, is sometime taken largely, containing many acts, whereof Knowledge is one? in which large sense,

§. 3.

1. The Soul is convinced. *i. e.*

1. Knoweth.

2. Assenteth to the Truth of Scripture-threats.

And knows its own sin and guilt, and misery.

Therefore not any other, but this Knowledge is the first Grace, in regard of the order of their acting; though in the vital Seed they are together.

† *Ista gratia quam Deus visis miseri. cordiæ gratis donat, ab illuminatione cordis incipit: & hominis voluntatem non bonam invenit ipsa, sed facit: atq; ut eligatur, ipsa prius eligit: neq; suscipitur, aut diligitur, nisi hoc ipsa in corde hominis operetur. Ergo & susceptio & desiderium gratiæ, opus est ipsius gratiæ.* Fulgent. de Verit. prædest. cap. 15.

indeed Faith is the first Grace. This Conviction implyeth also the subduing and silencing in some measure of all their carnal Reasonings, which were wont to prevail against the Truth, and a discovery of the fallacies of all their former Argumentations.

2. The Soul is sensible of what it is convinced.

2. As there must be Conviction, so also Sensibility: God works on the Heart, as well as the Head; both were corrupted, and out of order. The principle of new Life doth quicken both. All true Spiritual Knowledge doth pass into Affections. That Religion which is meerly traditional, doth indeed swim loose in the Brain; and the Devotion which is kindled but by Men and Means, is hot in the mouth, and cold in the stomack. The Work that had no higher rise then Education, Example, Custom, Reading, or Hearing, doth never kindly pass down to the Affections. The Understanding which did receive but meer notions, cannot deliver them to the Affections as Realities. The bare help of Doctrine upon an unrenewed Soul, produceth in the Understanding, but a superficial apprehension, and half Assent, and therefore can produce in the Heart but small sensibility. As Hypocrites may know many things (yea, as many as the best Christian) but nothing with the clear apprehensions of an experienced man; so may they with as many things, be slightly affected, but they give deep rooting to none. To read and hear of the worth of Meat and Drink, may raise some esteem of them; but not such as the hungry and thirsty feel, (for by feeling they know the worth thereof.) To view in the Map of the Gospel, the precious things of Christ, and his Kingdom, may slightly affect; But to thirst for, and drink of the living waters; and to travel, to live in, to be heir of that Kingdom, must needs work another kinde of Sensibility. It is Christs own differencing Mark (and I had rather have one from him then from any) that the good ground gives the good Seed deep rooting; but some others entertain it but into the surface of the soyl, and cannot afford it depth of Earth. The great things of Sin, of Grace, and Christ, and Eternity, which are of weight one would think to move a Rock, yet shake not the heart of the carnal Pro-

Necessity of sensibility.

Deus autem ne fideles obliviscantur illius mortis in qua hæserunt, facit perpetuo ut odor ipsius tam fœtidus & tam insuavis, feriat ipsorum nares. Nam manent reliquiæ illius mortis perpetuo dum hic vivimus: ut ex his æstiment quanta in morte jacuerint antequam cœperunt vivificari cum Christo, & recentem ipsius retineant memoriam. Rollocus in Coloss. 2. 13. pag. (*mihi*) 141. *Nec, profecto qui extra Christum est, seria sentit, se mortuum esse, priusquam incipiat esse in Christo, & degustare illam quæ ex ipso solo fluit, vitam, tam suavem & jucundam, quam postquam semel degustarunt homines, non tantum sentire incipiunt mortem illam in qua jacuerunt, sed etiam ab ea totis animis abhorrent; nec, ulla conditione vitam illam quam sentire incipiunt cum ea commutarent.* Rollocus ibid. pag. 142.

fessor,

feſſor, nor pierce his ſoul unto the quick. Though he ſhould have them all ready in his Brain, and be a conſtant Preacher of them to others, yet do they little affect himſelf: When he is preſſing them upon the hearts of others moſt earneſtly, and crying out on the ſenſleſneſs of his dull hearers; you would little think how in ſenſible is his own ſoul, and the great difference between his tongue and his heart: His ſtudy and invention procureth him zealous and moving expreſſions; but they cannot procure him anſwerable affections. It is true, ſome ſoft and paſſionate Natures may have tears at command, when one that is truly gracious hath none; yet is this Chriſtian with dry eys, more ſolidly apprehenſive and deeply affected, then the other is in the midſt of his tears; and the weeping Hypocrite will be drawn to his ſin again with a trifle, which the groaning Chriſtian would not be hired to commit, with Crowns and Kingdoms.

The things that the Soul is thus convinced and ſenſible of, are eſpecially theſe in the Deſcription mentioned.

What the Soul is conviced and ſenſible of.

1. The evil of ſin. The ſinner is made to know and feel, that the ſin which was his delight, his ſport, the ſupport of his credit, and eſtate, is indeed a more lothſome thing then Toads or Serpents; and a greater evil then Plague or Famine, or any other calamity: It being a breach of the righteous Law of the moſt high God, diſhonorable to him, and deſtructive to the ſinner. Now the ſinner reads and hears no more the reproofs of ſin, as words of courſe, as if the miniſter wanted ſomething to ſay, to fill up his Sermon; but when you mention his ſin, you ſtir in his wounds; he feels you ſpeak at his very heart, and yet is contented you ſhould ſhew him the worſt, and ſet it home, though he bear the ſmart. He was wont to marvel what made men keep ſuch a ſtir againſt ſin; what harm it was for a man to take a little forbidden pleaſure: he ſaw no ſuch hainouſneſs in it, that Chriſt muſt needs die for it, and moſt of the world be eternally tormented in Hell. He thought this was ſomewhat hard meaſure, and greater puniſhment then could poſſibly be deſerved by a little fleſhly liberty, or worldly delight, neglect of Chriſt, his Word, or VVorſhip, yea, by a wanton thought, a vain word, a dull duty, or cold affection. But now the caſe is altered; God hath opened his

1. Of the evil of ſin.

Nulla offenſa Dei eſt venialis de ſe, niſi tantummodo per reſpectum ad divinam miſericordiam, quæ non vult de facto quamlibet offenſam impune ire ad mortem; cum illud poſſet juſtiſſime. Et ita concluditur quod peccatum mortale & veniale in eſſe tali non diſtinguuntur intrinſece & eſſentialiter, ſed ſolum per reſpectum ad divinam gratiam, &c. Gerſon. de vita Spirit. Corol. 1. So Papiſts then confeſs the damning merit of every ſin.

eys to see that unexpressible vileness in sin, which satisfies him of the reason of all this.

2. The Soul in this great work is convinced and sensible, as of the evil of sin, so of its own misery by reason of sin. They who before read the threats of Gods Law, as men do the old stories of forraign wars, or as they behold the wounds and blood in a picture or piece of *Arras*, which never makes them smart or fear; Why now they finde its their own story, and they perceive they read their own doom, as if they found their names written in the curse, or heard the Law say as *Nathan*, Thou art the man. The wrath of God seemed to him before, but as a storm to a man in the dry house; or as the pains of the sick to the healthful standerby; or as the Torments of Hell to a childe, that sees the story of *Dives* and *Lazarus* upon the wall: But now he finds the disease is his own, and feels the pain in his own bowels, and the smart of the wounds in his own soul. In a word, he finds himself a condemned man, and that he is dead and damned in point of Law, and that nothing was wanting but meer execution to make him most absolutely and irrecoverably miserable. Whether † you will call this a work of the Law or Gospel (as in several senses it is of both, the Law expressing, and the Gospel intimating and implying our former condemnation.) sure I am || it is a work of the Spirit, wrought in some measure in all the regenerate: And though some do judge it an unnecessary bondage, yet it is beyond my conceiving, how he should come to Christ for pardon that first found not himself guilty and condemned, or for life, that never found himself dead. *The whole need not the Physitian, but they that are sick.* Yet I deny not, *but the discovery of the* * *Remedy as soon as the misery, must needs prevent a great part of the trouble, and make the distinct effects on the soul, to be with much more difficulty discerned*; Nay, the actings of the soul are so quick, and oft so confused, that the distinct order of these workings may not be apprehended or remembred at all; And perhaps the joyful apprehensions of mercy may make the sense of misery the sooner forgotten.

2. Of its own misery, by reason of sin. *Quisquis desolationem non novit, nec consolationem agnoscere potest. Et quisquis consolationem ignorat esse necessariam, superest ut non habeat gratiam Dei. Inde est quod homines seculi negotiis & flagitiis implicati, dum miseriam non sentiunt, non attendunt misericordiam.* Bern. Serm. XXXI. de tempt. Humiliation, though it do not properly cleanse your hands, yet it plucks off the gloves, and makes them bare for washing. Mr. *Vines Serm. on Jam.* 4.8. *pag.* 12.

† Whether this be the work of the Law or Gospel. || Necessity of this sense of sin and misery.
* Why some gracious souls can scarce perceive, and others scarce remember this work of Humiliation.

3. Of the Creatures vanity and insufficiency.

* 3. So doth the spirit also convince the soul of the creatures vanity and insufficiency. Every man naturally is a flat Idolater; our hearts turned from God in our first fall; and ever since the Creature hath been our God: This is the grand sin of Nature: when we set up to our selves a wrong end, we must needs err in all the means. The Creature is to † every unregenerate man his God and his Christ. He ascribeth to it the Divine prerogatives, and alloweth it the highest room in his soul; Or if ever he come to be convinced of misery, he flyeth to it as his Saviour and supply. Indeed God and his Christ have usually the name; and shall be still called both Lord and Saviour: But the real expectation is from the Creature, and the work of God is laid upon it; (how well it will perform that work, the sinner must know hereafter.) *It is his Pleasure, his Profit, and his Honour, that is the natural mans Trinity; and his Carnal self, that is these in unity:* Indeed it is that || flesh that is the Principal Idol; the other three are deified in their relation to our selves. It was our first sin, to aspire to be as Gods; and its the greatest sin that runs in our blood, and is propagated in our nature from Generation to Generation. *When ||God should guide us, we guide our selves; when he should be our Soveraign, we rule our selves. The Laws which he gives us, we would correct and finde fault with; and if we had the making of them we would have made them otherwise: When he should take care of us, (and must, or we perish) we will care for our selves; when we should depend on him in daily receivings,

* *Fecit Deus hominem ad se: fecit illum sui capacem, & regno suo aterno destinavit: cumq; ipse sit immortalis, infinitus, æternus, quies, &c. effecit nos etiam capaces & appetentes immortalitatis, infinitatis, quietis, &c. Sed in se ac non in nobis: ut se nobis finem dedit, non nos ipsos; Sed homo exiit, &c. non tamen ab illa capacitate &*

desiderio; hæc enim est ejus natura & essentia. Sed (res stupenda) illa omnia indesinenter appetit, quæritve: Sed in seipso, non in Deo; adversus quem non minus perfidus quam miser, & ideo miser quia perfidus rebellavit. Et hæc est Origo vitiorum, &c. Quia conditus est capax & appetens celsitudinis, sed in Deo; Etsi a Deo separatus, pergit appetere celsitudinem; sed in se: Et hæc est superbia; Quia honoris est cupidus, sed in Deo, pergit honorem sectari, sed sibi & in se; & hæc est Ambitio, &c. Lege ultr. Gibieuf. de Lib. li. 1. cap. 21. §. 6. pag. 136.

† Every natural man is an Idolater, and doth not indeed take the Lord for his God. || Pride is the great sin against the first and great Commandment. * Man naturally is his own Idol.

|| *Et si qui primum peccat per recessum a Deo peccat, quia tamen peccando sibi ipsi se affixit, quando deinceps peccat, non jam per nudum recessum a Deo peccat, sed per adhæsionem ad seipsum; quæ est illi quasi secunda quædam sed adulterina inclinatio, substituta in loco germanæ illius & sinceræ quam Creator omnipotens inseruerat, eamq; paul. tim debilitans & obscurans. Dixi non per nudum recessum a Deo, quia illa ipsa adhæsio inordinata ad se ipsum, constat recessu a Deo, tanquam esse formali, & maligno spiritu depravationis & inordinationis suæ.* Gibieuf. lib. 2. de Libert. cap. 19. §. 22. pag. 422. *Hic est status hominis lapsi; quem Amorem proprium communiter nuncupamus; de quo affirmare licet aliud nihil esse nisi illum amorem quem initio creaturæ Deus nobis inseruit; Sed a Deo avulsum, & ad nos ipsos derivatum & detortum.* Gibieuf. lib. 1. cap. 21. §. 7. pag. 136.

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we had rather keep our ſtock our ſelves, and have our portion in our own hands; when we ſhould ſtand to his diſpoſal, we would be at our own; and when we ſhould ſubmit to his providence, we uſually quarrel at it; as if we knew better what is good, or fit for us, then he; or how to diſpoſe of all things more wiſely: If we had the diſpoſal of the events of VVars, and the ordering of the affairs of Churches and States, or the choice of our own outward condition, it would be far otherwiſe then now it is; and we think we could make a better diſpoſal, order and choice then God hath made. This is the Language of a carnal heart, though it do not always ſpeak it out. VVhen we ſhould ſtudy God, we ſtudy our ſelves; when we ſhould minde God, we minde our ſelves; when we ſhould love God, we love our carnal ſelves; when we ſhould truſt God, we truſt our ſelves; when we ſhould honor God, we honor our ſelves; and when we ſhould aſcribe to God, and admire him, we aſcribe to, and admire our ſelves: And inſtead of God, we would have all mens eys and dependance on us, and all mens thanks returned to us, and would gladly be the onely men on Earth extolled, and admired by all. And thus we are naturally our own Idols: But down falls this Dagon, when God doth once renew the ſoul; It is the great buſineſs of that great work, to bring the heart back to God himſelf. He convinceth the ſinner. 1. That the Creature or himſelf, can neither be his God, to make him happy. 2. Nor yet his Chriſt, to recover him from his miſery, and reſtore him to God, who is his happineſs. This God doth, not onely by Preaching, but by Providence alſo; Becauſe words ſeem but winde, and will hardly take off the raging ſenſes; therefore doth God make his Rod to ſpeak, and continue ſpeaking, till the ſinner hear and hath learned by it this great leſſon. This is the reaſon, why affliction doth ſo ordinarily concur in the work of Converſion; Theſe real Arguments which ſpeak to the quick, will force a hearing, when the moſt convincing and powerful words are ſlighted. VVhen a ſinner made his credit his God, and God ſhall caſt him into loweſt diſgrace; or bring him that idolized his riches, into a condition, wherein they cannot help him; or cauſe them to take wing and flie away, or the ruſt to corrupt, and the thief to ſteal his adored God in a night, or an hour; what a help is here to this work of Convictions? When a man that made his pleaſure his god, whether eaſe,

Regeneration works back the heart to God again.

It convinceth, firſt, That the Creature cannot be our God; ſecondly, Nor our Jeſus.

Providences, and eſpecially Afflictions, do uſually much further this Conviction.

ease,* or sports, or mirth, or company, or gluttony, or drunkenness, or cloathing, or buildings, or whatsoever a raging eye, a curious ear, a raging appetite, or a lustful heart could desire; and God shall take these from him, or give him their sting and curse with them, and turn them all into Gall and Wormwood; what a help is here to this Conviction? When God shall cast a man into languishing sickness, and inflict wounds and anguish on his heart, and stir up against him, his own Conscience, and then, as it were, take the sinner by the hand, and lead him to credit, to riches, to pleasure, to company, to sports, or whatsoever was dearest to him, and say, Now try if these can help you; can these heal thy wounded conscience? can they now support thy tottering cottage? can they keep thy departing soul in thy body? or save thee from mine everlasting wrath? will they prove to thee eternal pleasures? or redeem thy Soul from the eternal flames? cry aloud to them, and see now, whether these will be instead of God, and his Christ unto thee. O how this works now with the sinner! When sense it self acknowledgeth the truth? and even the flesh is convinced of the Creatures vanity? and our very deceiver is undeceived? Now he despiseth his former Idols, and calleth them all but silly Comforters, Wooden, Earthen, Dirty gods, of a few days old, and quickly perishing: He speaketh as contemptuously of them, as *Baruck* of the *Pagan* Idols, or our Martyrs of the Papists god of Bread, which was yesterday in the Oven, and is to morrow on the Dunghil: He chideth himself for his former folly, and pitieth those that have no higher happiness. O poor *Cræsus*, *Cæsar*, *Alexander*, (thinks he) how small? how short was your happiness? Ah poor riches! base honors! woful pleasures! sad mirth! ignorant learning! defiled, dunghil, counterfeit righteousness! poor stuff to make a god of! simple things to save souls! Wo to them that have no better a portion, no surer saviours, nor greater comforts then these can yield, in their last and great distress and need! In their own place they are sweet and lovely; but in the place of God, how contemptible and abomi-

* *Finis operantis malum est Bonum. Bonum est Principium & Finis mali, eo modo quo malum utrog. gaudere potest; estq. axioma receptissimum; Nemo intendens in malum operatur: ut proinde ille etiam qui facit malum intendit Bonum. Observat Dionys. Aliud esse quod fit, Aliud quod appetitur. Appetitur Bonum, fit malum: dum scilicet Bonum inordinate appetitur: dum appetitur Bonum inferius eo cui destinati sumus & quod appetere tenemur.* Gibieuf. l. 2. de Liber. c. 20. §. 2. p. 414 *Sed Quæstio est, Utrum prius sit in peccato, vel Aversio a Deo, vel conversio ad creaturam.* Resp. *aversionem præcedere, conversionem autem indebitam sequi: nec ullum esse pecatum nisi præcesserit aversio a Deo. Conversio namq. ad creaturam, non est indebita & inordinata, nisi prout importat inhæsionem absolutam ad creaturam, & derelictionem Dei: atq. adeo nisi subest aversioni a Deo tanquam formæ.* Gibieuf. l. 2. c. 20. §. 5 p. 425. This Aversion from God is from him both as the first and last, the *Principium & Finis*, the first Ruler and the chief Good; as *Gibieuf. ub. sup.* §. 8.

nable? They that are accounted excellent and admirable, within the bounds of their own calling; should they step into the throne, and usurp Soveraignty, would soon in the eys of all, be vile and insufferable.

4. Of the need of Christ, and his sufficiency, and worth. *Quæst.* Are not all the forementioned works common, till this last? *Answ.* No.

4. The fourth thing that the Soul is convinced and sensible of, is, The Absolute Necessity, the Full Sufficiency, and Perfect Excellency of Jesus Christ. It is a great Question, Whether all the forementioned works are not common, and onely preparations unto this? They are preparatives, and yet not common: Every lesser work is a preparative to the greater; and all the first works of Grace, to those that follow: so Faith is a preparative to our continual living in Christ, to our Justification, and Glory. There are indeed common Convictions, and so there is also a common Believing: But this as in the former terms explained, is both a sanctifying and saving work; I mean a saving act of a sanctified Soul, excited by the Spirits special Grace. That it precedes Justification, contradicts not this; for so doth Faith it self too: Nor that it precedes Faith is any thing against it; for I have shewed before, that it is a part of Faith in the large sense; and in the strict sense taken, Faith is not the first gracious act, much less that act of fiducial recumbency, which is commonly taken for the justifying act: Though indeed it is no one single act, but many, that are the condition of Justification. ||

|| I intreat those Divines that are angry with me for denying Faith to be properly an Instrument of Justification, to regard great Chamiers judgement, who saith, *Fidem esse causam Justificationis nego: tunc enim Justificatio non esset gratuita, sed ex nobis: At est mere gratuita, neq; ullam habet causam præter Dei misericordiam. Itaq; dicitur Fides Justificare, non quia efficiat Justificationem; Sed quia efficitur in Justificato, & requiritur a Justificato, adeo ut nemo qui fruatur usu rationis Justificatus sit nisi qui habeat hanc fidem, neq; ullus habet hanc fidem qui non sit Justificatus.* Chamier. To. 3. l. 13. c. 6. And if it be no Cause, it is certainly no proper Instrument. It is saith Cham. *tantum ratio, seu modus agendi, cap. 6. §. 6. 7.*

1. Of the necessity of Christ.

This Conviction is not by meer Argumentation, as a man is convinced of the verity of some inconcerning consequence by dispute; but also by the sense of our desperate misery, as a man in famine of the necessity of food, or a man that hath read or heard his sentence of condemnation, is convinced of the absolute necessity of pardon; or as a man that lies in prison for debt, is convinced of the necessity

neceſſity of a ſurety to diſcharge it. * Now the ſinner finds himſelf in another caſe then ever he was before aware of; he feels an inſupportable burden upon him, and ſees there is none but Chriſt can take it off; he perceives that he is under the wrath of God, and that the Law proclaims him a Rebel and Out-law, and none but Chriſt can make his peace; he is a man purſued by a Lyon, that muſt periſh if he finde not preſent ſanctuary; he feels the curſe doth lie upon him, and upon all he hath for his ſake, and Chriſt alone can make him bleſſed; he is now brought to this *Dilemma*; either he muſt have Chriſt to juſtifie him, or be eternally condemned; * he muſt have Chriſt to ſave him, or burn in Hell for ever; he muſt have Chriſt to bring him again to God, or be ſhut out of his preſence everlaſtingly. And now no wonder, if he cry as the Martyr *Lambert, None but Chriſt, none but Chriſt.* It is not Gold but Bread, that will ſatisfie the hungry; nor any thing but pardon that will comfort the condemned. All things are now but † droſs and dung; and what we accounted gain, is now but loſs, in compariſon of Chriſt. For as the ſinner ſeeth his utter miſery, and the diſability of himſelf, and all things to relieve him; ſo he doth perceive, that there is no ſaving mercy out of Chriſt: The truth of the threatning, and tenor of both Covenants, do put him out of all ſuch hopes. There is none found in Heaven or Earth that can open the ſealed || Book, ſave the Lamb; without his Blood there is no Remiſſion; and without Remiſſion there is no Salvation. Could the ſinner now make any ſhift without Chriſt, or could any thing elſe ſupply his wants, and ſave his ſoul; then might Chriſt be diſregarded: But now he is convinced, that there is no other * name, and the *neceſſity is abſolute.*

* That this was not *per ſolutionem ſtrictè ſumptam, ſed per ſatisfactionem* viz. *non per ſolutionem ejuſdem (ne in ſenſu morali vel Legali) ſed tantidem.* vide Doctiſ. Parkerum de Deſcenſu Chriſti. l. 3. pag. 108. Et Rivetam in Diſputat. de Satisfact. Et Ball de Fœdere. Et Cameronem ſæpiùs. ut oper. Fol. p. 363, &c. (the three Britiſh I judge as excellent Divines as moſt ever the Church enjoyed ſince the Apoſtles: and the fourth is as famous as moſt now living.) But fully on this Queſtion (though in a contracted ſtile) is *Grotius de ſatisfactione.* * *Etſi in negotio Juſtificationis magno periculo erratur, prout ea de re controverſia procedit inter nos & Pontificios, Utrum viz. Gratia dei Juſtificatio nobis contingat, an meritis noſtris* (Mark; the Queſtion is not of the Conditionality of Obedience to Chriſt, but of Merit;) *Attamen prout inter nos & Piſcatorem controverſia inſtituitur, Paſſivane tantum an etiam Activa Chriſti Obedientia Juſtificemur coram deo, nullo prorſus erratur periculo. Utrobiq; enim Juſtificationis Cauſæ Dei gratiæ & Chriſti meritis aſcribuntur, non autem operibus noſtris.* Dr. Twiſs. contra Corvinum. pag. 5. || Revel. 5. 3, 4, 5, 6. Heb. 9. 22. & 13. 12. * Acts 4. 12. † Phil. 3. 7, 8, 9.

2. And as the Soul is thus convinced of the neceſſity of Chriſt, ſo alſo of his full ſufficiency. He ſees though the Creature cannot, and

2. Of Chriſt ſufficiency.

and himself cannot, yet Christ can. Though the fig-leaves of our own unrighteous righteousnes are too short to cover our nakedness, yet the Righteousnes of Christ is large enough: Ours is disproportionable to the justice of the Law; but Christs doth extend to every tittle. If he intercede, there is no denial; such is the dignity of his person, and the value of his merits, that the Father granteth all he desireth: He tells us himself, that the Father heareth him always. His sufferings being a perfect satisfaction to the Law, and all power in Heaven and Earth being given to him, he is now able to supply every of our wants, and to save to the uttermost all that come to him.

John 11.42.

Heb.7.25.

Quest. *How can I know his death is sufficient for me, if not for all? And how is it sufficient for all, if not suffered for all?*

Answ. Because I will not interrupt my present discourse with controversie, I will say something to this Question by it self in another Tract, if God enable me.

3. And of his excellency.

3. The Soul is also here convinced of the perfect excellency of Jesus Christ; both as he is considered in himself, and as considered in relation to us; both as he is the onely way to the Father, and as he is the end, being one with the Father: Before he knew Christs excellency as a blinde man knows the light of the Sun; but now as one that beholdeth its glory.

And thus doth the Spirit convince the Soul.

SECT. IV.

§. 4. Now of the change of the Will, and Affection.

3. After this sensible conviction, the Will discovereth also its change; and that in regard of all the four forementioned objects.

1. It turneth from sin with abhorrency.

1. The sin which the understanding pronounceth evil, the will doth accordingly turn from with abhorrency. Not that the sensitive appetite is changed, or any way made to abhor its object; but when it would prevail against the conclusions of Reason, and carry us to sin against God, when Scripture should be the rule, and Reason the Master, and Sense the Servant: This disorder and evil, the will abhorreth.

2. Abhorreth and lamenteth its miserable state.

2. The misery also which sin hath procured, as he discerneth, so he bewaileth: It is impossible that the soul now living, should look either on its trespass against God, or yet on its own self-procured

cured calamity, without some compunction and contrition. He that truly discerneth that he hath killed Christ, and killed himself, will surely in some measure be pricked to the heart. If he cannot weep, he can heartily groan; and his heart feels what his understanding sees.

3. The Creature he now renounceth as vain, and turneth it out of his heart with disdain. Not that he undervalueth it, or disclaimeth its use; but its Idolatrous abuse, and its unjust usurpation.

3. Renounceth all his former Idols and Vanities.

There is a twofold sin, || One against God himself, as well as his Laws; when he is cast out of the heart, and something else doth take his place: This is that I intend in this place. The other is, when a man doth take the Lord for his God, but yet swerveth in some things from his commands; of this before. It is a vain distinction that some make, That the soul must be turned, first from sin; secondly, from the Creature to God: For the sin that is thus set up against God, is the choice of something below in his stead; † and no Creature in it self is evil, but the abuse of it is the sin. Therefore to turn from the Creature, is onely to turn from that sinful abuse.

Sin is, first, Directly against God as God. Secondly, Directly onely against his Laws. Of the first sort, is onely gross Idolatry. || This sin directly against God himself, as it is in the understanding and speech, is called *Blasphemy*: but as it is in the Judgement, Will, Affections and Action altogether, it is called *Idolatry* or *Atheisme*: Great *Athanasius* approves of this distinction of sin; In his judicious discourse of the sin against the Holy Ghost, he saith: [Between *sin in the general*, and *Blasphemy*, this is the difference: He that *sinneth*, transgresseth the Law: He that Blasphemeth, committeth impiety against the Godhead it self.

† *Ut enim debitus amor nostri non est nisi prout includit ordinem ad Deum: ita amor nostri inordinatus nequit intelligi nisi prout importat recessum à Deo.* Gibieuf. li. 2. de Libert. Dei. cap. 19. §. 32. p. 422.

Yet hath the Creature here a two-fold consideration. First, As it is vain and insufficient to perform what the Idolater expecteth, and so I handle it here. Secondly, * As it is the object of such sinful abuse, and the occasion of sin; and so it fals under the former branch, of our [turning from sin,] and in this sense their division may be granted: but this is onely a various respect; for indeed it is still onely our sinful abuse of the Creature, in our vain admirations, undue estimations, too strong affections, and false expectations which we turn from.

In what sense we turn from the Creature.

* *Peccare est subjici inclinationi contra Ordinem Dei, ut* Gibieuf. li. 1. de Libertate creat. pag. 4. *Et qui Peccat, semper appetit Bonum particulare: ut Idem* Gib. & Bradwardin. & Aquin. & Twiss. & plerique scholastic.

A twofold Errour in the descriptions of Conversion.

There is a twofold Error very common in the descriptions of the work of Conversion. The one, of those who onely mention the sinners turning from sin to God, without mentioning any receiving of Christ by Faith. † The other, of those who on the contrary, onely mention a sinners believing, and then think they have said all. Nay, they blame them as Legalists who make any thing but the bare believing of the love of God in Christ to us, to be part of this work; and would perswade poor souls to question all their former comforts, and conclude the work to have been onely legal and unsound, because they have made their changes of heart, and turning from sin and Creatures, part of it; and have taken up part of their comfort from the reviewing of these, as evidences of a right work. Indeed, should they take up here without Christ, or take such change instead of Christ, in whole or in part, the reprehension were just, and the danger great. But can Christ be the way, where the Creature is the end? Is he not onely the way to the Father? And must not a right end be intended, before right means? Can we seek to Christ to reconcile us to God, while in our hearts we prefer the Creature before him? Or, doth God dispossess the Creature, and sincerely turn the heart therefrom, when he will not bring the soul to Christ? Is it a work that is ever wrought in an unrenewed soul? You will say, *That without Faith it is impossible to* || *please God.* True; but what Faith doth the Apostle there speak of? He that cometh to God, must believe that God is, and that he is a rewarder of them that diligently seek him. The belief of the Godhead must needs precede the belief of the Mediatorship; and the taking of the Lord for our God, must in order precede the taking of Christ for our Saviour; though our peace with God do follow this: Therefore *Paul* when he was to deal with the *Athenian* Idolaters, teacheth them the knowledge of the Godhead first, and the Mediator afterwards. But you will say, May not an unregenerate man believe that there is a God? True; and so may he also believe that there is a Christ: But he can no more cordially

Our turning from sin, is as essential to true Conversion as our believing in Christ.

† Peruse Mr *Pemble* of this, *vindic. Gratiæ. pag.* 135. where he shews you what darkness and confusion is in the writeings of many learned men, by their restraining conversion to the bare act of Believing, not so much as mentioning any other Grace. And that to Repent, to Love God & our Neighbour, to abstain from evil, to practice duties, are as proper parts of true conversion, as Faith; And that the Scripture gives no ground for any such restraint, but joyns Repentance and other Godly acts, with Faith.

|| Heb. 11. 6. Besides, though the person please not God, nor his actions, so as for God to justifie them, or to take delight in them as gracious; yet some actions of wicked men, tending to Reformation, may please God in some respect *secundum quid*; as *Ahabs* Humiliation.

accept

accept of the Lord for his God, then he can accept of Christ for his Saviour. In the soul of every unregenerate man, the Creature possesseth both places, and is both God and Christ. Can Christ be believed in, where our own Righteousnes, or any other thing is trusted as our Saviour? Or doth God ever throughly discover sin, and misery, and clearly take the heart from all Creatures, and Self-righteousnes, and yet leave the soul unrenewed? The truth is, where the work is sincere, there it is entire; and all these parts are truly wrought: And as turning from the Creature to God, and not by Christ, is no true turning; so believing in Christ, while the Creature hath our hearts, is no true believing. And therefore in the work of Self-examination, whoever would find in himself a through-sincere work, must find an entire work; even the one of these as well as the other. In the review of which entire work, there is no doubt but his soul may take comfort. And it is not to be made so light of, as most do, nor put by with a wet finger, That Scripture doth so ordinarily put Repentance before Faith, and make them joyntly || conditions of the Gospel: which Repentance contains those acts of the Wils aversion from sin and Creatures, before expreſt. It is true, if we take Faith in the largest sense of all *, then it contains Repentance in it; but if we take it strictly, no doubt there is some acts of it go before Repentance, and some follow after.

A flat necessity, both of coming to God as the End or our chief Good; and to Christ as the way to the Father.

|| *Quum inter se comparantur & distinguuntur, seu distincte à nobis considerantur, salutis illius partes, tum Fides respectu justificationis rationem habet Conditionis prærequisitæ: nemo enim justificatur nisi per fidem; Respectu autem sanctificationis* (i.e. a holy life, and holy motions of the heart) *habet se ut ejus Causa.* Doctiss. Ludov. Capellus in Thes. Salmur. Vol. 2. p. 110. §. 39. * *Viz.* As it is put for all obedience to the Commands proper to the Gospel.

Yet is it not of much moment, which of the acts before mentioned, we shall judge to precede; Whether our aversion from sin, and renouncing our Idols, or our right receiving Christ; seeing it all composeth but one work, which God doth ever perfect where he beginneth but one step, and layeth but one stone in sincerity. And the moments of time can be but few that interpose between the several act.

Which part of this turning goes first.

If any object, That every Grace is received from Christ, and therefore must follow our receiving him by Faith.

Object.

I answer, There be receivings from Christ before believing, and before our receiving of Christ himself. Such is all that work of the Spirit, that brings the soul to Christ: And there is a passive receiving

Answ.

receiving of grace before the active. Both power and act of Faith are in order of Nature before Christ, actually received; and the power of all other gracious acts is as soon as that of Faith. Though Christ give pardon and salvation, upon condition of believing; yet he gives not a new heart, a soft heart, Faith it self, nor the first true Repentance of that condition: No more then he gives the Preaching of the Gospel, the Spirits motions to believe, *&c.* upon a pre-requisite condition of believing.

SECT. V.

§. 5. As the Will turns from evil, so at the same time to God, and the Mediator. 1. To the God-head in order of Nature.

4. AND as the Will is thus averted from the fore-mentioned objects; so at the same time doth it cleave to God the Father, and to Christ. Its first acting in order of Nature, is toward the whole Divine Essence; and it consists especially in [electing and desiring God for his portion and chief Good:] Having before been covinced, That nothing else can be his happiness, he now finds it is in God; and there looks toward it. But it is yet rather with desire, then hope; For alas, the sinner hath already found himself to be a stranger and enemy to God, under the guilt of sin, and curse of his Law; and knows there is no coming to him in peace, till his case be altered: And therefore having before been convinced also, That only Christ is able, and willing to do this; and having heard this mercy in the Gospel freely offered, his next act is, Secondly, [to accept most affectionately of Christ, for Saviour and Lord.] I put the former before this; because the ultimate end is necessarily the first intended; and the Divine Essence is principally that ultimate end; yet not excluding the humane nature in the second person: But Christ as Mediator is the way to that end; and throughout the Gospel is offered to us in such terms as import his being the means of making us happy in God. And though that former act of the soul toward the Godhead, be not said to justifie, as this last doth; yet is it (I think) as proper to the people of God as this: nor can any man unregenerate, truly chuse God for his Lord, his portion, and chief good. Therefore do they both mistake: They who onely mention our turning to Christ, and they who onely mention our turning to God, in this work of Conversion, as is touched before. *Pauls* preaching was Repentance toward God, and Faith towards our Lord

2. To the Mediator as the way; which is by Faith.

John 14. 6.

Lord Jesus Christ. And life eternal, consists first in knowing the onely true God, and then, Jesus Christ whom he hath sent. *John* 17. 3. The former is the Naeural part of the Covenant [To take the Lord onely for our God] The latter is the supernatural part, [To take Christ only for our Redeemer] The former is first necessary, and implyed in the latter.

Though Repentance, and good works, *&c.* are required to our full Justification, at judgement, as subservient to, or concurrent with Faith; yet is the true nature of this justifying Faith it self contained in assent and in this [most affectionate accepting of Christ, for Saviour and Lord.] And I think it necessarily contains all this in it: Some plead it is the Assenting act onely: some a Fiducial adherence, or recumbency. I call it [**Accepting*,] it being principally an act of the Will; but yet also of the whole soule. || This [Accepting] being that which the Gospel presseth to, and calleth the [receiving of Christ:] I call it [an Affectionate accepting,] though Love seem another act quite distinct from Faith, (and if you take Faith for any one single act, so it is;) yet I take it as essential to that Faith which justifies. To accept Christ without Love, is not justifying Faith. Nor doth Love follow as a fruit, but immediately concur; nor concur as a meer concomitant, but essential to a true accepting. For this Faith is the receiving of Christ, either with the whole soul, or with part; not with part only, for that is but a partial receiving: And most clear Divines of late conclude, That justifying Faith resides, both in the Understanding and the Will; therefore in the whole soul, and so cannot be one single act. I add, it is the [most] affectionate accepting of Christ; because he that loves *i* Father, Mother, or any thing more then him, is not worthy of him, nor can be his Disciple; and consequently not justified by him. And the truth of this *l* Affection is not to be judged so much by feeling the pulse of it, as by comparing it with our affection to other things. He that loveth no-

Acts 20. 21. & 5 31. & 11. 18. & 26. 20.

What justifying Faith is.

Its proper Acts is the Acceptation of Christ offered.

* So Doctor *Prestons* judgment is, and Master *Wallis* against the Lord *Brook*, *p.* 94. It is an Accepting of Christ offered, rather then the belief of a Proposition affirmed. So that excellent Philosopher and Divine.

Love to Christ, whether it be not Essential to justifying Faith; See more of this in the Positions of Justification Love to Christ, must be the strongest Love. To accept is onely *velle bonum oblatum*; and to love as it is in the Rational Appetite, is onely *velle bonum* too (as *Aquinas* oft) so that Faith as it is in the Will (in its most proper Act) and Love as in the same faculty towards the same object, are but two names for one thing. But this with submission: The objections are to be answered elsewhere.

|| *Scriptura seve utitur verbo* λαμβάνειν, *quod propter Sophistas est tutius. Illud tribuitur fidei multoties*, Joh. 1. 12. *ubi Jansenius, &c. Et* Bellar. *Credere est Christum Recipere.* Johan. Crocius de Justif. Disp. 12. pag. 657. *i* Luke 14. 26. *l* Doctor *Sibbs* Souls Conflict.

thing so much as Christ, doth love him truly; though he find cause still to bewail the coldness of his Affections. * I make Christ himself the Object of this Accepting, it being not any Theological Axiom concerning himself, but himself in person. I call it [an Accepting him for Saviour and Lord.] For in both relations will he be received, or not at all. † It is not onely to acknowledge his sufferings, and accept of pardon and glory; but to acknowledge his soveraignty, and submit to his Government, and way of saving; and I take all this to be contained in justifying Faith. The vilest sinner among us will accept of Christ to justifie and save him, if that only would serve the turn to his justification.

* *Fides considerat Christum ut Redemptorem, adeeq; sanctificaturem nostrum, inquit* Camero Prælect. in Math. 18. 1. pag. oper. Fol. 78.

† The pitch of your love, if it be a right conjugal Love, is upon the person of Christ, rather then any thing that comes from him, saith *Burroughs* on *Hosea* pag. 603. *Irenæus lib.* 1. *pag.* 6. saith, that the *Valentinians* would call Christ their Saviour, but not Lord. Justifying Faith is the Accepting Christ both for Saviour and Lord. So that our Subjection to Christ as our Lord, is part of that Faith which justifieth. How this differs from the abhorred doctrine of the *Socinians*, you may see in the *Aphorisms* of *Justification*. Where you shall see that also fullyer proved, which here I do but briefly mention.

What Christ doth for us upon our Acceptance.

The work (which Christ thus accepted of, is to perform) is, to bring the sinners to God, that they may be happy in him; and this both really by his Spirit, and relatively in reconciling them, and making them sons; and to present them perfect before him at last, and to possess them of the Kingdome. || This will Christ perform; and the obtaining of these, are the sinners lawful ends, in receiving Christ: And to these uses doth he offer himself unto us.

|| *Christo servabatur omnia retro occulta nudare, dubitata dirigere; præliata supplere, prædicata repræsentare: mortuorum certe Resurrectionem, non modò per semetipsum, verum etiam in semetipso, probare.* Tertullian in lib. de Resurrect. Carnis in principio pag. 406.

Covenanting with Christ, is an essential part of our actual Conversion, and of our Christianity.

5. To this end doth the sinner now enter into a cordial Covenant with Christ. As the preceptive part is called the Covenant, so he might be under the Covenant before; as also under the offers of a Covenant on Gods part. But he was never strictly, nor comfortably in Covenant with Christ till now. He is sure by the free offers that Christ doth consent; and now doth he cordially consent himself; and so the Agreement is fully made; and it was never a match indeed till now.

Next, Christ delivereth himself to the sinner, and he delivereth himself up to Christ.

6. With this Covenant concurs [a mutual delivery:] Christ delivereth himself in all comfortable Relations to the sinner; and

and the sinner * delivereth up himself to be saved and ruled by Christ. This which I call the delivering of Christ, is His act in and by the Gospel; without any change in himself: The change is onely in the sinner, to whom the conditional promises become equivalent to Absolute, when they perform the conditions. Now doth the soul resolvedly conclude, I have been blindly led by flesh and lust, and the world, and devil too long already, almost to my utter destruction: I will now be wholly at the dispose of my Lord, who hath bought me with his blood, and will bring me to his glory. || And thus the compleat work of saving Faith consisteth in this Covenanting, or Mystical mariage of the sinner to Christ.

* *Si igitur tradideris ei quod tuum est, id est, Fidem in eum, & Subjectionem, percipies ejus autem, & eris perfectum ejus opus Dei. Si autem non Crediderit ei, & Fugeris manus ejus, erit causa imperfectionis in te, qui non Obedisti; sed non in illo qui vocavit. Ille enim misit qui vocarent ad nuptias, qui autem non Obedierunt ei, seipsos privaverunt Regiâ cœnâ. Sed ille qui non consequitur eam, sibimet suæ imperfectionis est causa. Nec enim lumen deficit propter eos qui seipsos excœcaverunt, &c.* Irenæus adv. hæres. lib. 4. cap. 76.

|| So Dr. *Preston* tels you frequently. And in the primitive times none were baptized without an expres Covenanting, wherein they Renounced the World, Flesh, and Divel, and engaged themselves to Christ, and promised to Obey him, as you may see in *Tertul. Origen, Cyprian,* and others at large. I will cite but one for all, who was before the rest: and that is *Justin Martyr*; speaking of the way of Baptizing the Aged, saith, How we are Dedicated to God being Renewed by Christ, we will now open to you. As many as being perswaded do Believe these things to be True which we teach, and *do promise to live according to them,* they first learn by Prayer and Fasting to beg pardon of God for their former sins; ourselves joyning also our Prayer & Fasting. Then they are brought to the water, and are Born again (or Baptized) in the same way as we our selves were born again. For they are washed with water in the name of the Father, the Lord and God of All, and of our Saviour Jesus Christ; and of the Holy Ghost. —— Then we bring the person thus washed and Instructed to the Brethren, as they are called, where the Assemblies are; that we may pray both for our selves and for the New Illuminated person, that we may be found by true Doctrine and by good works, worthy observers and keepers of the Commandments: and that we may attain eternal Salvation. Then there is b ought to the Chief Brother (so they called the chief minister) bread, and a cup of wine (washed) which taking, he offereth Praise and Thanksgiving to the Father, by the name of the Son and Holy Ghost. And so awhile he celebrateth Thanksgiving. After Prayers and Thanksgiving the whole Assembly saith, *Amen.* Thanksgiving being ended by the *President* (or chief Guide) and the concent of the whole People, the Deacons as we call them, do give to every one present, part of the bread and wine over which Thanks was given, and they also suffer them to bring it to the Absent. This food we call the Eucharist. To which No man is admitted but only He that Believeth the *Truth of our Doctrine,* being washed in the laver of Regeneration for Remission of sin, *and that so liveth as Christ hath taught. Apol.* 2. This then is no new over-strict way, you see.

Lastly, The believer persevereth in this Covenant, and all the forementioned grounds of it, to the death.

Heb 10. 29. Matth. 24. 13. Revel. 2. 26, 27. & 3. 11, 12. John 15. 4, 5, 6. & 8. 31. & 15. 9. Col. 1. 23. Rom. 11. 22.

7. And lastly, I adde, [That the believer doth herein persevere to the end.] Though he may commit sins, yet he never disclaimeth his Lord, renounceth his Allegiance, nor recalleth, nor repenteth of his Covenant; nor can he properly be said to break that Covenant, while that Faith continues, which is the condition of it. Indeed, those that have verbally Covenanted, and not cordially, may yet tread under foot the blood of the Covenant, as an unholy thing, wherewith they were sanctified by separation from those without the Church: But the elect cannot be so deceived. Though this perseverance be certain to true believers; yet is it made a condition of their Salvation, yea, of their continued life and fruitfulness, and of the continuance of their Justification, though not of their first Justification it self. But eternally blessed be that hand of Love, which hath drawn the free promise, and subscribed and sealed to that which ascertains us, both of the Grace which is the condition, and the Kingdom on that condition offered.

SECT. VI.

§. 6. The Application of this Description, by way of Examination.

And thus you have a naked enumeration of the Essentials of this People of God: Not a full pourtraiture of them in all their excellencies, nor all the notes whereby they may be discerned; which were both beyond my present purpose. And though it will be part of the following Application, to put you upon tryal; yet because the Description is now before your eyes, and these evidencing works are fresh in your memory, it will not be unseasonable, nor unprofitable for you, to take an account of your own estates, and to view your selves exactly in this glass, before you pass on any further. And I beseech thee, Reader, as thou hast the hope of a Christian, yea, or the reason of a man, to deal throughly, and search carefully, and judg thy self as one that must shortly be judged by the righteous God; and faithfully answer to these few Questions which I shall here propound.

I will not enquire whether thou remember the time or the order of these workings of the spirit; There may be much uncertainty and mistake in that; But I desire thee to look into thy Soul, and see whether thou finde such works wrought within thee; and then

then if thou be sure they are there, the matter is not so great, though thou know not when or how thou camest by them.

And first 1 hast thou been throughly convinced of an universal depravation, through thy whole soul? and an universal wickedness through thy whole life? and how vile a thing this sin is? and that by the tenor of that Covenant which thou hast transgressed, the least sin deserves eternal death? dost thou consent to this Law, that it is true, and righteous? Hast thou perceived thy self sentenced to this death by it? and been convinced of thy natural undone condition? Hast thou further seen the utter insufficiency of every Creature, either to be it self thy happiness, or the means of curing this thy misery, and making thee happy again in God? Hast thou been convinced, that thy happiness is only in God as the end? And only in Christ as the way to him? (and the end also as he is one with the Father;) and perceived that thou must be brought to God by Christ, or perish eternally? Hast thou seen hereupon an absolute necessity of thy enjoying Christ? And the full sufficiency that is in him, to do for thee whatsoever thy case requireth, by reason of the fulness of his satisfaction, the greatness of his power, and dignity of his person, and the freeness and indefiniteness of his promises? Hast thou discovered the excellency of this pearl, to be worth thy selling all to buy it? Hath all this been joyned with some sensibility? As the convictions of a man that thirsteth, of the worth of drink? and not been only a change in opinion, produced by reading or education, as a bare notion in the understanding? Hath it proceeded to an abhorring that sin? I mean in the bent and prevailing inclination of thy will, though the flesh do attempt to reconcile thee to it? Have both thy sin and misery been a burden to thy soul? and if thou couldest not weep, yet couldest thou heartily groan under the insupportable weight of both? Hast thou renounced all thine own Righteousness? Hast thou turned thy Idols out of thy heart? So that the Creature hath no more the soveraignty? but is now a servant to God and to Christ? Dost thou accept of Christ as thy only Saviour? and expect thy Justification, Recovery, and glory from him alone? Dost thou take him also for Lord and King? and are his Laws the most powerful commanders of thy life and soul? Do they ordinarily prevail against

In one word the very nature of sincerity lyeth in this: when Christ hath more actual Interest in thy heart (esteem and will) than the Flesh: Or when Christ hath the supremacy or soveraignty in the soul: So that his interest prevaileth against the Interest of the Flesh. Try by this as an infallible Mark of Grace.

the commands of the flesh, of Satan, of the greatest on earth that shall countermand? and against the greatest interest of thy credit, profit, pleasure or life? So that thy conscience is directly subject to Christ alone? Hath he the highest room in thy heart and affections? So that though thou canst not love him as thou wouldest, yet nothing else is loved so much? Hast thou made a hearty * Covenant to this end with him? And delivered up thy self accordingly to him? and takest thy self for His and not thine own? Is it thy utmost care and watchful endeavor, that thou maist be found faithful in this Covenant? and though thou fall into sin, yet wouldst not renounce thy bargain, nor change thy Lord, nor give up thy self to any other government for all the world? if this be truly thy case, thou art one of these People of God which my Text speaks of: And as sure as the Promise of God is true, this Blessed Rest remains for thee. Only see thou abide in Christ, and continue to the end; For if any draw back, his soul will have no pleasure in them.

* Whether thy Infant Baptism will serve or no, I am sure thy Infant Covenant will not now serve thy turn: But thou must Actually enter Covenant in thy own person. John 15. 4, 5, 6. Mat. 24. 13. Heb. 10. 38, 39.

But if all this be contrary with thee; or if no such work be found within thee; but thy soul be a stranger to all this; and thy conscience tell thee, it is none of thy case; The Lord have mercy on thy soul, and open thine eys, and do this great work upon thee, and by his mighty power overcome thy resistance: For *in the case thou art in, there is no hope. What ever thy deceived heart may think, or how strong so ever thy false hopes be, or though now a little while thou flatter thy soul in confidence and security; Yet wilt thou shortly finde to thy cost (except thy through conversion do prevent it) that thou art none of these people of God, and the Rest of the Saints belongs not to thee. Thy dying hour draws neer apace, and so doth that great day of separation, when God will make an everlasting difference between his people and his enemies: Then wo, and for ever wo to thee, if thou be found in the state that thou art now in: Thy own tongue will then proclaim thy wo, with a thousand times more dolor and vehemence, then mine can possibly do it now. O that thou wert wise to consider this, and that thou wouldst remember thy latter end! That yet while thy soul is in thy body, and a price in thy hand, and day-light, and opportunity, and hope before thee, thine ears might be open to instruction, and thy heart might yield to the perswasions of God; and thou mightest bend all the powers of thy soul about

* I speak not this to the dark and clouded Christian, who cannot discern that which is indeed within him.

Deut. 32. 29.

about this great work; that so thou mightest Rest among his People, and enjoy the inheritance of the Saints in Light! And thus I have shewed you, who these People of God are.

SECT. VII.

§. 7. Why called People of God.

AND why they are called the People of God; you may easily from what is said, discern the Reasons.

1. They are the People whom he hath chosen to himself from eternity. 1. By Election.

2. And whom Christ hath redeemed with an absolute intent of saving them; which cannot be said of any other. 2. Special Redemption.

3. Whom he hath also renewed by the power of his grace, and made them in some sort like to himself, stamping his own Image on them, and making them holy as he is holy. 3. Likeness to him. 1 Pet. 1. 16.

4. They are those whom he imbraceth with a peculiar Love, and do again love him above all. 4. Mutual Love.

5. They are entred into a strict and mutual Covenant, wherein it is agreed for the Lord to be their God, and they to be his People. 5. Mutual Covenanting

6. They are brought into near relation to him, even to be his Servants, his Sons, and the Members and Spouse of his Son. 6. Near Relations.

7. And lastly, They must live with him for ever, and be perfectly blessed in enjoying his Love, and beholding his Glory. And I think these are Reasons sufficient, why they particularly should be called his People. 7. Future Cohabitation.

The Conclusion.

AND thus I have explained to you the subject of my Text, and shewed you darkly, and in part, what this Rest is; and briefly, who are this People of God. O that the Lord would now open your eyes, and your hearts, to discern, and be affected with the Glory Revealed! That he would take off your hearts from these dunghil delights, and ravish them with the views of these Everlasting Pleasures! That he would bring you into the state of this holy and Heavenly People, for whom alone this Rest remaineth! That you would exactly try your selves by the foregoing Description! That no Soul of you, might be so damnably deluded, as to take your natural or acquired parts, for the Characters of a Saint! O happy, and thrice happy you, if these Sermons might have such success with your Souls, That so you might die the death of the Righteous, and your last End might be like his! For this Blessed Issue, as I here gladly wait upon you in Preaching, so will I also wait upon the Lord in Praying.



FINIS.

THE SAINTS Everlasting REST.

The Second Part.

Containing the Proofs of the Truth and Certain futurity of our REST.

And that the Scripture promising that Reſt to us, is The perfect infallible Word and Law of God.

For the Propheſie came not in old time by the will of man: but holy men of God ſpake as they were moved by the Holy Ghoſt. 2 Pet. 1. 21.

Verily I ſay unto you, till heaven and earth paſs, one jot, or one title ſhall in no wiſe paſs from the Law, till all be fulfilled. Mat. 5. 18.

They have Moſes *and the Prophets, let them hear them.*
If they hear not Moſes *and the Prophets, neither will they be perſwaded, though one roſe from the dead.* Luk. 16. 29, 31.

Ego ſolis iis Scripturarum libris qui jam Canonici appellantur, didici hunc timorem honoremq; deferre, ut nullum eorum authorum ſcribendo aliquid erraſſe, firmiſſimè credam. *Aug. Ep. 9. ad Hieron.*

Major eſt hujus Scripturæ Authoritas, quam omnis humani ingenii perſpicacitas. *Auguſt. li. 15. ſuper Geneſ. ad liter.*

London Printed for *Thomas Underhill*, and *Francis Tyton*, and are to be ſold at the ſign of the Blue-Anchor and Bible in *Pauls* Church-yard, and at the three Daggers in Fleetſtreet. 1651.

To my dearly beloved Friends,
The Inhabitants of
BRIDGNORTH,
Both Magiſtrates and People,

Richard Baxter
Devoteth this Part of this TREATISE,

In Teſtimony of his unfeigned love to them, who were the firſt, to whom he was ſent (as fixed) to publiſh the Goſpel.

And in thankfulneſs to the Divine Majeſty, who there priviledged and protected him.

HUmbly beſeeching the God of Mercy, both to ſave them from that ſpirit of Pride, Separation, and Levity, which hath long been working among them; and alſo to awake them throughly from their negligence and ſecurity, by his late heavy judgements on them: And that as the flames of War have conſumed their houſes, ſo the Spirit of God may conſume the

ſin that was the cauſe : And by thoſe flames they may be effectually warned to prevent the everlaſting flames : And that their new-built houſes may have new-born Inhabitants : And that the next time God ſhall ſearch and try them, he may not finde one houſe among them, where his Word is not daily ſtudied and obeyed, and where they do not fervently call upon his Name.

Additions to the Saints everlasting Rest, to be put before the Second Part.

The Preface, directed 1. To Unbelievers, and Anti-Scripturists, 2. To Papists, 3. And to the Orthodox.

Because it is a point of such high concernment, to be assured of the Divine Authority of the Scriptures; and all men be not of one mind in the way of proving it, and because I have not handled this so fully as the difficulty and weight of the subject doth require, as intending only a few Arguments by way of Digression, for the strengthening of weaker & less exercised Christians. I have thought meet therefore a little more fully to express my mind in this Preface, being loath to stand to enlarge the book any further. And that which I have to say, is to three sorts of Persons distinctly.

The first is, all those that Believe not the Truth of the Scriptures. Open Pagans live not among us: But Pagans professing Christianity are of late too common; under the name of Libertines, Familists, Seekers, and Anti-Scripturists. Had I not known it by experience, and had conference with such, I should not speak it. And there is a remnant of Paganism and Infidelity in the best of Christians. The chief causes which pervert the understandings of men in this point, in my observation, are these two. 1. When men have deeply wounded their Consciences by sinning against Knowledge, and given the Victory to their fleshly lusts, so that they must either deeply accuse and con-

demn themſelves, or deny the Scriptures, they chooſe that which ſeemeth the more tolerable and deſirable to them; and ſo rather condemn the Scripture then themſelves. And what malefactor would not do the like, and except againſt the Law which doth condemn him, if that would ſerve his turn? And when men that are engaged in a ſinfull courſe, do ſee that the Word of God doth ſpeak ſo terribly againſt it, they dare not live in that ſin while they believe the Scripture, becauſe it is ſtill wakening and galling their guilty Conſciences: But when they have caſt away their belief of the Scriptures, then Conſcience will let them ſin with more quietneſs. Theſe men Believe not the Scriptures; principally becauſe they would not have them to be true, rather then becauſe they do indeed ſeem untrue: For their Fleſhly concupiſcence having maſtered their Wils, their Wils have alſo maſtered their underſtandings: and ſo as in a well ordered gracious ſoul all goes ſtrait forward; in theſe men all is perverted and moves backward. Theſe men refuſe their Phyſick, becauſe it is unpleaſant, and not becauſe it is unwholſome; yet at laſt their appetite ſo maſtereth their Reaſon, that they will not believe any thing can be wholſome which goes ſo much againſt their ſtomacks. At leaſt this makes them the readyer to pick a quarrell with it, and they are glad to hear of any Argument againſt it. Ahab believed not the meſſage of Micheah, not becauſe he ſpoke falſly, but becauſe he ſpoke not Good of him, but Evil. Men will eaſily be drawn to Believe that to be True which they would fain have to be True; and that to be Falſe, which they deſire ſhould be Falſe. But alas, how ſhort and ſilly a cure is this for a guilty ſoul! And how ſoon will it leave them in uncurable miſery!

2. Another Reaſon of theſe mens Unbelief, is the ſeeming contradictions that they find in the Scriptures, and the ſeeming impoſſibilities in the Doctrine of them, which ſo far tranſcend the capacity of man. To the former let me ſay this much. 1. It is meerly through our ignorance that Scriptures ſeem contradictory: I thought my ſelf once that ſome places were hardly reconcileable, which now I ſee do very plainly agree: Plainly, I ſay, to them that underſtand the true meaning of the words. There are no humane writings but lie open to ſuch exceptions of the Ignorant. It is rather a Wonder that the Scriptures ſeem not to you more ſelf-contradicting, if you conſider, but 1. That they are written in another language, and muſt needs looſe much in the Tranſlation; there being few words to be found in any language, which have not divers ſignifications. 2. That it being the language alſo of another

Countrey

Countrey to men that know not the cuſtoms, the ſcituation of places, the proverbial ſpeeches and phraſes of that Countrey, it is impoſſible but many words ſhould ſeem dark or contradictory. 3. Alſo that the Scriptures are of ſo exceeding Antiquity, as no books elſe in the World are like them. Now who knows not that in all Countries in the World cuſtoms alter, and proverbiall ſpeeches and phraſes alter? which muſt needs make words ſeem dark even to men of the ſame Countrey and Langnage that live ſo long after. We have many Engliſh Proverbs, which if in after Ages they ſhould ceaſe to be Proverbs, and men finding them in our writings ſhall conſtrue them, as plain ſpeeches, they will ſeem to be either falſe, or ridiculous non-ſence. The like may be ſaid of alterations of Phraſes. He that reads but Chaucer, much more elder Writers, will ſee that Engliſh is ſcarce the ſame thing now as it was then. Though the ſacred Languages have had no ſuch great alterations, yet by this it may appear that it is no wonder, if to the ignorant they ſeem contradictory or difficult. Do not the Mathematicks, and all Sciences ſeem full of contradictions and impoſſibilities to the Ignorant? which are all reſolved and cleared to thoſe that underſtand them? It is a very fooliſh audacious thing that every novice or young ſtudent in Divinity, ſhould expect to have all difficulties reſolved preſently, or elſe they will cenſure the Scriptures, and ſpeak evil of the things they know not, inſtead of cenſuring themſelves: When yet theſe men know that in the eaſieſt Science, yea, or baſeſt Manufacture, they muſt have time to learn the Reaſons of them. It is uſual with raw Scholars in all kind of ſtudies, to ſay as Nicodemus at firſt did of Regeneration, How can theſe things be? * Me thinks ſuch frail and ſhallow Creatures, as all men are, ſhould rather be ſo ſenſible of their own incapacity and ignorance, as to be readyer to take the blame to themſelves, then to quarrel with the Truth. It is too large a Work for me here to anſwer all the particular objections of theſe men againſt the ſeveral paſſages of Scripture: but if they would be at the pains to enquire of their Teachers, or ſtudy what is written to that end, they might find that the matter is not ſo difficult as they imagine. Beſides what Althamer, Cumeranus, Sharpius and others have purpoſely written for reconciling the ſeeming contradictions in Scripture, they may find much in ordinary Expoſitors. Junius anſwereth two and

* Sed quemadmodum apud eos qui ſemel providentiam probe perceperunt, non minuitur aut perit fides providentiæ ob ea quæ non comprehenduntur; ita ucq; ſcripturæ Divinitati per eam totam diffuſæ quidquam detrabitur, ex eo quod ad ſingulas dictiones imbecillitas noſtra non poſſit adeſſe arcano ſplendori doctrinæ qui in tenui & contempta locutione deliteſcit. Origen. Philocali (per Turrianum Græcolat. Edit.) pag. (mihi) 12. 13.

twenty Cavils which Simplicius the Pagan raised, and after him the Antinomians used against Moses History of the Creation. And he was fit for the work, having for a years time continued in the desperate Error of Atheism himself. But the fullest Confutation of these Blasphemous conceits, are in the primitive Fathers (as Origen against Celsus, Tertul. Athanas. &c) where they shall find that the worst of Pagans brought forth these Monsters, and by what weapons they were destroyed.

2. And what if you could not see how to reconcile the seeming contradictions of Scripture! When you see Arguments sufficient to prove them to be the Word of God (which I doubt not but you may see, if you will search impartially and humbly) me thinks common reason might then conclude, that all that God speaks must needs be true: though our blindness hinder us from a distinct discerning it? 2. The like I say of the seeming Impossibilities in Scripture. Is any thing too hard for Omnipotency it self? This Atheist derides it when he hears of the opening of the Red Sea, of the standing still of the Sun, &c. But dost thou believe that there is a God? If thou do, thou must needs know that he is Almighty: If not, thou hast put out the eye of Reason; For most Pagans in the world have acknowledged a God. Canst thou think that all the things thou seest, are made and preserved without a first Cause? Do the Heavens keep their courses, and the Earth produce that variety of beautifull Creatures, and the death of one cause the Life of the other, and all kept in that order of superiority and inferiority, and all this without a first Cause? If thou say that Nature is the cause: I would fain know what it is that thou callest Nature? Either a Reasonable Being and Cause, or an unreasonable. If unreasonable, it could not produce the Reasonable spirits, as are Angels and the Souls of men, for these would be more Noble then it self: If Reasonable, is it not then God himself which thou dost call by the name of Nature? To be the first Reason, Being and Cause of all, is to be God. And then let me ask thee: Dost thou not see as great Works as these Miracles every day and hour before thine eyes? Is it not as great a work for the Sun to move, as to stand still? to move 1038442. miles an hour, being 166⅔ times bigger then all the Earth? Is it not as hard a matter for the Sea to move and keep his times in ebbing and flowing, as for it to open and stand still? It is only the rarity and strangeness that makes us think one Impossible, When we see the other daily come to pass. If it were but usual for the Sun to stand still, every man would think it a

far

far more incredible thing that it ſhould move, and ſo move? Why then cannot God do the leſſer, who daily doth the greater? The like I might ſay of all the reſt, but that it were too long to inſiſt on them. And for the truth of the Hiſtory, it is proved afterwards.

2. I would further ask theſe men, Muſt not a ſoul that is capable of Immortall Happineſs, have ſome guide in the way thereto? If they ſay, No: then they either think God unfaithfull or unskilfull, who having appointed man an End, hath not given him direction thereto in the Means. If they doubt whether mans ſoul be Immortall, and whether there be a Life of Happineſs to ſome, and Miſery to others to be expected after this, I have ſaid enough againſt that doubt in this book following. And further let me ask them, * How comes it to be the Common judgement of all Nations, even the moſt ignorant Indians, that there is a Life after this, where the Good and the Bad ſhall be differently recompenced. This the ancient Barbarians believed as Herodotus teſtifieth of the Getæ. lib. 4. and of the Egyptians Diodorus Siculus lib. 1. biblioth num. 93. The very Inhabitants of Guiny, Virginia, Guiana, Peru, China, Mexico, &c. do believe this: as you may ſee Deſcrip. Reg. Afric. Guineæ, cap. 21. 44. Acoſta lib. 5. c. 7. 8. Hug. Luiſcot. Part. 1. cap. 25. Jo. Lerius cap. 16. Sir Walt. Raughly, &c. What Poet ſpeaks not de Tartaro, Campis Eliſiis, Manibus? And ſo do Philoſophers of beſt note, except Galen, Epicurus, Plinius, &c. As for Pythagoras, and his Maſter Pherecides, the Druides, the Indian Brachmanes, Socrates, Plato, Cicero, Seneca,

* Socrates being near death (apud Platonem, Ciceron interprete) ſaid thus: *Magna me ſpes tenet, Judices, bene mihi evenire quod mittar ad mortem: Neceſſe eſt enim ut ſit alterum de duobus, ut aut ſenſus omnino mors omnes auferat, aut in alium quendam locum ex his locis morte migretur.*

Quamobrem ſive ſenſus extinguitur, morſq; ei ſomno ſimilis eſt, qui nonnunquam etiam ſine viſis ſomniorum, placatiſſimam quietem affert; Dii boni, quid lucri eſt emori? aut quam multi dies reperiri poſſunt qui tali nocti anteponatur? &c. Sin vera ſunt quæ dicuntur, migrationem eſſe mortem, in eas oras quas qui è vita exceſſerunt, incolunt; id multo iam beatius eſt, te, cum ab iis qui ſe iudicium numero haberi volunt, evaſeris, ad eos venire qui vere indices appellentur, &c. convenireq; eos, qui iuſte & cum fide vixerint. Hæc peregrinatio mediocris vobis videri poteſt? Ut vero colloqui cum Orpheo, Muſæo, Homero, Heſiodo liceat, quanti tandem æſtimatis? Equidem ſæpe mori ſi fieri poſſet, vellem, ut ea quæ dico mihi liceret invenire. Quanta delectatione autem afficeret, &c. Ne vos quidem, Judices, ii qui me abſoluiſtis mortem timueritis; Nec enim cuiquam bono mali quidquam evenire poteſt, nec vivo nec mortuo: Nec unquam eius res à Diis immortalibus negligentur, &c. Sic Socrates.

Quadam & Natura nota ſunt, ut Mortalitas animæ penes plures ut Deus noſter penes omnes. Utar ergo & ſententia Platonis alicuius pronunciantis. Omnis anima eſt Immortalis. Utar & Conſcientia Populi conteſtantis Deum Deorum. Utar & reliquis communibus ſenſibus, qui Deum Judicem præſicant, [Deus videt] & [Deo commendo.] At cum aiunt [Mortuum quod Mortuum] & [Vive dum Vivis] & [poſt mortem omnia finiuntur, etiam ipſa] tunc meminero & cor vulgi cinerem, à Deo deputatum, & ipſam ſapientiam ſeculi ſtultitiam pronunciatam: Tunc ſi & Hæreticus ad vulgi vitia, vel ſeculi ingenia confugerit, diſcede, dicam, ab Ethnico, hæretice, etſi unum eſtis omnes. Tertul. lib. de Reſurrec. carn. cap. 3.

they all acknowledge it. Lege Marſil. Ficinum de Immort. Anim. *Yea,* Ariſtotle *himſelf ſaw this, as appeareth* De anima lib. 1. context. 65. 66. lib. 2. context. 21. lib. 3. context. 4. 6. 7. 19. 20. *Sure then the light of Nature diſcerneth it.*

Yet if theſe men ſay that there muſt be a Guide and Law for ſouls in their way to Happyneſs, and yet deny that the Scripture is it, I would fain know of them which is it, and where it is to be found? Hath God any other word or Law in the World above this? Sure neither Plato, *nor* Ariſtotle *did ever call their books the Word of God: and* Mahomets Alcoran *is far more unlike to be it then theirs. If they ſay that Reaſon is the only Guide and Law, I reply,* 1. *Reaſon is but the Eye by which we ſee our Directory and Law, and not the Directory and Law it ſelf.* 2. *Look on thoſe Countries through the World that have no Scripture-Guide, but follow their Reaſon, and ſee how they are Guided, and what difference there is between them and Chriſtians, (as bad as we are,) and if you think of this well, you will be aſhamed of your error.* Indians *have Reaſon as well as we; Nay look on the Wiſe Romans, and the great learned Philoſophers, who had advanced their Reaſon ſo high, and ſee how lamentably they were befooled in Spirituals; How they worſhipped multitudes of Idols, even taking thoſe for their Gods whom they acknowledged to be Leacherous, Adulterous, Perfidious, Bloody and Wicked. Read but* Juſtins Apol. Athenagoras, Tertull. Apol. &c. Origen cont. Celſ. Arnobius, Lactantius, Clemens Alex. Protreptic. Minutius Fælix, Athanaſ. &c. *fully of this. Moſt certainly either the Scriptures are Gods Word and Law, or elſe there is none in the known world; And if there be none, how doth the juſt, true and Righteous God govern the Rational Creature, ſo as to lead him to the Happyneſs prepared for him? But of this in the fourth Argument following.*

3. *I would entreat theſe men but ſoberly to conſider this; What if there were no full Abſolute certainty of the truth of Scripture or Chriſtian Religion, but it were only probable, (which no conſiderate man can deny) were it not the wiſeſt way to receive it? what if it ſhould prove true that there is a Hell for the wicked, what a caſe are you in then? You know your worldly happyneſs is a very dream and a ſhaddow; and a bruitiſh delight which is mixt with miſery, and quieteth not the ſoul, and periſheth in the uſing. If you do loſe it, you loſe but a toy, a thing of nothing which you muſt ſhortly loſe whether you will or no. But if you loſe Heaven, and fall into Endleſs miſery, it*

is

is another kind of loss. Me thinks then that common Reason should perswade men to venture all, though it were at uncertainty, upon that Religion which tels us but of a Possibility of a Heaven and a Hell, then to venture on a possibility of everlasting Misery, for a little bestial pleasure, which is gone while we are enjoying it! Yea, and when even in this life these sensual men have not neer so much true content as the Christian! Verily if I doubted of the truth of the Christian Religion, I durst not be of any other; but should judge it the wisest course to venture all I had in this World upon the Hopes that it propoundeth; yea, meer madness to do otherwise. If men that are at a lottery will venture a small sum for a possibility of a great one, though they know there is but one of twenty that shall get it; how much more would any wise man leave a little vanity, in hope of Everlasting Glory, and to avoid everlasting misery, though it were uncertain. But most of all, when We have that full Certainty of it as We have.

4. *Lastly, I would have these men consider, that though We doubt not but to prove that Scripture is Gods perfect infallible Law, yet if it were so that this could not be proved, yet this would not overthrow the Christian Religion. If the Scripture were but the writings of honest men, that were subject to mistakes, and to contradictions in the manner and circumstances, yet they might afford us a full Certainty of the substance of Christianity, and of the Miracles wrought to confirm the doctrine.* Tacitus, Suetonius, Livy, Florus, Lucan, &c. *were all heathens and very fallible; and yet their history affords us a certainty of the great substantial passages of the Romane affairs which they treat of, though not of all the smaller passages and circumstances. He that doubteth whether there were such a man as* Julius Cæsar, *or that he fought with* Pompey, *and overcame him, &c. is scarce reasonable, if he know the Histories. So though* Math. Paris, Malmesbury, Hoveden, Speed, Cambden, *and our own Parliaments that enacted our Laws, were all fallible men, and mistaken in divers smaller things, yet they afford us a full Certainty that there was such a man as* William *the Conqueror,* William Rufus, &c. *that there were such Parliaments, such Lords, such fights and victories, &c. He that would not venture all that he hath on the truth of these, especially to gain a Kingdome by the venture, were no better in this then mad. Now if Scripture were but such common writings as these, especially joyned with that uncontrolled Tradition that hath since conveyed it to us, may it not yet give us a full certainty, that Christ was in the flesh, and that*

that he preached this Doctrine for the substance, and wrought these Miracles to confirm it, and enabled his followers to work the like, which will afford us an invincible Argument for our Christianity. Therefore Grotius, &c. *and so the old Fathers when they disputed with the Heathens, did first prove the truth of Christian Religion, before they came to prove the Divine Authority of the Scriptures. Not that we are at any such uncertainty, or that any Christian should dare to take up here, as if the Scriptures were not Infallible and Divine. But being now speaking to another sort of men according to their capacity, I say, if it were otherwise, yet might we have certainty of our Religion. I shall say somewhat more to these men in speaking to the rest.*

2. THE *second sort that I shall speak to, is the Papists. I find the chief thing that turns them from the Reformed Churches, and confirms them against us, is because they think they cannot otherwise maintain their Christianity, but by deriving it from their Church. The first Question therefore that Papists will dispute on with us, is, How know you the Scriptures to be the Word of God? For they fondly suppose, that because it cannot be known without the help of Tradition or Humane Testimony, that therefore this must be only the Testimony of the true Church, and that must be some visible Church, and that Church must be presently in Being, and must be Judge in the case, and must be Infallible in Judging, and all this can agree to no other Church; and therefore that theirs is the only true Church. And thus the particular Church of Rome will prove her self the only or universal Church. To stand here to confute these vain ungrounded Conclusions, would be to digress too far, and make this Preface too long. Yet something I wrote against their pretended Papal Infallibility, and of the uncertainty of their Faith; but being perswaded by others to insert no more Controversie here, I reserve it for a fitter place. Only I would desire briefly any Papist to shew, whether their Doctrine do not leave the whole Christian Faith at utter uncertainty, and consequently destroy it (as much as in them lies?) For seeing they build all on the supposed Infallibility of the Church; and* * *that Church is the Present Church: and that is the Roman Church*

* *Vid. Greg. de Valent. To. 3. Disp. 1. Quæst. 1. punct. 7. §. 12 Et Bellarm. lib. 2. de sacrament. in gen. cap. 25. & sumez. de Fide Disput. 5. §. 4.*

onely;

only; and || that is only the Pope, as the Jesuits and most Papists say, or a general Councel, as the French: see what a case they bring Christianity to with their followers? Every man that will Believe the Scripture, yea, or the Christian Faith, must: 1. Believe or know that Rome is the true Church. 2. That it hath Authority to judge of Gods Word, and of the Christian Faith, which is truly it, and which not. 3. That this Authority was given by Gods Word (this must be known before men can know that God hath a Word, or what it is.) 4. That they are Infallible in this Judgement. 5. That Peter was at Rome, and was there Bishop, and conferred this Soveraignty on them as his Successors. 6. That each particular Pope is a true Pope, and lawfully called (which all the world must know, that know neither him, nor when, nor how he was called.) 7. That the Pope determines it as a matter of Faith (otherwise, they confess he may err, and be an Heretick.) 8. And they must know where is the proper subject of Infallibility, whether in the Pope, or Councel, or else they know not which to build on (which yet they are far from agreeing on themselves.) 9. When two or three Popes sit together (which is no new thing) the world must know which is the right (for all the rest may err.) 10. Or if they joyn a Councel in the Infallibility, they must be certain that Christ hath given Councels this Infallibility. 11. And that this is only to a Councel of Romanists. 12. And so that the Roman Church is the Universal Church, and not only a Part, as other Churches are. 13. And that they are free from Error in Councel, and not out of it. 14. That the Councel be General and Lawful (else they confess it may err.) 15. Therefore all men must be certain that it be summoned by the Pope. 16. And that the Bishops that constitute it are lawfully called. 17. And that the Pope doth Ratifie the Acts of this Councel, as well as call the Councel (else they conclude that they are unlawfull, or may be fallible.) He that knows not all these, cannot be Certain that Scripture is Gods Word, no nor of the Truth of the Christian Faith according to the Papist grounds. And can all the world be certain of them? Or are all their Laicks certain? Yea or their Clergy? Yea or any man? Adrian the sixth tells us, that the Pope is fallible: and shall we not believe the Pope himself, confessing his own Ignorance? Though councels have decreed against Councels, and Popes against Popes, over and over. Yet we must needs believe them In-

|| Suarez. de fide Disput. 5. §. 7. & Disp. 11. §. 3. Bellarm. lib. 1. de Comiliis cap. 12. & 19. & lib. 2. cap. 2.

Yet sometimes they seem so pious as to prefer the Scripture before the Church: *Nunquam sane mihi venit in mentem Ecclesiæ iudicium sacrorum voluminũ authoritati anteferre, quæ spiritus cælestis afflatu exarata fuisse cum Petro confitemur, cum & pueri, qui ne primoribus quidem labris divina monumenta attigerunt, satis intelligant, veræ ecclesiæ rationem sine Verbi Dei integritate, quæ fidei sedes est atq; fundamentum, constare ullo modo posse Papyra Sed de aliorum*

D'Andard: Defens. Consilii Trident. cont. Kemnit. lib. 2. pag. (mihi) 202. *impudentia vid.* Rivet. Catholic. Orthodox. Tract. 1. Qu. 9. pag. 94.

fallible, or forfeit our Chriſtianity, according to their doctrine; that is, We muſt either renounce both Experience, Senſe, and Reaſon, or our Faith. Is not this the way to drive the world again to Heatheniſm? And whether all the world loſe not the Certainty of their Chriſtianity, when there is an Inter-regnum upon the death of a Pope, let them further ſtudy. Full certain I am that the Chriſtian World in Peters *dayes did never pretend to hold their Faith upon his meer Infallibility: Nor did* Juſtin, Irenæus, Tertullian, Cyprian, *or any of the ancientſt that ever I met with, hold their Belief of Chriſt or Scripture on the Infallibility of the Biſhop of* Rome. *The contrary I ſhall manifeſt in more convenient place. I will only adde this Queſtion: How doth the Pope and his Councell know the Scripture to be Gods Word? If they Believe it on their own Authority, that is, becauſe themſelves ſay ſo, then they are ſelf-Idolizers; and what makes them affirm it to be ſo? or what Reaſon have they for their Belief? If they Believe by any convincing Reaſon proving Scripture to be a Divine Teſtimony, then why may not the Clergy out of Councell, and others alſo Believe on the ſame grounds? Elſe the Faith of the Pope and his Councel will not have the ſame grounds with the faith of the People or Church beſides: and then it is another faith: and ſo either the People or Pope are Heretick. And why are we blamed for not Believing on the Authority of the Pope and Councel, when the Pope and Councel themſelves Believe not on that (that is, their own) Authority? I hope they will not turn Enthuſiaſts and pretend to private extraordinary Revelations of the Spirit. If they ſay that they Receive the Scripture by the Tradition of the Ancient Church, and ſo on their Credit, Why may not We know as well as they What the Ancients ſay in the point? and is it not the honeſteſt way, if they know more herein then We, to produce it, and ſhew us what and Where the Antients ſpeak? If they have it meerly upon Verbal Tradition, have not other men as good ears as the Pope and his Councel? and therefore (being as honeſt) to be as well credited in ſuch reports: || And if it be their office to keep Traditi-*

|| So far have the Romaniſts been from being faithful keepers of their pretended additional Traditions, that by depraving the Monuments of Antiquity, and by adding a multitude of Legends and forged writings, to advance their own ends, they have done the Church of Chriſt more wrong then ever they are able to repair: (as the late King truly told the Marq: of *Worceſter* in his (printed) conference:) But the vanity and forgery of their pretended Monuments is fully manifeſted by our Jamef: Cook's *Cenſura Patrum Eraſmus, Dan: Blondellus* (on the by in all his writings, but) moſt fully in his *Examen Decretalium*: ſo our Dr. *Jo: Reiguolds* on other parts, and many more have opened their folly.

ons,

ons, why have they been ſo careleſs as to loſe all the reſt of the things which Jeſus did, which John ſaith, would fill ſo many Volumes: and alſo all the Traditions which themſelves ſuppoſe Paul to have delivered unwritten to the Theſſalonians and others. Shall we believe them infallible that have already ſo deceived us?

And for thoſe that think it of Abſolute neceſſity that the Church have ſome Judge for final Deciſion of Controverſies about the ſence of Scripture; and that judge it ſo abſurd a thing for every man to be Judge; and therefore they think we muſt needs come to Rome for a Judge: 1. I would know whether they ſpeak of Fundamentals, and ſuch other points as are plain in Scripture; or of ſmaller points that are dark? For the former, what need is there of a Judge? No Chriſtian denyeth Fundamentals: and Heathens will not ſtand to the Papall Infallibility. A teacher indeed is neceſſary for the Ignorant: but not a Judge. It is the vileſt doctrine that moſt ever Rome did forge, that Fundamentals themſelves are ſuch to us becauſe they determine them: and that we cannot know them but on their Authority: yea, the Church (that is, the Pope) may by his determination, make new Fundamentals. If they were not impudent, this abomination would never have found ſo many Patrons. They ask us, How we know Fundamentals, and which be they? I anſwer, Thoſe things that God hath made the Conditions of ſalvation. And what if we take in both them and more, that ſo we may be ſure not to miſs of them, ſo we go but to plain and weighty truths, what danger is in that? 2. Seeing all Chriſtians in the World do hold the fundamentals (elſe they are not truly Chriſtians,) why are they not fit deliverers or Judges of them, as well as the Pope? 3. And for leſſer and darker points, by what means is the Pope and his Councel able to determine them, and to decide the Controverſie? If by rational means, what are they? and why may not as rational men decide it as truly? 4. Will it not be as hard a Queſtion, Who ſhall judge of the meaning of the Popes Decretals or Canons, where they are doubtfull? and ſo in infinitum. I ſee not but the Councell of Trent ſpeaks as darkly as the Scripture; and is as hard to be underſtood. 5. If God leave a point dark and doubtfull, will it not remain ſo, whatſoever confident men may determine? 6. If God have left a certain means, and infallible Judge, for determining all controverſies, and expounding Scriptures, why then is it not done, but the Church left ſtill in ſuch uncertainties and contentions. As ſome Anabaptiſts among us do boaſt of a power to work Miracles,

and yet we can get none of them to ſhew their power in one; Juſt ſo doth the Church of Rome boaſt of an Infallibility in deciding of Controverſies, and yet they will not infallibly decide them. If they ſhould grow modeſt and ſay, they do not determine what is certain in it ſelf; but what we are to reſt in. I anſwer, Why ſhould we be compelled to profeſs things uncertain? If they ſay, they are not all fit to be decided, and therefore the Church leaves ſome to mens Liberty. I anſwer, So Chriſt thought them not all fit to be decided, and therefore hath left many in doubtfulneſs; and is it not as fit we ſhould reſt in Chriſts deciſion? and his judgement concerning points fit to be cleared and decided, as in mans? The palpable miſtake of that one Text 2 Pet. 1. 20. *(that no Scripture is of Private Interpretation) hath miſled many men in this point. For they think it ſpeaks of the Quality of the Interpreter, as if Private men muſt not interpret it; when the Text plainly ſpeaks of the Quality of the ſubject. The true Paraphraſe is evidently this* [q.d. *Beſides the Voice from Heaven, giving Teſtimony to Chriſt, we have alſo in the old Scriptures a ſure Word of Propheſie teſtifying of him (for to him give all the Prophets witneſs) whereto ye do well to take heed, as to a light ſhining in a dark place, &c. But then you muſt underſtand this; That no Propheſie of Chriſt in the old Teſtament is of Private interpretation, that is, it is not to be interpreted as ſpeaking only of thoſe private perſons who were but Types of Chriſt, of whom indeed it literally and firſt ſpeaks: For though it might ſeem as if the Prophets ſpoke of themſelves, or of the Type only, who was a Private perſon; yet indeed it is Chriſt that the Spirit that ſpake by them intended: For the Propheſie came not in old time by the Will of man that ſpoke them, and therefore is not to be interpreted privately of themſelves, or what they might ſeem to intend: but holy men ſpake as they were moved by the Holy Ghoſt; and therefore his meaning muſt be looked to, and he intended Chriſt the Antitype*] *For example: When* David *ſaid* Pſal. 2. Yet will I ſet my King on my holy hill Zion; *You muſt not interpret this of* David *only, a Private perſon, and but a Type: but of Chriſt the Publique perſon and Antitype.*

But I muſt ſpend no more words here on this kind of men.

Let

LEt me adventure on a few words to the Miniſters of the Goſpel; not of advice (for that was judged preſumptuous in my laſt, though but to the younger) but of Apologie. Though the Acceptance of this Treatiſe be far beyond what I expected; yet ſome have ſignified to me their diſlike of ſome things in this ſecond Part, of which I think it my duty to tender them ſatisfaction.

1. *Some ſay it is a Digreſſion.* Anſw. *And what hurt is that to any man? I confeſs it was fitted at firſt to my own uſe (as all the reſt was) and why may it not be uſeful to ſome body elſe? My buſineſs was not to open a Text; but to help Chriſtians to enjoy the ſolid comforts which their Religion doth afford: the greateſt hinderance whereof, in my obſervation, is a weak or unſound Belief of the Truth of it. And therefore I ſtill think, that the very main work lyeth in ſtrengthening their Belief. So that I am ſure I digreſſed not from the way that led to my intended end.*

2. *Others have told me, that I ſhould not have mixed controverſie, with ſuch Practical matter.* Anſw. *And ſome, as wiſe, tell me, They had rather all were omitted then this. For the Truth muſt be known before the Goodneſs will be Deſired or Delighted in. It ſeems to me the ordinary cauſe of Back-ſliding, when men either begin at the Affections, or beſtow moſt of their labour there, before they have laid a good foundation in the Underſtanding. And they are ſcarce likely to be the longeſt-winded Chriſtians, nor to die for their Religion, that ſcarce know why they are Chriſtians. Me thinks its prepoſterous for men to beſtow ten or twenty years in ſtudying the meaning of Gods word, before they well know, or can prove that it is Gods Word. As the Italians mentioned by* Melanchon, *that diſputed earneſtly that Chriſt was Really in the bread, when they did not well believe that he was in Heaven. If Fundamentals be controverted, it concerns us to be well ſeen in ſuch Controverſies. However, if this be unuſeful to any man, if he will but let it alone, it will do him no harm.*

3. *Some blame me for making ſo much uſe of the Argument from Miracles: And withall they think it invalid, except it be apparent Truth which they are brought to confirm.* Anſw. 1. *If it be firſt known to be Truth, there needs no Miracles to prove it.* 2. *Do not all our Divines uſe this Argument from Miracles?* 3. *And I do not by uſing this, hinder any man from producing or uſing as many more as he*

he can. I no where ſay, that this is the only Argument. 4. *If theſe men were as wiſe as they ſhould be, they would take heed of ſhaking the Chriſtian Cauſe, and ſtriking at the very root of it, for the maintaining of their Conceits. If they take down the chief Argument which confirms it, what do they leſs.* 5. *Search the Scripture, and ſee, whether this were not the chief Argument,* 1. *which ſucceeded then for bringing men to Believe,* 2. *and which Chriſt himſelf laid the greateſt weight on, and expected moſt from.* Nathaniel *believed upon Chriſts telling him of his conference at a diſtance.* Joh. 1. 48, 49. *Upon his beginning of Miracles at Cana in Galilee, he manifeſted forth his Glory, and his Diſciples believed on him,* Joh. 2. 11. *The Jews therefore enquired for Signs, as that which muſt confirm any new Revelation to be of God,* Joh. 2. 18. & 6. 30. 1 Cor. 1. 22. *And though Chriſt blame them for their unreaſonable unſatisfied expectations herein, and would not humour them in each particular, that they would ſawcily preſcribe him, yet ſtill he continued to give them Miracles, as great as they required. Though he would not come down from the Croſs to convince them (for then how ſhould he have ſuffered for ſin) yet he would Riſe again from the dead, which was far greater. They that ſaw the Miracle of the Loaves, ſaid, This is of a Truth the Prophet that ſhould come into the World,* Joh. 6. 14. John (*ſay they*) *did no Miracle: but all that* John *ſpake of this man were true: and many Believed on him there,* Joh. 10. 41. *Many believed when they ſaw the Miracles which he did,* Joh. 2. 23. *See alſo* Act. 4. 16. Joh. 6. 2. & 7. 31. & 11. 47. Act. 6. 8. & 8. 6. 13. and Gal. 3. 5. Act. 2. 43. & 4. 30. & 5. 12. & 7. 36 & 14. 3. Heb. 2. 4. *And Chriſt himſelf ſaith, If I had not done the works that no man elſe could do, ye had no ſin (in not believing)* Joh. 15. 24. *And therefore he promiſeth the Holy Ghoſt to his Diſciples to enable them to do the like, to convince the world,* Mat. 16. 17, 18. *Yea, to do greater Works then he had done,* Joh. 14. 12. *And he upbraideth and moſt terribly threatned the unbelievers that had ſeen his mighty works,* Mat. 11. 20, 21, 23. Luk. 10. 13. *Yea, the Blaſpheming of the power by which he wrought them, (and his Diſciples afterward were to work them) and aſcribing them to the Devil, he maketh the unpardonable ſin,* Mat. 12. 31, 32. *ſee alſo,* Mat. 11. 2, 3, 4. and 13. 54. and 14. 2. Mar. 6. 2. 14. Joh. 5. 19, 20. and 7. 3. *He tels them, The Works that I do, bear Witneſs of me,* Joh. 5. 36. and 10. 25. *Believe not me; beleive the Works that I do,* Joh. 10. 37, 38. *Believe me for the very Works ſake,*

ſake, Joh. 14. 11. *And how did the Apoſtles preach to convince the world, but partly by telling them of Chriſts Reſurrection (the greateſt of all his Miracles,) and his other works: and partly by doing Miracles themſelves. They tell them, He was* approved *of God by ſigns and wonders,* Act. 2. 22. and 7. 36. *They declared alſo what Miracles and Wonders were wrought by the Apoſtles,* Act. 15. 12. *And* Paul *vindicateth the Credit of his own Apoſtleſhip, and ſo the truth of his Teſtimony, to the* Corinthians, *thus,* [*Truly the ſigns of an Apoſtle were wrought among you in all patience, in ſigns and Wonders and mighty deeds.* 2 Cor. 12. 12. *The Way of bringing men to Believe in thoſe daies is expreſſed* * Heb. 2. 3, 4. How ſhall we eſcape, if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed to us by them that heard him (*there is ſenſe to the firſt Receivers, and their Tradition to the next:*) God alſo bearing them witneſs both with ſigns and wonders and divers Miracles; and gifts of the Holy Ghoſt according to his will. *And who dare queſtion this Witneſs of God? And fear fell on them all, and the name of Jeſus was magnified, and men converted by the ſpeciall Miracles that* Paul *did,* Act. 19. 11, 12, 16, 17, 18, 19. *I will ſay no more to the oppoſers of the ſufficiency of this Argument, but wiſh them to anſwer, or learn of that blind man,* Joh. 9. 16. *Can a man that is a ſinner do ſuch Miracles? We know that God heareth not ſinners. Or hear* Nicodemus, Joh. 3. 2. *We know that thou art a Teacher come from God: for no man can do theſe Miracles, except God be With him. Naturall Reaſon ſhews us, that God being the true, and Mercifull Governor of the World, the courſe of Nature cannot be altered but by his ſpecial appointment; and that he will never ſet the ſeals of his omnipotency to a lye; nor ſuffer the laſt and greateſt inducement of Belief to be uſed to draw men to falſhood: For then how deplorate were the Condition of mankind.*

Object. *But (you'l ſay) Falſe Prophets may ariſe and ſhew ſigns: and Antichriſt ſhall come With lying Wonders.* Anſw. *Theſe are all lying wonders indeed; ſeeming to be Miracles, when they are not.* Object. *But the great queſtion is, How we ſhall know which are Miracles indeed, when poor Mortals may be ſo eaſily deceived by ſuperior powers?* Anſw. *For the Difference between true Miracles and falſe,* Camero, Prideaux, *and moſt Divines that write of this Argument have handled it, to whom I referr you. I will only ſay this more; That we*

* Obſerve this Text well, and it will help you to anſwer the Queſtion, [How know you the Scripture to be the Word of God?]

We need not be curious in this enquiry: for if any doubt whether Miracles may not be Wrought to delude, I would add these Qualifications to that Medium, and thus form the Major Proposition [That doctrine, or those books which were attested by Apparent, Frequent, uncontrouled Miracles, must needs be of God.] *But such is this, &c. A wonder wrought once or twice may easier deceive, then that which is done one hundred times. A Wonder in a Corner may be blazed falsly to be a miracle: But Christ had so many thousand witnesses (as of the Miracle of the Loaves) and five hundred at once that saw him after his Resurrection, and the Apostles appealed to Whole Churches (even where they had secret adversaries) who might easily have disproved them, if it had not been true; and they spake with tongues before people of many Nations, and it was not one, nor one hundred, but the multitudes of Christians that had one gift or other of this sort, either Miracles specially so called, or healing, or prophecying, or tongues, &c.*

See 1 *Cor.* 12. from the 1. verse to the 12. And *Mark* 16. 17.

But especially no Uncontrouled *Miracles shall ever be used to deceive the world. Two ways doth God Controul even the seeming Miracles of deceivers.* 1. *By doing greater in opposition to them, and so disgracing and confounding them, and the Authors, and the Cause; so God did by the Magicians in* Egypt; *by the Exorcists in* Act. 19. *and by* Simon Magus, *as Church Hystory tels us. In this Case, it is no disparagement to Gods Mercy or Faithfulness to let men work false wonders; for he doth but make them the occasion of his Triumph; that the Victory of Truth may be more eminent, and mens faith more confirmed.* 2. *Also by some clear and undoubted Truth (either known to Common Reason, or by former Scriptures) doth God oft* Controul *deceiving Wonders. For if they are used to Attest an undoubted Falshood, then the former established Truth contradicting them, is sufficient controulment. So that as God will never set his own proper seal of a* true Miracle *to an untruth, so neither will he suffer a* seeming Miracle *to go uncontrouled when it may endanger the faith and safety of mankind. Nor can it be shewn that ever he did otherwise, whereas the Miracles of Christ and his Disciples were uncontrouled, Frequent, Numerous, Apparent, Prevalent, and Triumphant.*

Object. *Then if Miracles be wrought now, they will inferr a New Scripture.* Answ. *No such matter. They will prove the Testimony to be Divine, where it is certain that they are Wrought to confirm any Testimony; but no more. God may work them without man, to stir up*

mens

mens hearts, and rowſe them to Repentance, * *and not to confirm any new Teſtimony. Or he may enable man to work them for atteſtation of formerly-revealed Truth.*

Object. *But wicked men may do Miracles.* Anſw. *But not when they pleaſe: nor for what they pleaſe, but as God pleaſes. Wicked men may be Witneſſes of the Truth of God.*

* *Vide* Suarez *de fide Diſput. 4. Sect. 3. §. 10.*

I conclude with this Argument. That which was the great Argument uſed by Chriſt and his Apoſtles to win the world to Believe, ſhould be the Great Argument now for every man to uſe to that end with himſelf and others: But that was this from Miracles; therefore, &c.

4. *The ſame men that make this exception, are offended that I overpaſs ſome other Arguments, which are taken to be the chiefeſt: as Scripture Efficacy, and the witneſs of the Holy Ghoſt to the Conſciences of Believers.*

Anwſ. 1. *Why ſhould I be tyed to do that which ſo many have done already?* 2. *I never intended the full handling of the point, but two or three Arguments to ſtrengthen the Weak. And may I not chooſe which I thought fitteſt, as long as I hinder no man to uſe what other he pleaſe?* 3. *The Efficacy is either on the Underſtanding, or on the Will and Affections. If on the Underſtanding, then it is the Belief of Scripture truth which is thus effected: and ſo the Argument ſhould run thus: Whatſoever is ſo effectuall as to perſwade men of its Truth or Divinity, that is True or Divine; but the Scripture is ſuch, &c. I need not ſpeak of the abſurdity of the Major.* † *Or if the Efficacy be on the Will and Affections, then it preſuppoſeth that it is firſt Believed to be True. For nothing works on the Will, but by means of the Underſtanding. But I neither dare, nor need to ſhew the Weakneſs of ſuch Arguments, the Papiſts have done too much in it, as their Writings generally will ſhew you. See* Vane, Creſſye, Richworths Dialogues, Martin, Stapleton; *and moſt run that way.*

† Lege Rob. Baronium Apolog. Tract. 9. punct. 6. Aſſert. 3. pag. 729. 730. pleniſſimè.

4. * *And for the Teſtimony of the Spirit, it conſiſteth, firſt, in its Teſtimony by the Miracles which it enabled the Apoſtles to effect for the ſealing of their doctrine;* 2. *And in the Sanctifying Illumi-*

* *Vide* Doctiſſ. Rob. Baronium Apodix. ad Feſt. Turnebullum? pag. 626. ad 729. & Tract. 9. pag. 2. pag. 695. & pag. 733. *Maximopere admiramur illos qui, &c. Vide etiam* Vegam, *lib. 9. de Juſtif. c. 47.* Greg. Valent. *To. 3. Diſp. 1. Quæſt. 1. punct. 1. §. 5. Et* Suarez *Diſp. 3. de fide, §. 3. Et Contr. Vid.* Stapleton. *Controv. Relect. 4. qu. 3. Art. 2. Reſp. ad Arg. 1. Et in defenſ. authorit. Eccleſ. lib. 3. cap. 12. §. 11.* Malder *in 2. 2. qu. 1. Art. 1. §. 8. M. l. Cauſ. lib. 2. de loc. cap. 8.*

nation of our understandings to see that which is Objectively Revealed. So that this Testimony is the efficient and not objective Cause of our Belief, in this later sence. If men should judge of the Canon of Scripture, by the immediate Testimony of the Spirit, as if this were some Exterior Revealer of what is Divinely inspired, we should then have as great variety of Canons almost as of persons. Men talk of this in meer Disputes; but I never knew the man that would undertake to determine of the Canon by retiring into his heart, and consulting meerly with the Spirit within him.

5. Another great exception of the same men, is, That I seek to satisfie Reason so much, of the Scriptures Authority: And the Reasons which they they urge against my Reasoning are these two. 1. It is too neer the Socinian way. Answ. Socinians will believe nothing, without Reason or Evidence from the Nature of the Thing Revealed: that is, They Believe nothing at all, as Certain: For if the Thing be Evident, it is (as such) the Object of Knowledge, and not of Belief. I will Believe any thing in the World which I know certainly that God speaks or Revealeth: Though the Thing in it self seem never so unreasonable. For I have Reason to Believe (or rather to Know) that All is True which God Revealeth, how improbable soever to flesh and blood. Is it not a shame that Learned men should charge this very Opinion in Chillingworth, Dr. Hammon, and others, as guilty of Socinianism? and thereby, 1. Make the Papists brag, that we cannot confute them, but on Socinian Principles. 2. And make young Scholars through prejudice turn off from the true ways of defending Scripture Authority; to the great Wrong: 1. of their own souls, 2. and of their people, 3. and of the Protestant, 4. and Christian Cause. 3. And how could all the Wits in the World do more to advance Socinianism then these men do? by making men believe, that only the Socinians have Reason for their Religion: Which if it were true, (as nothing less) who would not turn to them? 4. And what more can be done to the disgrace, and ruin of Christianity, then to make the World believe that we have no reason for it? Nor are able to prove it true against an Adversary? What would these men do, if they lived among Christs Enemies, and were challenged to defend their Religion, or prove it true? Would they say (as they do to me,) I will Believe and not Dispute? Christs Cause then would be little beholden to them. And how would they Preach for the Conversion of Infidels? if they had not Reason to give them for what they

Read *Videlius* his *Rationale Theolog.* against *Veronius*, and throughout, how far Reason and Natural Principles may be used in Disputes of Divinity.

they perſwade them to? How will they Try the ſpirits, and Try all things, and hold faſt that which is good, but by Diſcourſe? But it ſeems theſe men themſelves have more Reaſon for their believing in Chriſt, then in Mahomet *or Antichriſt. They are good Chriſtians and Teachers that while!*

But the great Argument is this, They ſay (and great ones write ſo) that the Divine Authority of Scripture is Principium indemonſtrabile; *a principle not to be* Proved, *but* Believed: *for no Science proves its Principles.*

To which I Anſw. 1. *When our* R. Baronius, *and others do affirm it to be* Principium indemonſtrabile, *it is not as if it were not at all demonſtrable; but that it is not* demonſtrabile per aliam Revelationem; *But they acknowledge that it contains in it thoſe Caracters of the Divine Authority which by Reaſon or Diſcourſe may be diſcerned.* 2. *It is therefore improper to ſay it is* Credendum, *a* thing to be believed *firſt, and directly that theſe Books are Gods Word; ſeeing it is (by conſequence) confeſſed, that it is a Point to be* Known *by the foreſaid Evidence; therefore not firſt to be* believed. 3. *And otherwiſe they contradict themſelves, when they beſtow whole Volumes to prove, that, It is part of the formal object of Faith (which anſwers the* Cur Credis?) *and yet to affirm it to be* principium primò Credendum, *which makes it the* material *Object of Faith; For in this ſence it cannot be both, as I ſhall ſhew.* 4. *How the Divine Authority of Scripture is the* Principium Religionis Chriſtianæ, *and how not, would hold a long debate of it ſelf. Our R.* Baronius *himſelf ſaith, that* [*when we ſay all Chriſtians ſhould reſolve their Faith into the Divine and Canonical Authority of Scripture, they do not mean that this is the only way of reſolving Faith; as if no other way were poſſible, or available to ſalvation; but only that this way is the moſt convenient, profitable and certain; yea, and is neceſſary too in thoſe Churches, where the Scriptures are known.* Apologia adv. Turnebul. Tract. 1. c. 2. obſ. 1. p. 46.] *Which words ſhew, how far Scripture is a* Principium. 5. *As Theologie, Chriſtianity, and all Religion do preſuppoſe Reaſon, (as all Morality preſuppoſeth Naturality) ſo it is evident that ſome of the Principles of Religion, or of Chriſtianity muſt be firſt proved by Reaſon. And ſo we may compare it to thoſe inferior Sciences, whoſe Principles muſt be proved by ſuperior Sciences, though not by the ſame Science. Though Scripture in point of excellency ſhould not be ſaid to be inferior to Reaſon, yet in point of*

Order it may; as ſtill pre-requiring or pre-ſuppoſing Reaſon. As the form is after the matter, and the habit after the faculty. 6. *Thoſe Characters of Divine Authority which Divines mention, may (at leaſt) ſome of them, be demonſtrated to others (as Propheſies fulfilled, (which is Miraculous oft) and all to our ſelves: Therefore the Scripture-Authority is not an Indemonſtrable Principle.* 7. *The very being of all Belief lyeth in this, that it be an Aſſent to the Truth of an Enunciation, on the credit of the Teſtifier or Revealer. Now if we muſt firſt* Believe *Scripture to be Gods Word (and not Know it) then we muſt Believe it on the credit of the Revealer. And then it is by ſome other Revelation, or by it ſelf. If by ſome other, then how know I that other Revelation to be of God? and ſo* in infinitum. *But if I believe it to be of God, becauſe it revealeth it ſelf to be ſo (as our Divines ſay;) then this ſelf-Revelation is,* 1. *either by way of proper Teſtimony, or* 2. *by Objective Evidence, to be diſcerned by Reaſon. If the former (which muſt be ſaid, or it cannot be the material object of Faith) then either I muſt beleive every Book that affirms it ſelf to be Divine, or elſe I muſt have ſome Reaſon to Believe this ſo affirming of it ſelf more then others. And theſe Reaſons will be things Known and not Believed.* 2. *But if the later (by Objective Evidence) (* which is it that Divines generally ſay) then why do they not obſerve, that this is to unſay what was ſaid, and to ſay plainly, that it is a thing to be* Known, *and not ſtrictly* Believed, *that this is Gods Revelation? Things evident are the Objects of Knowledge: Things Teſtified, are the Objects of Faith (as Teſtified.)*

Vid. Baron. Tract. 9. per totum.

* *Authoritatem Scripturæ duplici modo Deus apud nos conteſtatur.* 1. *In eo quod eandem ornavit notandis qualitatibus & prærogativis ſupra omnia humana Scripta.* 2. *In eo quod omnium ſuorum corda Spiritu ſuo afficit ut agnoſcant veritatem ſuam in Scriptis illis micantem.* Rivet. Catholic. Orthodox. in Tractat. primo. Quæſt. 12. pag. 131. Col. 2.

8. *Yet I confeſs, That when we firſt Know this or that be a Divine Teſtimony, We may in a ſecond place* Believe *it. For it is* Revealed *in Scripture;* [*Thus ſaith the Lord, &c.*] *And ſo the ſame thing may be, and is the object of Knowledge and of Belief. But it muſt (in the rational order) be Known firſt, and not* Believed *firſt. For elſe (as is ſaid) I ſhould Believe every writing ſo affirming it ſelf Divine; or elſe Believe the affirmation of* this *without Evidence and Reaſon.* 9. *And indeed what elſe can be the meaning of our Divines, when they tell us, that all faith is reſolved into the credit or Authority of the Teſtifier and Revealer? And as our* Baronius, Apol. cont. Turnebul. Tract 3. §. 3. cap. 4. p. 108. *ſaith,* [*Faith dependeth on two Principles, which muſt neceſſarily be* foreknown, *that a thing may be believed on ones Authority*] Suarez *rightly obſerveth,* diſp. 2. de Fide, Sect. 4. §. 5. & diſp. 3. Sect. 12. §. 1. *One is, that* [the party

ty doth ſpeak this,] *The other is, that* [he is one worthy to be Believed.] *Mark it, he ſaith Theſe two muſt be* foreknown, *and not* forebelieved. *(Though I know what he and others ſay, to make it both the* objectum formale & materiale *in ſeveral reſpects: but that can be but ſecondarily as I ſaid.) As for their ſimilitude from the Sun, which Reveals it ſelf and other things: beſides that objects of ſenſe, and of Reaſon much differ in this, and ſimilitudes prove nothing: In a ſound ſence I grant the thing inferred by it: To wit, that Scripture revealeth particular Truths to Belief, by way of Divine Teſtimony or Affirmation: But it revealeth it ſelf to be Gods Teſtimony firſt to Knowledge by its own Characters or Excellencies (ſeconded by the external Teſtimony of Miracles;) And then 2. by Teſtification to Belief. Learned* Hooker, Eccleſ. Polit. li. 2. & 3. *hath ſhewed, that it is not firſt to be* Believed *that* [*Scripture is Gods Word,*] *but to be proved by Reaſon; which he affirmeth, is not very difficult demonſtratively to do. I dare ſtay no longer on this (referring the more exact diſcuſſion to ſome fitter place;) only, If Scripture cannot be proved to be Gods Word by reaſon;* 1. *Why do all our Divines in their Common-Places bring Reaſons to prove it?* 2. *How will they deal with Pagans and Enemies?* Object. *But they ſtill tell you* [*the Spirit is only ſufficient, when all Reaſons are brought.*] Anſw. 1. *Thats to remove the Queſtion. Or when the Queſtion is of the Objective ſufficiency, they anſwer of the Efficient, rectifying and elevating the Faculty.* 2. *Who knows not that a man may Believe or Know the Scripture to be Gods Word, without any more then a common help of the Spirit. The Devils and Damned believe or know it; and ſo doth many an ungodly man here. But a ſaving Knowledge or Belief doth indeed require a ſpecial grace of the Spirit.*

In a word, If Reaſon were of no more uſe here then ſome make it, as it were in vain to preach or Write on this point (for Chriſtianity;) So it would follow that he that is mad or drunk, or an Infant, (if not a brute) were the fitteſt to make a Chriſtian; which is ſo vile an imagination, that I dare ſay, He that hath the beſt and righteſt Reaſon, and by Conſideration makes the moſt uſe of it, is the beſt Chriſtian, and doth God beſt ſervice: And that all ſin is on the contrary, for Want of Right Reaſon, and the uſing of it by conſideration. But, me thinks, I ſhould not need to plead for Reaſon, till beaſts can ſpeak and plead againſt me! But yet I muſt tell you, if you heard the Accuſation, you would excuſe my Apology.

If none but the Ignorant be an Enemy to Knowledge, ſure none but the unreaſonable is an enemy to Reaſon.

6. *BUt the greateſt offence of all is, that I lay ſo much upon humane Teſtimony and Tradition: which ſome think uncertain; ſome think it would make our Faith too Humane; and ſome think it is too like the Papiſts arguing.*

To all which I Anſw. 1. *See whether the beſt of our Divines do not the like. I will name ſome of the choiceſt that ever the Reformed Church enjoyed.* Rob. Baronius *ſaith,* Apolog. cont. Turnebul. Tract. 9 punct. 2. p. 686. [*The Teſtification of the preſent Church is a condition neceſſarily requiſite for our believing the Scripture Authority: becauſe Faith comes by hearing.* 2. *From the conſent of all the preſent Church, or all Chriſtians now living, the chiefeſt Argument may be drawn to prove the Authority of any Canonical Book.* 3. *From the perpetual and univerſal Tradition and practice of the whole Church from the Apoſtles times to ours, we may have a humane perſwaſion, and that* Certain *and* Infallible, *of the Divine and Canonical Authority of thoſe Books which were ſtill undoubted, or which ſome call the Protocanonical.*] *Dr.* Whittakers *ſaith,* [*It belongs to the Church,* 1. *To be a Witneſs and keeper of the Scriptures.* 2. *To judge and diſcern between Scriptures which are true and genuine, and which are falſe, ſuppoſititious and Apocryphal.* 3. *To divulge them.* 4. *To expound them,* De Sacr. Scrip. Q. 3. contr. 1. cap. 2. pag. 203, 204.] *And in his* Duplicat. adv. Stapleton. *more fully,* pag. 57. [*Which of us knows not the neceſſity of the Miniſtry of the Church? and that it is ſafely and wiſely appointed of God? ſo that to contemn the Miniſtry and Teſtimony of the Church, is nothing elſe but to err from the Faith, and ruſh into moſt certain deſtruction.*] *See more* pag. 15. 58. 59 *&c.* 364. 60. 62. 69. 77. 71. 438. 119. 328. Davenant *alloweth of Hyſtorical Traditions,* de Judice controv. p. 11. §. 3. p. 24. 27. 30. 31 32. *The like might be ſhewed out of* Camero, Chamier, Ameſius, *and divers* || *others, but that I muſt not enlarge.*

|| *Chemnitius Exam. Concil. Trident. Part.* 1. pag. (*mihi*) 109, 110, 111 &c. is ſo full, that in his eight ſorts of Tradition he not only ſaith much more then I here do, but in ſome of them ſatisfieth *Andradius* himſelf, *vide Andrad. Defenſ. Concilii Trident. lib.* 2. *pag.* (mihi) 217. *uſq; ad* 230.

2. *I would have the contrary minded tell me, How they know without Humane Teſtimony or Tradition, that theſe are the ſame Books which the Prophets and Apoſtles wrote? and wholly the ſame? that they are not depraved and wilfully corrupted? that theſe are all? How know you that one of the Books of* Eſther *is Canonical, and the other Apocriphal? Where is the man that ever knew the Canon from the* Apocripha *before it was told him? and without Tradition? I confeſs for my own part I could never boaſt of any ſuch Teſtimony or Light of the Spirit (nor Reaſon neither) which without Humane Teſtimony or Tradition would have made me Believe that the Book of Canticles is Canonical and written by* Solomon, *and the book of Wiſdom Apocriphal and written by* Philo (*as ſome think?*) *Or that* Pauls *Epiſtle to the* Laodiceans (*which you may ſee in* Bruno *in Epiſt.* Sixtus Senenſis *and others*) *is Apocriphal, and the ſecond and third Epiſtle of* John, *Canonical. Nor could I have known all or any Hiſtorical books, ſuch as* Joſhua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, &c. *to be Written by Divine inſpiration, but by Tradition. Nor could I know all or any of thoſe books to be Gods word, which contain meer Poſitive conſtitutions, as* Geneſis, Exodus, Leviticus, &c. *Were it not for the ſame Tradition. Nor could I know that any of thoſe books were written by Divine Inſpiration which contain (beſides ſuch Hiſtory and Poſitives) nothing but the Truths which are known by the Light of Nature, without further ſupernatural Revelation; if it had not been for Tradition. Nor could I have known thoſe Books to be Written by Divine Inſpiration, which ſpeak of meer ſupernatural things, either Hiſtorical, as Chriſts Incarnation, Reſurrection, &c. or Doctrinal, had not Tradition or Humane Teſtimony aſſured me, that theſe are the Books which thoſe Holy men Wrote, and that ſuch undoubted, uncontroled Miracles were wrought for the Confirmation of their doctrine. Further I would know, How doth an illiterate man know, but by Humane Teſtimony, 1. Whether it be indeed a Bible that the Miniſter reads? 2. Or when he reads true, and when falſe? and whether any of thoſe Words be in the Bible which men ſay are in it? 3. Or that it is truly tranſlated out of the Hebrew and Greek? 4. Or that it was Originally Written in thoſe languages? 5. Or that the Copies were Authentick out of which they were tranſlated? 6. Or how will they know many Jewiſh Cuſtoms, or points in* Chronologie, Geography, *&c. without Which ſome Scripture can never be underſtood? 7. Or how do the moſt Learned Criticks know the*

Nemo ex ſcriptoribus eccleſiaſticis qui continuata a temporum ſucceſſione ab Apoſtolis huc uſq; vixerunt uſquam in Scriptis ſuis in memoriam redigere eos dignatus eſt. Euſeb. Hiſt. Eccleſ. *l.* 3. *c.* 19. *loquens de libris Apocryphis.*

the true ſignification of any one word of the Hebrew, or Greek (in Scripture or any other book,) yea Latine or Engliſh, or any language, but only by Tradition and Humane Faith?

Yea, there is no doubt but in ſome Caſes Tradition may ſave without Scripture. For, 1. *Men were ſaved from* Adam *to* Moſes *without any Scripture, that we know of. And (as Dr.* Uſher *well obſerveth) One reaſon why they might then be without it, was the facility and certainty of knowing by Tradition. For* Methuſelah *lived many hundred years with* Adam, *and* Sem *lived long with* Methuſelah; *and* Iſaack *lived fifty years with* Sem: *So that three men ſaw from the beginning of the World till* Iſaacks *fiftyeth year.* 2. *And thouſands were converted and ſaved by the doctrine of the Apoſtles and primitive Preachers before it was committed to writing. So many Jews in the Captivity had not the Scripture.* 3. *And if any among the Abaſſines, Armenians, or ignorant Papiſts do believe in Chriſt upon meer Tradition (no doubt, they may) who can doubt of their ſalvation? For Chriſt ſaith,* that whoſoever Believeth in him ſhall not periſh: *(Which way ſoever he was brought to Believe.) Will you hear* Irenæus *in this, who lived before Popery was born?* adv. hær. lib. 3. cap. 4. Quid enim & ſi quibus de aliqua modica quæſtione diſceptatio eſſet? Nonne oporteret in antiquiſſimas recurrere eccleſias? *(Mark, he ſaith not* ad Eccleſiam Romanam, vel ad unam principem*)* in quibus Apoſtoli converſati ſunt, & ab eis de præſenti quæſtione ſumere quod certum & re liquidum eſt? Quid autem ſi neque Apoſtoli quidem ſcripturas reliquiſſent nobis? nonne oportebat ordinem ſequi Traditionis, quam tradiderunt iis quibus committebant Eccleſias? Cui Ordinationi aſſentiunt multæ gentes barbarorum eorum qui in Chriſtum credunt, ſine Charactere vel atramento ſcriptam habentes per ſpiritum in cordibus ſuis ſalutem, & veterem Traditionem diligenter cuſtodientes, &c. Hanc fidem qui ſine literis crediderunt, quantum ad ſermonem noſtrum barbari ſunt; quantum autem ad ſententiam & conſuetudinem & converſationem, propter fidem per quam ſapientiſſimi ſunt, & placent Deo, &c. Sic per illam veterem Apoſtolorum Traditionem, ne in conceptionem quidem mentis admittunt quodcunque (Hæreticorum) portentiloquium eſt.

Vid. Euſeb. Nieremberg. de Origine S. Scripturæ, præcipue l. 1. & 2. & 3.

As for thoſe that think it favors the Papiſts to argue thus from Tradition, they are quite miſtaken, as I have ſhewed afterwards. The Papiſts build on the Authority of the Churches deciſive judgment: *But*

But I use only the Churches Testimony. *The Papists by the Church mean,* 1. *the present Church,* 2. *only their own Romish Church,* 3. *And in that only the Pope, or Councel (as infallible Judge.) But I mean,* 1. *the universal Church through the world,* 2. *Especially the Ancient Church next to the Apostles,* 3. *And therein the godly writers and Christians generally. The Papists ground all on the Church only, and think that we must first know the true Church, who is the Judge, before we can know the Scripture. But I value (in some cases more) the Testimony* ‖ *of Heathens, Jews, & all Hereticks (an enemies testimony being most valid against himself) And I use not their Testimony only, as they are the Church, or as Christians, but also as men, endued with sence & Reason, and the common remnants of Moral honesty. In one word, The Papists receive the Scriptures on the Authoritative Infallible Judgement of their own Church, that is the Pope: & I receive it as Gods perfect Law delivered down from hand to hand to this present age; and know it to be the same books which the Prophets and Apostles writ, by an Infallible Testimony of rational men, friends and foes, in all ages. And for them that think that this lays all our faith on uncertainties, I Ans.* 1. *Let them give us more Certain Grounds.* 2. *We have an undoubted infallible Certainty of the Truth of this Tradition, as I have after shewed. He is mad that doubts of the Certainty of* VVil. *the Conquerer raigning in* Eng. *because he hath but humane Testimony. We are Certain that the Statutes of this land were made by the same Parliaments & Kings as are mentioned to be the Authors: & that these statutes which we have now in our Books are the same which they maed. For there were many copies dispersed: mens lands & estates were still held by them: there were multitudes of Lawyers and Judges whose calling lay in the continual use of them: & no one lawyer could corrupt them but his antagonist would soon tell him of it, and* 1000. *would find it out. So that I do not think any man doubteth of the certainty of these Acts, being the same they pretend to be. And in our case about the Scripture We have much more certainty, as I have shewed. These Copies were dispersed all over the World, so that a Cõbination to corrupt thẽ was impossible in secret: Men judged their hopes of salvation to lye in thẽ, & therefore would sure be careful to keep them from corruption, & to see that no other should do it: There were* 1000*s. of Ministers whose office and daily Work it was to preach these Scriptures to the world, and therefore they must needs look to the preferring of them: and God was pleased to suffer such abundance of Hereticks to arise, (perhaps of purpose for this end, among others,)*

‖ *Origen against Celsus gives you many. vid. l.* 8. *& Augustin. de Civitat. Dei, l.* 22. *Et testimonium Porphyrii in Cyrilli l.* 10. *Contra Julianum: Et Hieronym. adverss. l. Vigilantii. Plura vide in Annotat. Grotii in l. de Verit. Religionis, præcipue in l.* 3.

that no one could corrupt the Scriptures but all his adversaries would soon have catcht him in it: For all parties, of each opinion, still pleaded the same Scriptures against all the rest; even as Lawyers plead the Laws of the Land at the bar against their adversaries. So that it is impossible that in any main matter it should be depraved. What it may be in a letter or a word by the negligence of transcribers, is of no great moment. (Of which I desire the learned Reader to peruse that accurate Treatise of the truly Learned and Judicious Ludovicus Capellus, *his* Critica Sacra.)

Indeed the Popish Doctrine of Tradition (such as you may find in Richworths *Dialogues) leads directly to Heathenisme; and builds all our Christianity on such certain uncertainties, yea palpable untruths, that it is a wonder that they who believe them renounce not their Christianity.*

But the great Objection *is, that by arguing thus, our Faith is finally resolved into humane Testimony, and so is but a humane faith.* Answ. *If I said that those that make this* Objection, *shew that they know not well what faith is, nor what the Resolving of it is, which they mention, I should not wrong them. But because I would give a satisfactory account of my Belief in this great point, I will more particularly answer the several Questions which use to be here reaised.*

Quest. Why do you believe the Incarnation, Death and Resurrection of Christ, with all the rest of the articles or doctrines of your Faith?

Answ. *Because they are the Word of God; or, God hath Testified or reported them; or, hath Revealed them to the World as true, so that I have no higher or further reason to believe them to be true, but only this, God hath spoken them.*

Quest. How know you that God hath Revealed or Testified these things?

Answ. *There are many Questions comprehended in this one; or else it is very ambiguous. In regard of the* Object, *It is one thing to ask, How I know it to be Revealed? and another, How I know that it is God that Revealed it? In regard of the Act, the word* [How know you] *is doubtfull. You may either mean in your enquiry, By what principal Efficient Cause? or By what neerest efficient? or By what Motives or convincing Arguments? Or By what naturally requisite Means? Or What Instrument? All these must not be confounded.*

Quest.

Queſt. How know you (that is, by what moving Reaſons) that theſe things are Revealed?

Anſw. *I need not Arguments; my ſenſes of ſeeing and Hearing tell it me.*

Queſt. But how did the Prophets and Apoſtles know that they were Revealed to them?

Anſw. *Some by* Internal ſence (*who had it by inſpiration*;) *and ſome by external ſence, (who heard it from God or Chriſt or Angels, or read the tables which he wrote.)*

Queſt. How did the other Believers in thoſe time know, that theſe things were Revealed to the Prophets or Apoſtles?

Anſw. *By their own Teſtimony.*

Queſt. How know they that their Teſtimony was true.

Anſw. *I have anſwered this at large in the* 4 Chap. *and* 3. §. *If it had not been Revealed to them, they could not have Revealed it to others.*

Queſt. But how do we in theſe times know that theſe things were Revealed to the Apoſtles?

Anſw. *Some few parte of the world know it only by unwritten Tradition: But moſt of all the Churches know it by the Scripture which thoſe holy men wrot, containing thoſe Doctrines.*

Queſt. But how know you that theſe Scriptures were written by them?

Anſw. *By infallible* **Tradition.*

Queſt. But how know you that they be not in the ſubſtance corrupted ſince?

Anſw. *By the ſame infallible Tradition aſſuring my Reaſon of it: Even as I know that the Statutes of the Land were made by thoſe Kings and Parliaments whoſe names they bear: and as I know that the Works of* Ariſtotle, Cicero, Virgil, Ovid, &c. *were made by them, and are not in the ſubſtance corrupted. Yea, far greater certainly doth Tradition afford me.*

Queſt. But though you are thus aſſured of the Revelation, yet, How know you it is Divine? Or that it was God indeed that did Reveal it?

Anſw. 1. *You muſt know (as preſuppoſed) that themſelves affirm that God revealed this to them, both by their ſpeech to thoſe that heard them preach; and by this Scripture, which affirms it ſelf to be of Divine Inſpiration.*

* See *Chemnit. Exam. Concil. Trident. Part.* 1. pag. (*mihi*) 113. out of *Origen Euſebius* and *Auſtin*, ſhewing the uſe of this ſort of Tradition.

Queſt. But how did they know themſelves that they were not miſtaken?

Anſw. 1. *Thoſe whom God inſpired, or to whom he ſpake, knew certainly by an unexpreſſible ſenſe, that it was God himſelf and no deluſion. God never ſpeaks ſo extraordinarily, but by the ſame act he both makes known the thing Revealed, and himſelf to be the Speaker.* 2. *Beſides, they were fully certain it was no deluſion, by the frequent, uncontroled Miracles which Chriſt did, and which he enabled them to do themſelves. See more Chap. 4. §. 3. where this is fullier anſwered.*

Queſt. But how ſhall we know that they delude us not; and that the Scripture ſaith true in affirming it ſelf to be of Divine Inſpiration? For we muſt not believe every perſon or book that ſo affirmeth?

Anſw. *I have anſwered this in the forecited Chapter and Section.*

* *Vide Greg. de Valentia Anal. ſyſ. fidei, lib. 1. cap. 25. Et Junii. de parte Divin. Legis, lib. 2. cap. 27.*

To which I add: 1. * *There are ſuch Characters of Verity and Majeſty in the Scriptures themſelves that may very ſtrongly perſwade us of the Verity of them, at leaſt, as being exceeding probable. Eſpecially, the exceeding ſpirituality and Purity of them, and the High ſtrange deſign of God manifeſted about the way of advanceing his glory, and ſaving mankind; which Deſign in all the parts of it, excellently concatenated, was not laid open by one perſon only, nor in one only age; but was in doing many 100 years, and opened by many ſeveral perſons at that diſtance, ſo that it is impoſſible that they ſhould lay their heads together to contrive it. Alſo the fulfilled Prophecies, ſhew its Verity. And if any one part have not theſe Characters ſo Evidently on it, yet it is certain, becauſe it is atteſted by the reſt (or ſome of them) that have them.* 2. *But that which fully perſwades me, (being thus prepared by the Quality of the Writings,) is, The many, Apparent uncontroled Miracles* * *which the Apoſtles themſelves did work, who wrote theſe Books: God would not have enabled them to confirm a falſe deluding Teſtimony (and that of ſuch moment) by Miracles, and ſuch Miracles.* 3. *And, When I have once thus Believed, I am much confirmed, both by the experience I have of the power and ſweet reliſh of the doctrine of the Scriptures on my own ſoul; and the efficacy of it on the ſouls of others; and alſo in that I find all the rational cauſes of doubting of the truth of Scripture, to be removed.*

* *Phlegon in lib. 13. of his Annals, confeſſeth the Miracles done by Peter, as Origen ſaith lib. 2. contra Celſum.*

Queſt.

Queſt. But when you make Miracles your great Argument, How know you that thoſe Miracles were indeed wrought?

Anſw. *By infallible Tradition, partly by the Inſtrumentality of Scripture, and partly by other writings, and univerſal confeſſion: as I know that* Julius Cæſar *conquered* Pompey, *and* William *the* Norman *woon* England.

Queſt. But did you at firſt believe the Scripture on theſe Grounds? Or can it be expected that unlearned people ſhould underſtand the certainty of this Tradition?

Anſw. 1. *I firſt Believed that the Scripture was Gods Word, meerly upon the Common uncontradicted Affirmation of my Teachers: And ſo do moſt others that I meet with: And ſo proceed to ſee the more certain Arguments afterwards.* 2. *Yet if they were wiſely and diligently taught them, the unlearned are capable of knowing the infallible certainty of that Tradition: Yea, and the certainty of the truth of the Tranſlation in the ſubſtance; and that you do read truly the Scriptures to them, &c. For there is a Humane Teſtimony which is Certain; and ſo a Humane Faith: Yea, more Certain then my own Senſe. Senſe hath alway greater Evidence then Belief, but not ſo great certainty ſometimes. I will rather Believe ten thouſand ſober, impartiall Witneſſes that ſay, they ſee or hear ſuch a thing, (having no conſiderable contradiction,) then I would believe mine own eyes or ears for the contrary.*

Queſt. But is that Faith Divine and ſaving, when men take the Scripture for Gods Word meeerly on Report, or other weak Arguments?

Anſw. *It is a Faith that lies open to great danger by temptation, when the Weakneſs of the Grounds ſhall appear: and will have much Weakneſs in the mean time: but yet it may be Divine and ſaving. For ſtill this mans Faith is reſolved into Gods Veracity or Authority. Though on weak Grounds he take the Scripture to be Revealed by God, yet he Believes it to be* True, *only becauſe God ſpoke or Revealed it. So that the error not lying in the Formal or Material Object of Faith, but only in the Arguments perſwading that it is from God, this deſtroyes not the ſoundneſs and Truth of the Belief.*

Object. But how know we that the Miracles were wrought to confirm the truth of theſe books?

Anſw. *They were wrought to confirm the Teſtimonie of men, whether delivered by Word or Writing. And this by*

Writing is that part of their Teſtimony which the Church now enjoyeth.

Object. But all that wrote the Scripture, did not work Miracles.

Anſw. *Their Teſtimony is confirmed by thoſe that did.*

Queſt. Into what then do you ultimately Reſolve your Faith?

Anſw. *If you underſtand the pharſe of* [*Reſolving Faith*] *ſtrictly and properly, ſo it is Reſolved only into the credit or Veracity of the Speaker, as being the Cauſe of the Verity of the Propoſition which I believe, even the principal Efficient Cauſe; the Knowledge of whoſe Infallible Verity, doth, above all (and only in that kinde) cauſe me to Believe the things Revealed to be True.*

But if you take the phraſe of [*Reſolving Faith*] *in the largeſt ſence, as it containeth not only its Reſolution into its Formal Object, but into all its Cauſes in their ſeveral kinds, ſo it is Reſolved thus.* 1. *As I have ſaid, I Reſolve my Faith into the* Prime Truth, *that is, into Gods infallible Veracity as the only* Formal Object, *or full proper efficient of the Verity of the Propoſitions believed, and the Principal Reaſon of my Belief.* 2. *I Reſolve my Belief into Gods* [*Revelation, or Teſtimony*] *as the* Principium Patefactionis, *or the Naturally-neceſſary meanes of Application of the Former, which is the* Principium Certitudinis (*It is* Rob. Baronius *own diſtinction,* Apodix. Tract. 3. Cap. 6. p. 123.) *Yet I am forced to diſſent from* Baronius *in that he makes this* [*Revelation*] *to be part of the Formal Object: Though* [*Gods Veracity or Gods Revealing,*] *and not the Truth of God without Revelation, be the Formal Object of Belief: yet I conceive the ſaid Revelation to be no part of the Formal Object, but a Natural Meanes of the production of the Material Object by the Formal Object which is its Efficient: And that not directly of the Immediate Material Object, but of the Remote only. For the Immediate Material Object is* [*the Truth*] *of Propoſitions: and the Remote, is* [*the Propoſition*] *which is True. Now* [*the Revelation is directly a Production of* [*the Propoſition*] *as ſuch; but not of the Verity of it directly: We therefore Believe it to be True, becauſe the* True God *ſpoke it. Though in a ſecond place the Patefaction may be ſaid to produce the Verity of the thing.* 3. *I Reſolve my Belief into the Characters of Divinity which are found in Scripture, and into the uncontrolled Miracles by which it was atteſted, as the Principal motives (conjunct) by which I am perſwaded that it was God, and no other, that*

Was

was the Author or Revealer. 4. *I Reſolve my Belief into Humane Teſtimony or Infallible Tradition (Rationally, not Authoritatively Infallible) as the means of diſcovering to me matters of Fact,* viz. *that the Apoſtles did Write: that, This delivered to me is The Writing: that it is All: that ſuch Miracles were wrought: that the Scriptures are not Depraved in any material point, or out of Deſign: which Books, are Canonical, and which not. Had I been the perſon to whom God from heaven, or Chriſt on Earth did Reveal theſe Truths Immediately, then this Reſolution of my Faith ſhould have been into my ſenſes (made uſe of Rationally): I ſhould have knowN by External ſenſe, what Chriſt ſpoke, and what not; What Miracles he did: and by Internal ſenſe, that it was God and no other that Inſpired me: and by both, that it was Chriſt, and no other that ſpake and workt Miracles. But ſeeing I live at ſo great a diſtance, and God Revealed not theſe things to me Immediately, but to the Apoſtles, and they to others, and they to others, and ſo doWn to this day; therefore Tradition muſt do that for me Which ſenſe did to the firſt Receivers: as I ſay, What ſenſe did for them, that Humane Teſtimony doth for us; or muſt carry it between their ſenſes and our ſenſes, and ſo to our Reaſon.* 5. *I Reſolve my Belief into all Truths Revealed in Scripture, into the Material Object (If it were not too improper to call that a Reſolving of it into that which anſwers the* Quid Credis? *and not the* Cur Credis? *or the* Cui?) 6. *I Reſolve it into the Books or writings, as the Authentick Inſtrument Revealing Gods mind: Not into the Words as in this or that language, or as conſidered in themſelves; but as conſidered in Relation to the Truths which they expreſs,* viz. *as they are ſignifiers of all thoſe Enunciations Which they contain.* 7. *I Reſolve my Belief into Reaſon or my Underſtanding, as the neereſt vital efficient Cauſe.* 8. *I Reſolve it into the Holy Ghoſts Illumination or Grace as into the Remote and former Efficient, enabling and cauſing me to Believe ſincerely and ſavingly (but not into any Internal Teſtimony of the ſpirit as the* Object *of my faith.)*

(I knoW our Baronius *oppoſeth* Spalatenſis *for one of the points which I here aſſert (*Apolog. Tract. 9. punct. 4. and 5. pag. 711. 712. 713. 714. &c.*) Were it not that I have been too tedious already, I would anſwer thoſe Arguments of* Baronius, *Which is very eaſie to do: but to the unprejudiced and conſiderate I think it will ſeem needleſs or at leaſt is fitter for another diſcourſe.*

And

And thus having Catechiſed my ſelf, to give men an account of my Belief, and help thoſe that are weaker herein. I ſhall conclude all with two or three Words of Advice to the Reader.

1. *BEware that you exclude not, in your arguing, any Cauſe or neceſſary Medium of your Faith. By quarrelling too eagerly with other mens grounds, many men run upon this dangerous Rock. Leſt they ſhould give too much to Reaſon, or to Tradition, or the Church, or Miracles, ſome further exclude them then will ſtand with the Rationality and ſafety and Honor of Chriſtianity; ſet not thoſe things in Oppoſition, which may and muſt conſiſt in coordination, or ſubordination to others.*

The removal of one neceſſary Cauſe may deſtroy the Effect, or of one Pillar, may pull down the houſe; or of one of the neceſſary parts, may kill the man; though all the reſt be let alone, or more regarded then before. It is no whit derogatory to the Law of the Land, to ſay, I muſt read it with my eyes, and by the help of Spectacles, and muſt receive it with my hands, or ears, from a Herald or other Proclaimer, &c.

2. *Take heed of denying the Perfection of Scripture in Deed, while you maintain it in words. Two ſorts I would warn of this.*

1. *Thoſe that plead for Traditional Doctrines not contained in Scripture. To theſe I have ſpoken elſewhere (Appendix to Treat. of Baptiſm.)*

* *Unde iſta Traditio? utrumne de dominica & Evangelica Authoritate deſcendens? an de Apoſtolorum Mandatis atq; Epiſtolis veniens? Ea enim facienda eſſe quæ ſcripta ſunt Deus teſtatur ad Joſhuam; Non recedet Liber legis ex ore tuo, &c. ſi ergo aut Evangelio præcipitur, aut in Apoſtolorum Epiſtolis, aut Actibus continetur, obſervetur Divina hæc & ſancta Traditio. Quæ iſta obſtinatio, quæve præſumptio, humanam Traditionem Divinæ diſpoſitioni anteponere? nec animadvertere indignari & iraſci Deum, quoties Divina præcepta ſolvit & præterit Humana Traditio?* Mar. 7. 8. 1 Tim 6. 3. *Conſuetudo ſine veritate, Vetuſtas erroris eſt; propter quod relicto errore ſequamur veritatem.* Cyprian. Epiſt. 74. ad Pomp. pag. 229. 231. The ſame place of Cyprian is vindicated by Dr. *whitaker de ſac. Script. Cont.* 1. Q. 6. *de perfect. Script.* mentioned alſo by *Gonlartius* on *Cypr.* ibid.

2. *Thoſe*

2. *Thoſe that are ſo eager* ||*to tye all men to* their *Expoſitions of Scripture, and cenſure all for Heretical that differ from them therein; When we have diſputed and contended our ſelves aweary, and wrangled the Church into flames and aſhes; yet that which God hath ſpoken obſcurely, and ſo left difficult in it ſelf, will remain obſcure and difficult ſtill. And that which is difficult through the Weakneſs and incapacity of unlearned men, will be far better cleared by a rational explication, then by a bare Canon. O when will the Lord once perſwade his Churches to take his Written Word for the only Canon of their Faith! and that in its own naked ſimplicity and Evidence, Without the determinations and Canons of men! which are no parts of our Creed, but helps to our underſtandings, and bounds to our Practice in matters Circumſtantial, which God hath left to mans determination: when will the Lord perſwade us, not to be wiſe above what is written? but to acknowledge that which is unrevealed in the Word, to be beyond us; and that which is more darkly revealed to be more doubtful to us. Then the hot contentions of the Church about the Myſteries of Gods Decrees, and nature and order of his immanent Acts; the nature and way of the Workings of the Spirit on the Soul, &c. with a hundred quarrels about meer names and words, Will be more lovingly and brotherly debated, Without ſuch alienation of affections, and reproachful expreſſions.*

Two things have ſet the Church on fire and been the plagues of it

|| *Doctiſſimi Nazianzen conſilium ab omnibus Chriſtianis audiendum [Divina contemplare, verum in terminis maneto: Loquere quæ ſunt Spiritus, & ſi Poſſibile eſt, nihil aliud. Nec Patrum naturam nimis curioſe rimator, Unigeniti eſſentiam, ſpiritus gloriam; unam in tribus Deitatem: Utere verbis conſuetis. Ratio pertineat ad ſapientiores. Sufficiat tibi ut habeas fundamentum; ſu-*

peraedificent artifices.] *Vtinam ſoli artifices ſuperædificarent! Vtinam ſuperſtructiones ſuas multas & pæne infinitas cum paucis & planis fundamentalibus pari effectu & honore ſuſcipiendas, non commiſcerent! Si hoc conentur, decet tamen pios & prudentes Chriſtianos diſcerneve, inter prima illa pauca credibilia à Chriſto & Apoſtolis immediate revelata, & innumeras illas Deductiones Theologorum pro cujuſq; ingenio & opinione cum fundamentalibus in eundum locum contruſas.* Davenant. Adhort. *pro pace* Eccleſ. pag 87. 88. It was ſound Counſel that *Pomeranus* gives the Miniſters of Gods Word (*ne tot articulis, &c*) That they ſhould not with ſo many Articles and Creeds and Confeſſions confound the minds of plain Chriſtians, but that they ſhould draw up the ſume of their Belief into ſome few heads. Nothing hinders but that profeſſors and Licentiates in Divinity may buſie their thoughts and ſpend their hours upon the knotty and abſtruſe Queſtions of that ſacred Faculty; but why ſhould the heads of ordinary Chriſtians be troubled with thoſe curious diſquiſitions? Dr. *Hall* Peacemaker, *Sect.* 16. *pag.* 118. 119. I pray read the reſt of that ſmall Treatiſe: and his *Pax terris* a ſmaller, but both worthy all our ſerious ſtudying.

Read *Vſhers* excellent Sermon on *Epheſ* 4. 13. before King *James* Jun. 20. 1624. throughout.

above one thousand years. 1. *Enlarging our Creed and making more fundamentals then ever God made.*

2. *Composing (and so imposing) our Creeds and Confessions in our own words and phrases.*

When Men have learned more manners and humility then to accuse Gods language as too general and obscure (as if they could mend it) and have more dread of God, and compassion on themselves then to make those to be Fundamentals or certainties which God never made so; And when they reduce their Confessions 1. to their due extent, and 2. to Scripture phrase (that Dissenters may not scruple subscribing) then, and (I think) never till then, shall the Church have Peace about Doctrinals. || *It seems to me no hainous* Socinian *motion, which* Chillingworth *is blamed for,* viz. [Let all men believe the Scripture, and that only, and endevor to believe it in the true sense (and promise this) and require no more of others, and they shall find this not only a better, but the only means to suppress Heresie, and restore Unity, &c.]

If you say, Men may subscribe to Scripture, and yet misinterpret them, I answer, so they may do by humane Canons. If you say, They may preach against Fundamentals or Evident Truths, while yet they subscribe to the Scripture misunderstood, I answ. 1. *All such Weighty Truths are delivered expresly or very plainly.* 2. *I hope God will once not only bring into use the Ministerial Power, but also teach Magistrates to rule for Christ, to the restraining of such as shall so palpably offend as openly to contradict what they subscribe.*

But that was the third and last word of advice I here intended, viz. *that seeing Scripture is the sacred Perfect Law of the most high God, that men would use it Reverently, and that Magistrates would restrain men that would bring Gods Word into contempt under*

* *Avsim confidenter, majorem tam veterum hæresium, quam præsentium dissidiorum partem, in Ecclesia* hinc præcipue *natam fuisse & esse, quod Concilia, Episcopi, Doctores Ecclesiæ, nullo discrimine, quævis Scholarum dogmata, & Cathedrarum placita pro articulis fidei Catholicæ venditarunt; pariq; ad salutem necessitate credenda conscientiis imposuerunt: ex quavis vero interpretationis Scripturarum discrepantia, minis facilè hæreses vel Schismata fecerunt.* Paræus *in Irenic.* pag. (mihi) 16. Vide & pag. 15. & 41.

All Peace-making Divines still harp upon this string, and yet some call it *Socinian.* If any would see more of the Evil of making points necessary which God made not so, you may throughout *Conrad. Bergius* his *Prax. Cathol.* see enough, and the words of very many Divines, *Lutherans* and *Calvinists,* to that end.

|| *Chillingworth,* Page last of the Preface, shall men be judged *Socinians* for advancing the Scriptures as the only Rule?

I pray read well what that excellent Divine Doctor *Stoughton* hath written expresly and earnestly for what I now urge, in his Form of wholsom Words, about forming Church-Confessions.

pretence

pretence of Preaching it, * *That every ignorant fellow, whose tongue hath catcht a Lax, may not run up into the Pulpit to ease himself; Nor every one have leave to disgorge himself in the holy Assemblies, that hath got a surfit of Pride and self-conceit. O if you knew the weakness of poor people, and how apt they are to be deceived, you would not give deceivers liberty to do their worst. You that will not give men leave to perswade your Wives to Adultery, your Children to lewdness, your Souldiers or Subjects to Rebellion or Treachery, would sure be as regardful of mens souls, and the honour of Christ. And you that will not give every fool leave to go in your names on an Embassage, who would but disgrace you; would not let men speak publikely as in the name of Christ, that cannot speak sence, to the shame of our profession; Nor should men turn Preachers as the River* Nilus *breeds Frogs, (saith* Herodotus,*) when one half moveth before the other is made, and while it is yet but plain mud.*

But I must make this Preface no longer. I pray observe that in the Margin, and see whether our times be not like Tertullians.

* *Ordinationes eorum temerariæ, leves, inconstantes: nunc neophytos collocant, nunc seculo obstrictos, nunc Apostatas nostros, ut Gloriâ eos obligent, quia Veritate non possunt: Nusquam facilius proficitur quam in castris rebellium, ubi ipsum esse illic, promereri est. Itaq; alius hodie Episcopus, cras alius; hodie Diaconus, qui cras Lector: hodie Presbyter, qui cras Laicus: Nam & Laicis Sacerdotalia Munera injungunt.* Tertullian. de Præscription. adverſ. hæret.

Reader, *As thou loveſt thy Comforts, thy Faith, thy Hope, thy Safety, thine Innocency, thy Soul, thy Chriſt, thine Everlasting Reſt; Love, Reverence, Read, Study, Obey, and ſtick cloſe to Scripture.* Farewel.

April. 2. 1651.

THE SAINTS Everlasting REST.

PART. II.

CHAP. I.

SECT. I.

§. 1. Confirmation from other Scriptures.

WE are next to proceed to the confirmation of this Truth, which though it may seem needless, in regard of its own clearness and certainty, yet in regard of our distance and infidelity, nothing more necessary. But you will say, To whom will this endeavour be usefull? They who believe the Scriptures are convinced already; and for those who believe it not, how will you convince them? *Answ.* But sad experience tels us, that those that believe, do believe but in part, and there-

The Truth confirmed from other Scriptures.

therefore have need of further confirmation; and doubtless God hath left us Arguments sufficient to convince unbelievers themselves, or else how should we preach to Pagans? Or what should we say to the greatest part of the world, that acknowledge not the Scriptures? Doubtless the Gospel should be preacht to them; and though we have not the gift of miracles to convince them of the truth, as the Apostles had, yet we have arguments demonstrative and clear, or else our preaching to them would be vain, we having nothing left but bare affirmations.

Though I have all along confirmed sufficiently by testimony of Scripture what I have said, yet I will here briefly add thus much more; That the Scripture doth clearly assert this Truth in these six ways.

1. Affirming the Saints to have been predestinate to this glory.

1. It affirms, That this Rest is fore-ordained for the Saints, and the Saints also fore-ordained to it. *Heb.* 11.16. *God is not ashamed to be called their God, for he hath prepared for them a City.* 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, nor heart conceived what God hath prepared for them that love him*: which I conceive must be meant of these preparations in heaven; for those on earth are both seen and conceived, or else how are they enjoyed? *Mat.* 20. 23. To sit on Christs right and left hand in his Kingdom, shall be given to them for whom it is prepared. And themselves are called Vessels of mercy, before prepared unto glory, *Rom.* 9. 23. And in Christ we have obtained the inheritance, *being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.* Ephes. 1. 11. *And whom he thus predestinateth, them he glorifieth.* Rom. 8. 30. For he hath from the beginning chosen them to salvation, through sanctification of the Spirit, and belief of the truth, 2 *Thes.* 2. 13.

And though the intentions of the unwise and weak may be frustrated, and without counsel purposes are disappointed (*Prov.* 15. 22.) yet the thoughts of the Lord shall surely come to pass, and as he hath purposed, it shall stand. *The Counsel of the Lord standeth for ever, and the thoughts of his heart to all generations*: Therefore *blessed are they whose God is the Lord, and the people whom he hath chosen for his own inheritance.* Psal. 33. 11, 12. Who can bereave his people of that Rest which is designed them by Gods eternal purpose?

Isa. 14. 24.

SECT.

SECT. II.

§ 2. 2. That it is procured for them by the blood of Christ.

SEcondly, the Scripture tels us, that this Rest is purchased, as well as Purposed for them; or that they are redeemed to this Rest. In what sense this may be said to be purchased by Christ, I have shewed before, *viz.* Not as the immediate work of his sufferings (which was the payment of our debt, by satisfying the Law) but as a more remote, though most excellent fruit; even the effect of that power, which by his death he procured to himself. He himself for the suffering of death, was crowned with glory; yet did he not properly die for himself, nor was that the direct effect of his death. Some of those Teachers who are gone forth of late, do tell us, as a piece of their new discoveries, that Christ never purchased Life and Salvation for us, but purchased us to Life and Salvation*: Not understanding that they affirm and deny the same thing in severall expressions. What difference is there betwixt buying liberty to the prisoner, and buying the prisoner to liberty? betwixt buying life to a condemned malefactor, and buying him to life? Or betwixt purchasing Reconciliation to an enemy, and purchasing an enemy to Reconciliation? But in this last they have found a difference, and tell us, that God never was at enmity with man, but man only at enmity with God, and therefore need not be reconciled: Directly contrary to Scripture, which tels us that God hateth all the workers of iniquity, and that he is their enemy. *And though there be no change in God, nor any thing properly called Hatred, yet it sufficeth that there is a change in the sinners relation, and that there is something in God which cannot better be expressed or conceived, then by these terms of enmity and hatred: And the enmity of the Law against a sinner, may well be called the enmity of God. However, this differenceth betwixt enmity in God, and enmity in us; but not betwixt the sense of the forementioned expressions. So that whether you will call it purchasing

Paul Hobson.

* I confess the later is the more proper expression, and oftner used in the Scriptures.

Exod. 23. 22. Psal. 11. 5. Psal. 5. 5. Isa. 63. 10. Lam 2. 5.

* The phrases are used from the effect to the Affection, as we say: *i. e.* God doth that to men as enemies do: and even to the Elect before conversion, he stands as we may say, engaged by his Laws as a just Judge, to do that which enemies do, and thence is said to be their enemy, though his Decree is, to deal in mercy with them. Els speaking of enmity properly, I say as *Clemens Alexand.* doth of God *viz.* We say that God is an Enemy to no man, for he is the Creator of all; and there is nothing comes to pass but what he will. But we say that those are Enemies to him, that do not obey him, and walk not by his Precepts: for they bear an enmity to his Testament. *Clemens Alex. Stromat. lib. 7.*

chasing life for us, or purchasing us to life, the sense is the same, *viz.* By satisfying the Law, and removing impediments, to procure us Title to, and Possession of this Life.

It is then by the blood of Jesus that we have entrance into the Holiest. *Heb.* 10. 19. Even all our entrance to the fruition of God, both that by faith and prayer here, and that by full possession hereafter. Therefore do the Saints sing forth his praises, who hath Redeemed them out of every Nation by his blood, and made them Kings and Priests to God, *Rev.* 5. 9, 10.

Whether that, εἰς ἀπολύτρωσιν τῆ περιποιήσεως in *Eph.* 1. 14. which is translated, the Redemption of the purchased possession, do prove this or not; yet I see no appearance of truth in their exposition of it, who (because they deny that salvation is purchased by Christ) do affirm that its Christ himself who is there called the Purchased possession. Therefore did God give his Son, and the Son give his life, and therefore was Christ lift up on the Cross, *as Moses lift up the Serpent in the Wilderness, that whosoever believeth in him should not perish, but have everlasting life, John.* 3. 15, 16. So then I conclude, either Christ must loose his blood and sufferings, and never see of the travail of his soul, but all his pains and expectation be frustrate, or els there remaineth a Rest to the people of God.

Paul Hobson.

Isa. 53. 11.

SECT. III.

§. 3. 3. It is promised to them.

THirdly, And as this Rest is purchased for us, so is it also promised to us: As the Firmament with the Stars, so are the sacred pages bespangled with the frequent intermixture of these Divine engagements. Christ hath told us that it is his will, that those who are given to him should be where he is, that they may behold the Glory which is given him of the Father, *John* 17. 24. so also *Luke* 12. 32. *Fear not little flock, it is your fathers good pleasure to give you the Kingdom. q. d.* Fear not all your enemies rage, fear not all your own unworthiness, doubt not of the certainty of the gift; for it is grounded on the good pleasure of your Father, *Luke* 22. 29. *I appoint to you a Kingdom as my father hath appointed unto me a Kingdom: That ye may eat and drink at my Table in my Kingdom.* But because I will not be tedious in the needless confirming an acknowledged truth, I refer you to the places here cited.

cited. 2 *Thes.* 1. 7. *Heb.* 4. 1, 3. *Mat.* 25. 34. & 13. 43. 2 *Tim.* 4. 18. *Jam.* 2. 5. 2 *Pet.* 1. 11. 2 *Thes.* 1. 5. *Acts* 14. 22. *Luke* 6. 20. & 13. 28, 29. 1 *Thes.* 2. 12. *Mat.* 5. 12. *Mark* 10. 21. & 12. 25. 1 *Pet.* 1. 4. *Heb.* 10. 34. & 12. 23. *Col.* 1. 5. *Phil.* 3. 20, 21. *Heb.* 11. 16. *Eph.* 1. 20. 1 *Cor.* 15. *Rev.* 2. 7, 11, 17, &c.

SECT. IV.

§. 4. 4. The means and motions towards it do prove that there is such an end.

Fourthly, * All the means of Grace, and all the workings of the Spirit upon the soul, and all the gracious actions of the Saints, are so many evident Mediums to prove, that there remaineth a Rest to the people of God. If it be an undeniable maxime, that God and nature do nothing in vain; then is it as true of God and his Grace. All these means and motions imply some End to which they tend, or else they cannot be called means, nor are they the motions of Wisdom or Reason. And no lower End then this [Rest] can be imagined. God would never have commanded his people to repent and believe, to fast and pray, to knock and seek, and that continually, to read and study, to conferr and meditate, to strive and labor, to run and fight, and all this to no purpose. Nor would the Spirit of God work them to this, and create in them a supernatural power, and enable them and excite them to a constant performance; were it not for this end whereto it leads us. Nor could the Saints reasonably attempt such employments, nor yet undergo so heavy sufferings, were it not for this desirable end. But whatsoever the folly of man might do, certainly Divine Wisdom cannot be guilty of setting a work such fruitless motions. Therefore whereever I read of duty required, whenever I finde the Grace bestowed, I take it as so many promises of Rest. The Spirit would never kindle in us such strong desires after Heaven, nor such a love to Jesus Christ, if we should not receive that which we desire and love. He that sets our feet

* *Intra nostrum rationalem spiritum est quædam viva imago Divinæ sapientiæ: ad quam dum respisimus, movemur per quendam Divinum impulsum, ad petendum, ad petendo & quærendo ea quæ sunt perficientia imaginem sive ipsam ad exemplaris conformitatem ducentia.* Cusanus Excitat. l. 10. Fol. (*mihi*) 183. B.

Yet I do not argue as some, that because the soul desireth, it must enjoy: for god fulfilleth but sound desires, which are of his own exciting in us; which are limited Desires. If a man desire to fly with wings or to be as God, these desires God is not to fulfill. Of which read *Camero prælect. de Verbo Dei cap.* 7. *pag.* (*operum fol.*) 455. *Cum vitium creaturæ angelicæ* (*& humanæ*) *dicitur, quod non adhæret Deo, hinc aptissime declaratur, ejus naturæ ut Deo adhærendo conservetur. Quam porro magna sit laus adhærere Deo, ut ei vivat, inde sapiat, illo gaudeat, tantoq; bono sine morte, sine errore, sine molestia perfruatur, quis cogitare digne possit, aut eloqui?* Augustin. lib. 12. de Civit. cap. 1.

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in the way of Peace (*Luke* 1. 79.) will undoubtedly bring us to the end of Peace. How nearly is the means and end conjoyned, * *Mat.* 11. 12. *The Kingdom of Heaven ſuffereth violence, and the violent take it by force*, or (as *Luke* 16. 16.) every man preſſeth into it, So that the violent apprehends the Kingdom. Thoſe whom he cauſeth to follow him in the regeneration, he will ſure provide them Thrones of judgement, *Mat.* 19. 28.

* Mr. *Burroughs* thinks this is meant of the violence of perſecution: but *Lukes* phraſe confuteth that.

SECT. V.

§. 5.

5. So do the beginnings, foretaſts, earneſts & ſeals.

FIfthly, Scripture further aſſures us, that the Saints have the beginnings, foretaſts, earneſts, and Seals of this Reſt here: And may not all this aſſure them of the full poſſeſſion? The very Kingdom of God is within them, *Luke* 17. 21. They here (as is before ſaid) take it by force. They have a beginning of that knowledge which Chriſt hath ſaid is eternal life, *John* 17. 3. I have fully manifeſted that before, that the Reſt and Glory of the people of God doth conſiſt in their Knowing, Loving, Rejoycing, and Praiſing; and all theſe are begun (though but begun) here: therefore doubtleſs ſo much as we here know of God, ſo much as we Love, Rojoyce, and Praiſe, ſo much we have of Heaven on earth, ſo much we enjoy of the Reſt of Souls. And do you think that God will give the Beginning, where he never intends to give the End? Nay God doth give his people oftentimes ſuch foreſights and foretaſts of this ſame Reſt, that their ſpirits are even tranſported with it, and they could heartily wiſh they might be preſent there. *Paul* is taken up into the third Heaven, and ſeeth things that muſt not be uttered. *The Saints are kept by the power of God through faith unto that ſalvation, ready to be revealed in the laſt time, wherein they can greatly Rejoyce, even in temptations*: 1 *Pet.* 1, 5, 6. And therefore the Apoſtle alſo tels us, *That they who now ſee not Chriſt, nor ever ſaw him, yet love him, and Believing do Rojoyce in him, with joy unſpeakable and full of Glory: Receiving the end of their faith, the ſalvation of their ſouls*, 1 Pet. 1. 8, 9. Obſerve here.

Atquin ſi lumen ipſum Dei illud verum quod eſt in perſona Chriſti, vitam in ſe continet, eaq; vita cum lumine quæ committitur in carnem, peritura eſt, in quam vita committitur? Plane ſic peritura & ipſe Theſaurus: perituris enim peritura tribuuntur, ſicut veteribus utribus novum vinum. —— Vita Jeſu manifeſtatur: Ubi? In corpore noſtro: In quo? In mortali. Ergo in carne plane mortali ſecundum culpam, ſed & vitali ſecundum Gratiam. Vide quantam, ut in illa vita Chriſti manifeſtetur. In re ergo aliena ſalutis, ſed in ſubſtantia perpetuæ diſſolutionis manifeſtabitur vita Chriſti æterna, jugis, incorrupta, jam & Dei vita? aut cujus temporis vita Domini manifeſtabitur in corpore noſtro? Tertullian. de Anima cap. 44. pag. Edit. Pamel. 419.

here. First how God gives his people this foretasting joy. Secondly, how this joy is said to be full of Glory, and therefore must needs be a beginning of the Glory. Thirdly, How immediately upon this there follows Receiving the end of their Faith, the Salvation of the soul. And *Paul* also brings in the Justified, Rejoycing in hope of the Glory of God, *Rom.* 5. 2. And I doubt not but some poor Christians amongst us, who have little to boast of appearing without, have often these foretasts in theirs souls. And do you think God will Tantalize his people? Will he give them the first fruits, and not the crop? Doth he shew them Glory to set them a longing, and then deny them the actual fruition? Or doth he lift them up so near this Rest, and give them such rejoycings in it, and yet never bestow it on them? It cannot be. Nay doth he give them the earnest of the inheritance? *Eph.* 1. 14. And Seal them with the Holy Spirit of promise? *Eph.* 1. 13. And yet will he deny the full possession? These absurdities may not be charged on an ordinary man, much less on the Faithful and Righteous God.

2 Cor. 1. 22. & 5. 5.

SECT. VI.

§. 6. 6. Some have entered it already.

Sixthly, and Lastly, The Scripture mentioneth particularly and by name, those who have entered into this Rest. As *Henoch*, who was taken up to God. So *Abraham*, *Lazarus*, the thief that was crucified with Christ, *&c.* And if there be a Rest for these, sure there is a Rest for all believers. But it is vain to heap up Scripture proof, seeing it is the very End of the Scripture, to be a Guide to lead us to this Blessed state, and to discover it to us, and perswade us to seek it in the prescribed way, and to acquaint us with the hinderances that would keep us from it; and to be the Charter and Grant by which we hold all our Title to it. So that our Rest (and thereby Gods Glory) is to the Scripture as the End is to the way, which is frequently expressed, and implyed through the whole. There is no one that doubts of the certainty of this promised Glory, but onely they that doubt of the Truth of the Scripture, or else know not what it containeth. And because I find that most temptations are resolved into this, and that there is so much unbelief even in true Believers, and that the truth and strength

strength of our belief of Scripture hath an exceeding great influence into all our Graces,; I shall briefly say something for your confirmation in this.

CHAP. II.

Motives to study and preach the Divine Authority of Scripture.

SECT. I.

§. 1.

THus * much may suffice where the Scripture is believed, to confirm the truth of the point in hand, *viz.* The certain futurity of the Saints Rest. And for Pagans and Infidels who believe not Scripture, it is besides the intention of this discourse to endeavour their conviction. I am endeavouring the consolation and edification of Saints, and not the information and conversion of Pagans. Yet do I acknowledge the subject exceeding necessary even to the Saints themselves: for Satans assaults are oft made at the foundation, and if he can perswade them to question the verity of Scripture, they will soon cast away their hopes of Heaven.

But if I should here enter upon that task [to prove Scripture to be the infallible word of God] I should make too broad a digression, and set upon a work as large as the main, for whose sake I should undertake it; Neither am I insensible of how great difficulty

* *Sed quo plenius & impressius tam ipsum quam dispositiones ejus, & Voluntates adiremus, Instrumentum adjecit literaturæ, siquis velit de Deo inquirere, & inquisitum invenire, & invento credere, & credito deservire. Viros enim Justitia & innocentia dignos Deum nosse & ostendere, à primordio in seculum emisit spiritu Divino inundatos, quo prædicarent, Deum unicum esse, qui universa condiderit, qui hominem humano struxerit, &c. sed & observantibus, quæ Præmia destinarit, ut producto ævo isto judicaturus sit suos Cultores in vitæ æternæ retributionem: profanos in ignem æque perpetem & jugem; suscitatis omnibus ab initio defunctis, & reformatis & recensitis ad utriusq; meriti disjunctionem.* Tertullian. Apologet. cap. 18. operum edit. Pamel. pag. 34.

culty it would prove to manage it satisfactorily, and how much more then my ability is thereto requisite.

Yet lest the tempted Christian should have no relief nor any Argument at hand against the temptation, I wil here lay down some few: not intending it as a full Resolution of that great Question; but as a competent help to the weak, that have not time or ability to read larger volumns. And I the rather am induced to it, because the success of all the rest that I have written depends upon this: No man will Love, Desire, Study, Labour for that which he believeth not to be attainable. And in such supernatural points, we must first apprehend the truth of the Revelation, before we can well believe the truth of the thing Revealed. And I desire the Lord to perswade the hearts of some of his choicest servants in these times, whom he hath best furnished for such a work, to undertake the compleat handling of it. To perswade them to which, I will here annex first some considerations, which also are the Reasons of this brief attempt of my own; and may also serve to perswade all Ministers, to bestow a little more pains in a seasonable grounding their hearers in this so great and needful a point, by a more frequent and clear discovery of the Verity of the Scripture, (though some that know not what they say may tell them that it is needless.)

1. Of what exceeding great necessity is it, to the salvation of our selves and hearers, to be soundly perswaded of the Truth of Scripture? As Gods own Veracity is the prime Foundation of our Faith, from which particular Axiomes receive their Verity: so the Scripture is the principal foundation *quoad patefactionem*, Revealing to us, what is of God, without which Revelation it is impossible to believe. And should not the foundation be both timely and soundly laid?

2. The Learned Divines of these latter times have in most points of Doctrine done better then any since the Apostles before them, and have much advantaged the Church hereby and advanced sacred knowledge. And should we not endeavour it in this point, if possible, above all? when yet the Ancients were more frequent and full in it, for the most part, then we. I know there are many excellent Treatises already extant on this subject, and such as I doubt not may convince gainsayers, and much strengthen the weak: But yet doubtless much more may be done for the clearing this

weighty needful point. Our great Divines have said almost as much against Papists in this, as need to be said (especially *Chamier* and our *Rob. Baronius*, *Whitaker*, *Reignolds*, &c.) But is not most of their industry there bestowed, while they put off the Atheist, the Jew and other Infidels with a few pages or none? And so the great master sin of Infidelity in the souls of men (whereof the best Christians have too great a share) is much neglected: and the very greatest matter of all overlookt? *Grotius*, *Mornay*, and *Camero*, above others, have done well: but if God would stir them up to this work, I doubt not but some, by the help of all foregoers, and especially improving Antiquities, might do it more compleatly then any have yet done: which, I think, would be as acceptable a piece to the Church, as ever by humane industry was performed.

3. And || I fear the course that too many Divines take this way, by resolving all into the Testimony of the Spirit, in a mistaking sense, hath much wronged the Scripture and the Church of God, and much hardened Pagans and Papists against the Truth. I know that the illumination of the Spirit is necessary: A special illumination for the begetting of a special saving Belief; and a common illumination, for a common belief. But this is not so properly called, The Testimony of the Spirit; The use of this is, to open our eyes to see that evidence of Scripture verity which is already extant; and as to remove our blindness, so by further sanctifying, to remove our natural enmity to the Truth and prejudice against it, which is no small hinderance to the believing of it; for all the hinderance lyeth not in the bare intellect.

But it is another kinde of Testimony then this, which many great Divines resolve their faith into. For when the Question is, of the objective cause of faith, How know you Scripture to be the Word of God? or, Why do you believe it so to be? They finally conclude, by the Testimony of the Spirit; but the Spirits illumination being onely the efficient cause of our Discerning; and the Question being onely of the Objective Cause or Evidence; They must needs mean some Testimony besides illuminating, sanctifying Grace, or else not understand themselves. And therefore even great *Chamier* calleth this Testimony [The VVord of God] and likens it to the Revelations made to the Prophets and Apostles (dangerously I think) *Tom. 3. l. 13. c. 17.* To imagine a necessity: first,

|| Of the difference of Sense, Vision, Illumination, and Revelation. *Vid. Macarii Homil. 7. Edit. Paliscn. p. 99.*

Cognosci sine fide scripturæ possunt, sive ex ecclesiæ testimonio, sive ex se noscantur. Ut liquido agnoscantur cum certa assensione animi, opus est spiritus Illuminatione: Whitaker rectissime, Duplicat. adv. Stapleton. l. 3. c. 8. p. 535, 536.

firſt, either of an internal proper teſtimony, which is *Argumentum inartificiale*, as if the Spirit, as another perſon ſpoke this truth within me [The Scripture is Gods Word;] or ſecondly, of the Spirits propounding that objective evidence internally to the ſoul, which is neceſſary to perſwade by an artificial Argument without propounding it firſt *ab extra*: thirdly, or for the Spirit to infuſe or create in a mans minde, an actual perſwaſion, that Scripture is Gods Word, the perſon not knowing how he is ſo perſwaded, nor why? or of any the like immediate injection of the intelligible ſpecies; I ſay, to affirm that the Scripture cannot be known to be Gods Word without ſuch a teſtimony of the Spirit as ſome of theſe; is, in my judgement, a juſtifying men in their infidelity, and a telling them that there is not yet extant any ſufficient evidence of Scripture-Truth, till the Spirit create it in our ſelves, and withall to leave it impoſſible to produce any evidence for the conviction of an unbeliever, who cannot know the teſtimony of the Spirit in me; And indeed it is direct expectation of Enthuſiaſms, and that as ordinary to every Chriſtian. And it alſo infers, that all men have the teſtimony of the Spirit, who believe the Scripture to be Gods Word; which would delude many natural men, who feel that they do believe this. (Though ſome unſoundly tell us, that an unregenerate man cannot believe it. * I know that ſavingly he cannot; but undiſſemblingly, as the devils do he may.) But I leave this point, referring the Reader (that underſtands them) for full ſatisfaction about the nature of the Spirits teſtimony, to learned *Rob. Baronius, Apol. Cont. Turnebullum* p. 733. And alſo to Judicious *Amiral.* his *Theſ. de Teſtim. Spir. in Theſ. Salmurienſ. Vol.* 1 p. 122. in both whom it is moſt ſolidly handled.

4. Doubtleſs the firſt and chief work of Preachers of the Goſpel is, to endeavour the Converſion of Pagans and Infidels, where men live within their reach, and have opportunity to do it. And we all believe that the Jews ſhall be brought in: and it muſt be by means. And how ſhall all this be done, if we cannot prove to them the Divine Authority of Scripture? what have we to ſay to them, but naked affirmation? Or how ſhall we maintain the credit of Chriſtianity, if we be put to diſpute the caſe with an Infidel? I know ſomewhat may be done by Tradition where Scripture is not: but thats a more weak uncertain means: I know alſo that the firſt Truth, and thoſe that are known by the light of nature,

* *Peſſimè, ni fallor, argumentatur vir Docliſ.* Keckerman. Syſtemate Theol. l. 1. p. 179. *Soli Electi habent fidem: ergo ſoli Electi norunt quæ ſit norma fidei.* This will teach the vileſt man to conclude, that he is Elect, becauſe he knows the Rule of faith.

|| See alſo the Acts of the Conference at *Paris*, 1565. *July*, in the beginning.

may be evinced by natural demonstrations: (and when we deal with Pagans, there we must begin.) But for all supernatural Truth, how shall we prove that to them, but by proving first the certainty of the Revelation? (as *Aquinas, ut in* * *marg.*) To tell them that the Spirit testifieth it, is no means to convince them that have not the Spirit. And if they have the Spirit already, then what need we preach to convince them? If the word must be mixt with Faith in them that hear it before it profit them further to salvation; then we cannot expect to find the Spirit in Infidels. He that thinks an unholy person may not Believe the Scripture to be the word of God, doth not sure think that they may go so much further as our Divines (and the Scripture) tell us they may do.

And to tell an Infidel that it is *principium indemonstrabile*, that Scripture is Gods Word; and that it is to be believed, and not to be proved, (as if the very Revelation [*hoc esse Testimonium Divinum*] and not only the thing testified [*hoc esse verum*] were not *objectum scientiæ, sed puræ fidei*) This might sooner harden Infidels then convince them. Sure I am that both Christ and his Apostles used sufficient (*in suo genere*) convincing Arguments to perswade men to believe, and dealt with men as Rational creatures. Truly, saith *Hooker*: ["It is not a thing impossible, nor greatly hard, even "by such kind of proofs so to manifest & clear that point, that no "man living shall be able to deny it, without denying some appa- "rent principle, such as all men acknowledge to be true.] And "[Scripture teacheth us that saving truth, which God hath disco- "vered to the world by Revelation: but it presumeth us taught "otherwise, that it self is Divine and sacred.] And [These things we "believe; Knowing by Reason that Scripture is the Word of God.] "Again, saith he, [It is not required, nor can be exacted at our hands, "that we should yield it any other Assent, then such as doth an- "swer the evidence.] Again [How bold and confident soever "we may be in words, when it comes to the trial; such as the evi- "dence is which the truth hath, such is the Assent: nor can it "be stronger, if grounded as it should be.

* *Ad primæ veritatis manifestationem per rationes demonstrativas procedendum est. Sed quia tales rationes (i. e. ab evidentia rei) ad secundam veritatem haberi non possunt, non debet esse ad hoc intentio, ut adversarius rationibus (i.e. à re) convincatur, sed ut ejus rationes quas contra veritatem habet solvantur: cum veritati fidei ratio naturalis contraria esse non possit. Singularis vero modus convincendi adversarium contra hujusmodi veritatem, est ex authoritate scripturæ divinitus confirmata miraculis. Quæ enim supra rationem humanam sunt, non credimus, nisi Deo revelante.* ‖ Aquin. cont. Gentil. li. 1. c. 9. *Vid etiam de hac re Spalatens. de Rep. Eccles.* l. 7. c. 1. §. 17, 18 21. & c. 2. §. 8. & 22. † *Hookers Eccles.* Pol. l. 3. p. 102, 103 & li. 2. Pic. 73, 74. I pray read him there more fully opening this point.

5. Is

5. Is not Faith a rational Act of a rational Creature? And so the Understanding proceeds discursively in its production? And is not that the strongest Faith which hath the strongest Reasons to prove the Testimony to be valid upon which it resteth, and the cleerest apprehension and use of those Reasons? And the truest Faith which hath the truest Reasons truly apprehended and used? And must not that on the contrary be a weak or false faith which receives the Verity and Validity of the Testimony from weak or false Grounds, though the Testimony of it self be the truest in the world? Our Divines use to say concerning love to Christ, that it is not to be measured by the degree of Fervor, so much as by the Grounds and Motives: so that if a man should love Christ upon the same Reasons as a *Turk* loves *Mahomet*, it were no true love: if he love him upon false grounds, it must needs be a false love; and if upon common grounds, it can be but a common love. I will not conclude, that to believe in Jesus Christ upon the grounds that a *Turk* believes in *Mahomet*, or to believe Scripture upon the same reasons that the *Turk* believes the *Alcoran*, is no true Faith. (Supposing that both have the like verity of their Reasons.) But at best, it must be more weak and doubtful.

6. Is the generality of Christians able to give any better then some such common reason to prove the verity of Scripture? Nay, are the more exercised, Understanding sort of Christians able by sound Arguments to make it good, if an Enemy, or a Temptation put them to it? Nay, are the meaner sort of Ministers in *England* able to do this? Let them that have tried, judge.

7. Can the Superstructure be firm where the Foundation is Sandy? And can our Affections and Actions be sound and strong, when our belief of Scripture is unsound or infirm? Sure this Faith will have influence into all. For my own part, I take it to be the greatest cause of coldness in Duty, weakness in Graces, boldness in Sinning, and unwillingness to die, &c. that our Faith is either unsound or infirm in this point. * Few Christians among us for ought I finde, have any better then the Popish implicit faith in

Religio omnis Christiana per Apostolos tradita & Scripta est, & super scripta Prophetarum & Apostolorum fundata. Dr. Sutlive *contra* Bellarm. *de Monach. pag.* 11. See Dr. *Jackson* of Saving Faith, *Sect.* 2. *cap.* 2. *pag.* 143. *&c.* See since the first edition of this, an excellent Treatise put forth by Dr. Hammond, called The Reasonableness of Christian Religion. As for those that cry out of our producing of Reason in this case, as if it were Socinianisme; their Faith is unlike to be strong whose Reason is so weak, or

who renounce Reason. Is an Infant or a mad man would make the best Christian if Reason were at such odds with Faith as they imagine. * *Origen* expoundeth the words of the Apostles (*Luk.* 17 5. Lord increase our faith, thus: Having that faith which is not according to Knowledge, let us have that which is according to Knowledge. *Origen in cap.* 10. *ad Rom.* which Dr. Willet also citeth and approveth in Commentar. on *Jude Sect.* 14. *pag.* (*mihi*) 131.

this point; nor any better || Arguments then the Papists have to prove Scripture the Word of God. They have received it by Tradition; godly Ministers and Christians tell them so; it is impious to doubt of it, and therefore they believe it. And this worm lying at the root, causeth the languishing and decay of the whole: yet is it usually undiscerned, for the root lieth secret under ground: But * I am apt to judge, that though the most complain of their uncertainty of salvation, through want of assurance of thier own Interest, and of the weakness of the applying Act of Faith; yet the greater cause of all their sorrows, and that which shakes the whole building, is the weakness of their faith about the truth of Scripture, though perhaps the other be more perceived, and this taken notice of by few. There may be great weakness and unsoundness of belief, where yet no doubtings are perceived to stir. Therefore || though we could perswade people to believe never so confidently, that Scripture is the very Word of God, and yet teach them no more reason why they should believe this then any other book to be that Word; as it will prove in them no right way of believing, so is it in us no right way of teaching.

8. There is many a one who feels his faith shake here, who never discovers it; To doubt of our Evidences, is taken for no great disgrace, and therefore men more freely profess such doubts; nay, and some perhaps who are not much troubled with them, because they would be thought to be humble Christians. But to question the truth of Scripture is a reproachfull Blasphemy, and therefore all that are guilty here speak not their doubts.

9. Is not the greatest battery by all sort of enemies, especially made against this Foundation? The first place that the * Papist assaults you in, is here; How know you the Scripture to be the

|| See this more fully in Dr. *Preston* on the *Attributes*, pag. 61, 62, 63, 64.

* See the danger and ill effects of Believing Scripture on unsound Grounds, excellently manifested by that excellent man of God, Mr. *Pemble*, *Vindic. Gratiæ*. pag. 218 219. 220. If I am able to judge any thing of the Methods of Satans temptations, I dare say, that this weapon is reserved usually for the last combate: and that many a mans faith hath perished on this rock, both in life, and especially in the last agonies and conflicts with the powers of death and darkness. *Pemble ubi supr.* || Yet we acknowledge it belongs to the Church; first, To be a Witness and Keeper of the Scriptures: secondly, To judge and discern betwixt Scriptures which are true and genuine, and which are false and suppositious, or Apocryphal: thirdly, To divulge and preach the Scriptures: fourthly, To expound and interpret them. Dr. *Whitaker De Sacra scriptura*. q. 3. *contr.* 1. *cap.* 2. *pag.* 203, 204. * I would fain know of any Papist, why their Church believes the Scripture to be the Word of God? If the Laity must believe it upon the authority of the Church, and this Church be the Pope and his Clergy, then it followeth that the Pope and Clergy believe it on their own Authority; As *Payæus in Themat. Seculari* XV. *Et quia Papa solus vel cum prælatis est Ecclesia, ideo Papa & prælati Scripturis credunt propter seipsos: laicos voluit credere Scripturis propter Papam & prælatos.*

Word

Word of God? The Seekers (who are the Jesuits By-blows, though they yet know not their own father) will accost you with the like question; How know you that your Scripture and your Ministery is of God? The Familists and Libertines do spit their venom here: And some Christians by experience are able to testifie that Satans temptations are most violent here; Yea, and our own carnal deluded Reason is aptest of all to stumble here.

They talk of a Toleration of all Religions, and some desire that the * Jews may have free commerce amongst us: it will then be time for us, I think, to be well armed at this point. Let the ordinary Professors of our Time, * who are of weak judgements, and fiery spirits, look to it, how they will stand in such assaults; least, as now, when they cannot answer a Separatist, they yield to him, and when they cannot answer an Antinomian, they turn Antinomians; so then, when they can much less answer the subtil Arguments of a Jew against Christ and the Gospel, they should as easily turn Jews, and deny Christ, and the verity of the Gospel.

|| The Libertines among us think it necessary that we should have such a Toleration to discover the unsound, who hold their faith upon Tradition and Custome. I am no more of their mindes in this, then of his, who would have a fair Virgin to lye with him, and try his Chastity, and make its victory more honorable: But if we must needs have such a trial, its time to look to the grounds of our belief, that we may be ready to give a reason of our Hope.

10. However, though I were mistaken in all this, yet certain I am that the strengthning of our faith in the verity of Scripture, would be an exceeding help to the joy of the Saints, and would advance their confident hopes of Rest. For my self, if my faith in this point had no imperfection, if I did as verily believe the Glory to come, as I do believe that the Sun will rise again when it is set;

a *Sicut in Polonia ubi non solum preces recitant mala & criminosa contra Christianos & eorum magistratus continentes, sed etiam & audacter & sine omni Christianorum metu imprimunt quacunq; volunt, ut testatur* Buxtorfius *Synagoge Judaicæ. c. 5. p. 170.*

* *Nam si ad Divinæ Traditionis (viz. in Scripturis) caput & originem revertamur, cessat Error humanus, & quicquid sub caligine & nube tenebrarum obscurum latebat, in lucem veritatis aperitur.* ——

In compendio est igitur apud religiosas & simplices mentes & errorem deponere, atq; invenire & eruere veritatem. Cyprian. Epist. 74 ad Pomp. pag 231. || If a bare connivance at these d visions have already occasioned such a combustion, what do we think would a Toleration do? A Toleration of all sorts of Sects and Schismes, and Heresies and Blasphemies; which is by some (and those more then a good many) under the abused notion of Liberty of Conscience, so earnestly pleaded for. For my own part, should this be once yielded, (which I hope their eyes shall first fail who look for it) I should look on it as the Passing Bell to the Churches Peace and Glory, if not to the true Religion of God in this Kingdom. *Brinsleys* Arraignment of separation. *pag.* 73.

O, how would it raise my desires and my joyes? what haste should I make? how serious should I be? how should I trample on these earthly vanities, and even forget the things below? How restless should I be till I were assured of this Rest? and then how restless till I did possess it? How should I delight in the thought of death, and my heart leap at the tidings of its approach? How [b] glad should I be of the bodies decay? to feel my prison moulder to dust? Surely this would be the fruit of a perfect belief of the truth of the Promise of our eternal Rest. Which though it cannot be here expected, yet should we use the most strengthening means, and press on till we had attained. Truly, saith Master *Pemble, vindic. Grat. pag.* 219. This loose and unsetled Faith, is one of the fiery darts and forcible Engines of Satan, whereby he assaults and overthrows the Hope and Comfort of many a dying man: who having not strengthened himself on this point, by undoubted Arguments and experiments, is there laid at where he lyes open and unarmed, by such cunning Cavils, Shifts, and Elusions against the Authority of Scripture, that the poor man, not able to clear himself of them, falls into a Doubting of all Religion, and sinks into Despair.

[b] As *Graserus* when he saw his legs begin to swell with a Dropsie, said, *Euge Deo sit laus & gloria, quod jam mea instet liberatio & horula gratissima. Melch. Adam. in vita* Graseri.

SECT. II.

§. 2.

THus much I have purposely spoken, as to stir up Christians to look to their faith, so especially to provoke some choise servant of Christ, among the multitudes of Books that are written, to bestow their labors on this most needful Subject; and all Ministers to preach it more frequently and clearly to their people. Some think it is Faiths honor to be as credulous as may be; and the weaker are the rational grounds, the stronger is the faith; and therefore we must believe and not dispute. Indeed when its once known to be a Divine Testimony, then the most credulous soul is the best; But when the doubt is, whether it be the Testimony of God or no, a man may easily be over-credulous; Else why are we bid, believe not every spirit, but try them whether they be of God or not? And how should the false Christs, and false Prophets be known, who would deceive, were it possible, the very Elect? To be given up of God to believe a lye, is one of the soarest of Gods Judgements.

Some

Some think, the onely way to deal with such temptations to Blasphemy, is to cast them away, and not to dispute them. And I think the direction is very good, so it be used with some distinction and caution. The Rule holds good against real Blasphemy, known to be such; but if the person know it not, how shall he make use of this Rule against it? Further, it is supposed, that he who knows it to be Blasphemy, hath Arguments whereby to prove it such; else how doth he know it? Therefore here lyes the sin; when a man is by sufficient evidence convinced, (or at least hath Evidence sufficient for conviction) that it is a Divine Testimony, and yet is still cherishing doubts, or hearkning to temptations which may feed those doubts; when a man (like *Balaam*) will take no answer. But he who will therefore cast away all doubts, before he hath Arguments sufficient against them, or could ever prove the thing in Question, he doth indeed cast aside the temptation, but not overcome it, and may expect it should shortly return again; It is a methodical cure which prevents a relapse. Such a neglecter of temptations may be in the right, and may as well be in the wrong; but however, it is not right to him, because not rightly believed. Faith always implies a Testimony, and the knowledge usually of the matter and Author of that Testimony; Divine Faith hath ever a Divine* Testimony, and supposeth the knowledge of the matter (when the Faith is particular) but always of the Author of that Testimony. An implicite Faith in God, that is, a believing that all is true which he testifieth, though we see no reason for it from the evidence of the matter, this is necessary to every true Believer: But to believe implicitly, that the Testimony is Divine, or that Scripture is the Word of God, this is not to believe God, but to resolve our faith into some humane Testimony; even to lay our foundation upon the sand, where all will fall at the next assault.

Its strange to consider, how we all abhor that piece of Popery, as most injurious to God of all the rest, which resolves our faith into the Authority of the Church: And yet that we do for the generality of professors content our selves with the same kinde of faith! Onely with this difference: The Papists believe Scripture to be the VVord of God, because their Church saith so:* and we, because our Church, or our Leaders say so. Yea, and many Ministers never yet gave their people better grounds; but tell them

Impias argumentationes si ratio refutare non possit, fides irridere debet, quæ ratiocinationes evertit, & in captivitatem redigit omnem intellectum in Christi obsequium. August.

* Though some extend belief so far as to confound it with Opinion

A natura ad mysteria, ab oculo ad oraculum, à visu ad fidem, non valet consequentia.

a *Sequor te non quo ducu, sed quo trahis, inquit* Scaliger *ad* Cardanum *in Exercit.*

(which is true) that it is damnable to deny it, but help them not to the necessary Antecedents of Faith.

If any think that these words tend to the shaking of mens faith, I answer; First, Onely of that which will fall of it self: Secondly, And that it may in time be built again more strongly: Thirdly, Or at least that the sound may be surer setled. * It is to be understood that many a thousand do profess Christianity, and zealously hate the enemies thereof upon the same grounds, to the same ends, and from the same inward corrupt principles, as the *Jews* did hate and kill Christ: It is the Religion of the Countrey, where every man is reproached that believes otherwise; they were born and brought up in this belief, and it hath increased in them upon the like occasions: Had they been born and bred in the Religion of *Mahomet*, they would have been as zealous for him: The difference betwixt him and a *Mahometan* is more, that he lives where better Laws and Religion dwell, then that he hath more knowledge or soundness of apprehension.

* He that doubts of this, let him see Dr. *Jackson* of *Saving Faith*, *pag.* 146, 147. And Mr. *Pinkes* Sermons of the *Sincerity of Love to Christ.*

Yet would I not drive into causless doubtings the soul of any true believer, or make them believe their faith is unsound, because it is not so strong as some others; Therefore I add, some may perhaps have ground for their belief, though they are not able to express it by argumentation; and may have Arguments in their hearts to perswade themselves, though they have none in their mouthes to perswade another: yea and those Arguments in themselves may be solid & convincing. Some may be strengthened by some one sound Argument, and yet be ignorant of all the rest, without overthrowing the truth of their Faith. Some also may have weaker apprehensions of the Divine authority of * Scripture then others; and as weaker grounds for their Faith, so a less degree of assent; And yet that assent may be sincere and saving, so it have these two qualifications, First, If the Arguments which we have for believing the Scripture, be in themselves more sufficient to convince of its truth, then any Arguments of the enemies of Scripture can be to perswade a man of the contrary: And do accordingly discover to us a high degree at least of probability. Secondly, And if being thus far convinced, it prevailes with us to chuse this as the onely way of life, and to adventure our souls upon this way,

* *Articulus 6. fidei Judaicæ sic se habet. Credo perfectâ fide quod omne quodcunque prophetæ docuerunt & locuti fuerunt, veritas sincera sit. Octavus autem sic. Credo perfecta fide quod lex tota perinde ut ea hodierno tempore in manibus nostris est, ita per Deum ipsum met* Mosi *tradita sit. vid.* Buxtorf. *Synagoga Judaicæ* cap. 1. pag. 45.

way, denying all other, and adhering (though to the loss of estate and life) to the Truth of Christ thus weakly apprehended. This (I think) God will accept as a true Belief.

But though such a faith may serve to salvation: yet when the Christian should use it for his consolation, he will find it much faile him: even as leggs or arms of the weak or lame, which when a man should use them, do fail him according to the degrees of their weakness or lameness: so much doubting as there remains of the Truth of the word, or so mush weakness as there is in our believing, or so much darkness or uncertainty as there is in the evidence which perswades us to believe; so much will be wanting to our Love, Desires, Labours, Adventures, and especially to our Joys.

Therefore I think it necessary to speak a little (and but a little) to fortifie the believer against temptations, and to confirm his faith in the certain Truth of that Scripture which contains the promises of his Rest.

CHAP. III.

SECT. I.

AND here it is necessary that we first distinguish betwixt 1. The subject matter of Scripture, or the doctrine which it contains; 2. And the words or writings containing or expressing this doctrine. The one is as the bloud, the other as the veins in which it runs. Secondly, We must distinguish betwixt 1. the substantial and fundamental part of Scripture-doctrine, without which there is no salvation; and 2. the circumstantial, and less necessary part, as Genealogies, Successions, Chronologie, *&c.* Thirdly, Of the substantial fundamental part. 1. Some may be known and proved even without Scripture, as §. 1.

being written in nature it self; 2. Some can be known onely by the assent of Faith to Divine Revelation. Fourthly, Of this last sort, 1. some things are *above Reason* (as it is without Divine Revelation) both in respect of their Probability, existence and futurity: 2. others may be known by meer Reason, without Divine Testimony, in regard of their Possibility and Probability; but not in regard of their existence or futurity.

Fifthly, Again matter of Doctrine must be distinguished from matter of fact.

Sixthly, Matter of fact is either 1. such as God produceth in an ordinary way: or 2. extraordinary and miraculous. Seventhly, History and Prophesie must be distinguished. Eighthly, We must distinguish also the books and writings themselves: 1. between the main scope and those parts which express the chief contents, and 2. particular words and phrases, not expressing any substantials. Ninthly, Also its one question 1. whether there be a certain number of books, which are Canonical, or of Divine Authority? and 2. another question, what number there is of these? and which particular books they are? Tenthly, The direct express sense must be distinguished from that which is only implyed or consequential. Eleventhly, We must distinguish Revelation unwritten, from that which is written. Twelfthly, and Lastly, We must distinguish that Scripture which was spoke or written by God immediately, from that which was spoke or writ immediately by man, and but mediately by God. And of this last sort 1. Some of the instruments or penmen are known: 2. Some not known. Of those known 1. Some that spoke much in Scripture, were bad men: 2. others were godly. And of these some were 1. More eminent and extraordinary, as Prophets and Apostles, 2. Others were persons more inferiour and ordinary.

Again, as we must distinguish of Scripture, and Divine Testimony, so must we also distinguish the apprehension of Faith by which we do receive it.

1. There is a Divine Faith, when we take the Testimony to be Gods own, and so believe the thing testified as upon Gods word. Secondly, There is a Humane Faith, when we believe it meerly upon the credit of man.

2. Faith is either first, implicit, when we believe the thing is true, though we understand not what it is; or secondly, explicit, when

when we believe, and understand what we believe. Both these are again Divine or humane.

3. It is one thing to believe it as Probable, another thing to believe it as certain.

4. Its one thing to believe it to be true conditionally, another to believe it absolutely.

5. We must distinguish betwixt the bare assent of the understanding to the truth of an Axiome, when it is onely silenced by force of Argument (which will be stronger or weaker, as the Argument seemeth more or less demonstrative) and secondly, that deep apprehension and firm assent which proceedeth from a well stablished, confirmed Faith, backed by experience.

6. Its one thing to assent to the truth of the Axiome, another to taste and chuse the good contained in it, which is the work of the Will.

SECT. II.

§. 2. The word Foundation being a Metaphor, is to be banished dispute, till first explained.

THe Use I shall make of these distinctions, is to open the way to these following Positions, which will resolve the great Questions on foot, How far the belief of the Written Word is of necessity to salvation? and whether it be the foundation of our faith? And whether this foundation have been always the same?

Pos. 1. The Object of belief *Is the will of God revealed*; or a * *Divine Testimony*; where two things are absolutely necessary; first, The Matter: secondly, The Revelation. 2. All this Revealed Will is necessary [a] to the compleating of our faith; [b] and it is our duty to believe it. But its onely the substance and tenor of the Covenants,

a *Ad benè esse & fidei perfectionem.*

b *Necessitate præcepti.*

* *We must therefore know it to be a Divine Testimony before we can believe it* fide divinâ: *For if you do meerly believe it to be Gods Word, it is either by a Divine Testimony, or Without: If without, then it is not* fides divina, *a belief of God: If by it, then why do you believe that Testimony also to be Divine? If upon another Divine Testimony, so you may run* in infinitum. *But you will say, The first Testimony which witnesseth of Truth, doth also witness it self to be of God.* Answ. *If you mean that it so witnesseth as a Testimony to be meerly believed, then the Question how you know it to be a Divine Testimony, will still recur* in infinitum: *But if you mean that it witnesseth it self to be Divine Objectively to our Reason, as having*

ing the evidence of a Divine Spirit and Authority, then you say Right: But then (as this supposeth the use of all other helps to our Knowledge, as Tradition by humane infallible Testimony, &c. so) this granteth that it is more properly known then Believed, to be a Divine Testimony. Yet this is not resolving our faith into Reason or humane Testimony, but a discerning by Reason and the help of humane Testimony the marks of a Divine Author in the writing, and the Miracles, &c. and thence also by Reason concluding the Divineness of that Testimony into which my Faith is resolved: As I detest their use of Tradition, which would make it a part of Gods Law, to supply the defect of Scripture: so I detest that Infidelity which rejecteth all Scripture, save that which suiteth their Reason, and where they can see the evidence of the thing it self. If I once know that God speaks it, I will believe any thing that he saith, though it seem never so unreasonable: But yet I will see Reason for the Divineness of the Testimony, and know that it is indeed God that speaks it. Els I must believe every Testimony which affirms it self to be Divine: And for those that say, They onely Believe Scripture to be Gods Word, because it so testifieth of it self, and not Know it; and so make it a proper Act of faith, and not of Knowledge, I aske them, 1. Why then do you not believe (but hold him accursed) an Angel from Heaven, if he preach another Gospel besides this, and say, It is from God? And so every one that saith I am Christ? 2. Why do you use to produce Reasons from the Objective Characters of Divinity in the Scriptures, when you prove it to Testifie of it self? Do you not know that to discern those Characters as the premisses, and thence to conclude the Divinity, is an act of Knowledge, and not of Faith? Else you should only say, when you are askt, how you Know Scripture to be the Word of God? that you Believe it, because it saith so; and not give any Reason from the thing why you Believe it. 3. And then how will you prove it against a Celsus, or Lucian, or Porphyry? or convince Turks and Indians? 4. And why were the Bereans commended for trying Apostolical Doctrine, whether it were true or not? 5. And why are we bid to try the Spirits whether they be of God? What if one of these Spirits say as the old Prophet, or as Rabshakeh to Hezekiah, that he comes from God, and God bid him speak? Will you Believe, or try by Reason? 6. Doth not your Doctrine make your Belief to be wholly humane, as having no Divine Testimony for the Divinity of the first Testimony? And so what are all your graces like to prove which are built hereon? And what a sad influence must this needs have into all your duties and comforts? If you fly to the inward Testimony of the Spirit (as distinct from the sanctifying Illumination of the Spirit) then the question is most difficult of all, How you know the Testimony of that Spirit to be Divine? unless you will take in the fearful delusion of the Enthusiasts, and say, that the Spirit manifesteth the Divinity of his own Testimony? And then I aske; Doth it manifest it to Reason? or only to inward sense? If to Reason, then you come to that you fly from;

from; *and then you can produce that reaſon, and prove it: If only to inward ſenſe; then how know you but a counterfeit Angel of Light may produce more ſtrange effects in your ſoul, then theſe which you take to be ſuch a manifeſtation? eſpecially ſeeing* 1. *We know ſo little of Spirits, and what they can do:* 2. *And we have ſtill known thoſe that pretended to the ſtrangeſt ſenſe of ſpiritual Revelations to have proved the moſt wicked and deluded perſons in the end.* 7. *Doth not your Doctrine teach men in laying aſide Reaſon to lay aſide Humanity, and to become brutes? If Faith and Reaſon be ſo contrary as ſome men talke, yea or Reaſon ſo uſeleſs, then you may believe beſt in your ſleep, and Ideots, Infants and Mad men are the fitteſt to make Chriſtians of.* 8 *And What an injurious doctrine is this to Chriſt? and diſgraceful to the Chriſtian Faith?* 9. *And how would it harden Infidels, and make them deride us rather then believe.*

Thus much I am forced here to add both becauſe I ſee many teachers have need to be taught theſe principles (the more is the pity) and 2. *Becauſe ſome Reverend Brethren by their exceptions have called me to it; In a Word: Reaſon Rectified, is the Eye of the ſoul, the Guide of the Life: The Illumination of the Spirit is the Rectifying it in* Potentia proxima; *No ſmall part of our Sanctification lieth in the Rectifying of our Reaſon. The uſe of the Word, and all ordinances and providences is firſt to Rectifie Reaſon, and thereby the Will, and thereby the Life. Faith it ſelf is an Act of Reaſon; or els it is a brutiſh act, and not humane. The ſtronger any mans Reaſon is, the ſtronglyer is he perſwaded that God is true, and that he cannot lye; and therefore whatſoever he ſaith muſt needs be true, though Reaſon cannot diſcern the thing in its own Evidence. He that hath the Righteſt Reaſon, hath the moſt Grace. Sincerity, (and conſequently our Salvation) lieth in the ſtrength and prevalency of Rectified Reaſon over the Fleſh, and all its Intereſt and deſires. But without Scripture or Divine Revelation, and the Spirits powerfull Illumination, Reaſon can never be Rectified in Spirituals. By this much judge of the ignorance and vanity of thoſe men, who when they read Dr.* Hamond *and ſuch others that write of the Reaſonableneſs of Chriſtian Religion, do preſently accuſe it or ſuſpect it of Socinianiſm.*

Covenants, and the things neceſſarily ſuppoſed to the knowing and keeping of the Covenant of Grace, which are of abſolute neceſſity to the being of Faith, and to Salvation. A man may be ſaved though he ſhould not believe many things, which yet he is bound by God to believe. 3. Yet this muſt be only through ignorance of the Divineneſs of the Teſtimony: For a flat unbelief of

of the smallest truth, when we know the Testimony to be of God, will not stand with the beeing of true Faith, nor with Salvation. For Reason laies this ground [That God can speak nothing but Truth] and Faith proceeds upon that supposition. 4. This Doctrine so absolutely necessary hath not been ever from the beginning the same, but hath differed according to the different Covenants and Administrations. That Doctrine which is now so necessary, was not so before the Fall: And that which is so necessary since the coming of Christ, was not so before his coming. Then they might be saved in believing in the Messiah to come of the seed of *David*: but now its of necessity to believe, that this Jesus the Son of *Mary* is He, and that we look not for another. I prove it thus. That which is not revealed can be no object for Faith, much less so necssary: But Christ was not Revealed before the Fall; nor this Jesus Revealed to be He before his coming, therefore these were not of necessity to be believed, or (as some Metaphorically speak) they were then no fundamental Doctrines. Perhaps also some things will be found of absolute necessity to us, which are not so to *Indians* and *Turks*. 5. God hath made this substance of Scripture-Doctrine to be thus necessary * primarily and for it self. 6. That it be revealed is also of absolute necessity; but || secondarily, and for the Doctrines sake, as a means without which Believing is neither possible, nor a duty. And though where there is no Revelation, Faith is not necessary as a duty; yet it may be necessary (I think) as a means, that is, our natural misery may be such as can no other way be cured (but this concerns not us that have heard of Christ) 7. Nature, Creatures, and Providence, are no sufficient Revelation of this tenor of the Covenants. 8. It is necessary not onely that this Doctrine be Revealed, but also that it be Revealed with Grounds or Arguments rationally sufficient to evince the verity of the Doctrine, or the Divineness of the Testimony, that from it we may conclude the former. 9. The Revelation of Truth is to be considered in respect of the first immediate delivery from God; or secondly, in respect of the way of its coming down to us. It is delivered by God immediatly either by writing, (as the two Tables) or by informing Angels (who may be his Messengers) or by inspiring some choise particular men; So that few in the world have received it from God at the first hand. 10. The only ways of Revelations that (for

* *Primario & propter se.*

|| *Secundario & propter aliud.*

(for ought I know) are now left, are Scripture and Tradition: For though God hath not tied himſelf from Revelations by the Spirit, yet he hath ceaſed them, and perfected his Scripture Revelations; ſo that the Spirit onely Reveals what is Revealed already in the Word; by illuminating us to underſtand it. 11. The more immediate the Revelation, *cæteris paribus*, the more ſure: and the more ſucceſſion of hands it paſſeth through, the more uncertain, eſpecially in matter of Doctrine. 12. When we receive from men by Tradition the Doctrine of God as in the Words of God, there is leſs danger of corruption, then when they deliver us that Doctrine in their own words, becauſe here taking liberty to vary the expreſſions, it will repreſent the Truth more uncertainly, and in more various ſhapes. 13. Therefore hath God been pleaſed when he ceaſed immediate Revelation, to leave his Will written in a form of words, which ſhould be his ſtanding Law, and a Rule to try all other mens expreſſions by. 14. In all the forementioned reſpects therefore the written Word doth excell the unwritten Tradition of the ſame Doctrine. 15. Yet unwritten Tradition, or any ſure way of Revealing this Doctrine, may ſuffice to ſave him who thereby is brought to believe. As if there be any among the *Abaſſines* of *Ethiopia*, the *Coplies* in *Egypt*, or elſewhere that have the ſubſtance of the Covenants delivered them by unwritten Tradition, or by other Writings, if hereby they come to believe, they ſhall be ſaved. For ſo the Promiſe of the Goſpel runs, giving ſalvation to all that believe, by what means ſoever they were brought to it. The like may be ſaid of true Believers in thoſe parts of the Church of *Rome*, where the Scripture is wholly hid from the vulgar (if there be any ſuch parts.) 16. Yet where the written Word is wanting, ſalvation muſt needs be more difficult and more rare, and Faith more feeble, and mens converſations worſe ordered, becauſe they want that clearer Revelation, that ſurer Rule of Faith and Life, which might make the way of ſalvation more eaſie. 17. When Tradition ariſeth no higher, or cometh originally but from this written Word, and not from the verbal Teſtimonies of the Apoſtles before the Word was written, there that Tradition is but the preaching of the Word, and not a diſtinct way of Revealing. 18. Such is moſt of the Tradition (for ought I can learn) that is now afoot in the world, for matter of Doctrine, but not for matter of fact. 19. Therefore the Scriptures are not

onely neceſſary to the well-beeing of the Church, and to the ſtrength of Faith, but [ordinarily] to the very beeing of Faith and Churches. 20. Not that the preſent Poſſeſſion of Scripture is of abſolute neceſſity to the preſent beeing of a Church: nor that it is ſo abſolutely neceſſary to every mans ſalvation, that he read or knew this Scripture himſelf: But that it either be at preſent, or have been formerly in the Church: that ſome knowing it, may teach it to others, is of abſolute neceſſity to moſt perſons and Churches, and neceſſary to the well-beeing of all. 21. Though negative unbelief of the authority of Scripture may ſtand with ſalvation, yet poſitive and univerſal (I think) cannot. Or, though Tradition may ſave where Scripture is not known, yet he that reads or hears the Scripture, and will not believe it to be the Teſtimony of God, (I think) cannot be ſaved, becauſe this is now the cleareſt and ſureſt Revelation: And he that will not believe it, will much leſs believe a Revelation more uncertain and obſcure. 22. Though all Scripture be of Divine Authority: yet he that believeth but ſome one Book, which containeth the ſubſtance of the Doctrine of ſalvation, may be ſaved: much more they that have doubted but of ſome particular Books. 23. They that take the Scripture to be but the Writings of godly honeſt men, and ſo to be only a means of making known Chriſt, having a gradual precedency to the Writings of other godly men; and do believe in Chriſt upon thoſe ſtrong grounds which are drawn from his Doctrine, Miracles, *&c.* rather then upon the Teſtimony of the Writing, as being purely infallible and Divine, may yet have a Divine and ſaving faith. 24. Much more thoſe that believe the whole Writing to be of Divine inſpiration where it handleth the ſubſtance, but doubt whether God infallibly guided them in every circumſtance. 25. And yet more thoſe that believe that the Spirit did guide the Writers to Truth, both in Subſtance and Circumſtance, but doubt whether he guided them in Orthography; or whether their Pens were as perfectly guided as their minds? 26. And yet more may thoſe have ſaving Faith, who onely doubt whether Providence infallibly guided any Tranſcribers, or Printers, as to retain any Copy that perfectly agreeth with the Autograph. 27. Yet do all theſe (in my judgement) caſt away a ſingular prop to their faith, and lay it open to dangerous aſſaults, and doubt of that which is a certain truth. 28. As the Tranſlations are no further Scripture, then they agree

agree with the Copies in the Original Tongues; ſo neither are thoſe Copies further then they agree with the Autographs, or Original Copies, or with ſome Copies peruſed and approved by the Apoſtles. 29. Yet is there not the like neceſſity of having the Autographs to try the Tranſcripts by, as there is of having the Original Tranſcripts to try the Tranſlations by. For there is an impoſſibility that any Tranſlation ſhould perfectly expreſs the ſenſe of the Original: But there is a poſſibility, probability, and facility of true Tranſcribing, and grounds to prove it true *de facto*, as we ſhall touch anon. 30. That part which was written by the Finger of God; as alſo the ſubſtance of Doctrine through the whole Scriptures, are ſo purely Divine, that they have not in them any thing humane. 31. The next to theſe are the words that were ſpoken by the mouth of Chriſt, and then thoſe that were ſpoken by Angels. 32. The Circumſtantials are many of them ſo Divine, as yet they have in them ſomething Humane, as the bringing of *Pauls* Cloak and Parchments, and (as it ſeems) his counſel about Marriage, &c. 33. Much more is there ſomething Humane in the Method and Phraſe, which is not ſo immediatly Divine as the Doctrine. 34. Yet is there nothing ſinfully Humane and therefore nothing falſe in all. 35. But an innocent imperfection there is in the Method and Phraſe, which if we deny, we muſt renounce moſt of our Logick and Rhetorick. 36. Yet was this imperfect way (at that time all things conſidered) the fitteſt way to divulge the Goſpel. That is the beſt Language which is beſt ſuited to the Hearers, and not that which is beſt ſimply in it ſelf, and ſuppoſeth that underſtanding in the Hearers which they have not. Therefore it was VViſdom and Mercy to fit the Scripture to the capacity of all: Yet will it not therefore follow that all Preachers at all times ſhould as much neglect Definition, Diſtinction, Syllogiſm, &c. as Scripture doth. 37. Some Doctrinal paſſages in Scripture are onely Hiſtorically related, and therefore the relating them is no aſſerting them for truth; and therefore thoſe ſentences may be falſe, and yet not the Scripture falſe; yea, ſome falſhoods are written by way of reproving them, as *Gehezies* Lye, *Sauls* Excuſe, &c. 38. Every Doctrine that is thus related onely Hiſtorically, is therefore of doubtful credit, becauſe it is not a Divine aſſertion (except Chriſt himſelf were the Speaker;) and therefore it is to be tried by the reſt of the Scripture. 39. VVhere

ordinary men were the Speakers, the credit of such Doctrines is the more doubtful, and yet much more when the Speakers were wicked; of the former sort are the speeches of *Jobs* friends, and divers others; of the later sort are the speeches of the Pharisees, &c. and perhaps *Gamaliels* counsel, *Acts* 5. 34, 40. Yet where God doth testifie his Inspiration, or Approbation, the Doctrine is of Divine Authority, though the Speaker be wicked; As in *Balaams* Propheſie. 41. The like may be said of matter of Fact; for it is not either necessary or lawful to speak such words, or do such actions meerly because men in Scripture did so speak or do; no, not though they were the best Saints; for their own speeches or actions are to be judged by the Law, and therefore are no part of the Law themselves. And as they are evil where they cross the Law (as *Josephs* swearing, the Ancients Polygamy, *&c.*) so are they doubtful where their congruence with the Law is doubtful. 42. But here is one most observable exception, (conducing much to resolve the great doubt, whether Examples binde?) Where men are designed by God to such an Office, and act by Commission, and with a promise of Direction, their Doctrines are of Divine Authority, though we finde not where God did dictate: and their Actions done by that Commission are currant and Exemplary, so far as they are intended or performed for Example, and so Example may be equivalent to a Law, and the Argument, *à facto ad jus*, may hold. So *Moses* being appointed to the forming of the old Church and Common-wealth of the *Jews*, to the building of the Tabernacle, *&c.* his Precepts and Examples in these works, (though we could not find his particular direction) are to be taken as Divine. So also the Apostles having Commission to Form and Order the Gospel Churches, their Doctrine and Examples therein, are by their general Commission warranted, and their practice in stablishing the Lords Day, in setling the Officers and Orders of Churches, are to us as Laws, (still binding with those limitations as Positives onely, which give way to greater.) 43. The ground of this Position is, because it is inconsistent with the Wisdom and Faithfulness of God, to send men to a work, and promise to be with them, and yet to forsake them, and suffer them to err in the building of that House, which must endure till the end of the world. 44. Yet if any of these Commissioners do err in their own particular conversations, or in matters without the extent

A facto ad jus ad licitum vel debitum non valet Argum.

tent of their Commiſſion, this may conſiſt with the faithfulneſs of God; God hath not promiſed them infallibility and perfection; the diſgrace is their own: but if they ſhould miſcary in that wherein they are ſent to be a rule to others, the Church would then have an imperfect Rule, and the diſhonor would redound to God. 45. Yet I find not that ever God authorized any meer man to be a Lawgiver to the Church in Subſtantials, but onely to deliver the Laws which he had given, to Interpret them, and to determine Circumſtantials not by him determined. 46. Where God owneth mens Doctrines and Examples by Miracles, they are to be taken as infallibly Divine: much more when Commiſſion, Promiſe, and Miracles do concur, which confirmeth the Apoſtles Examples for currant. 47. So that if any of the Kings or Prophets had given Laws, and formed the Church as *Moſes*, they had not been binding, becauſe without the ſaid Commiſſion: or if any other Miniſter of the Goſpel ſhall by Word or Action arrogate an Apoſtolical priviledge. 48. * There is no verity about God, or the chief happineſs of man written in Nature, but it is to be found written in Scriptures. 49. So that the ſame thing may in theſe ſeveral reſpects be the object both of Knowledge and of Faith. 50. The Scripture being ſo perfect a Tranſcript of the law of Nature or Reaſon, is much more to be credited in its ſupernatural Revelations. 51. The probability of moſt things, and the poſſibility of all things contained in the Scriptures, may well be diſcerned by Reaſon it ſelf, which makes their Exiſtence or Futurity the more eaſie to be believed. 52. Yet before this Exiſtence or Futurity of any thing beyond the reach of Reaſon can be ſoundly believed, the Teſtimony muſt be known to be truly Divine. 53. Yet a belief of Scripture Doctrine as probable, doth uſually go before a belief of certainty, and is a good preparative thereto. 54. The direct, expreſs ſenſe, muſt be believed directly and abſolutely, as infallible, (and the conſequences where they may be clearly and certainly raiſed:) but where there is danger of erring in raiſing conſequences, the aſſent can be but weak and conditional. 55. A Conſequence raiſed from Scripture being no part of the immediate ſenſe, cannot be called any part of Scripture. 56. Where one of the premiſes is in Nature, and the other onely in Scripture, there the Concluſion is mixt, partly known, and partly believed. That it is the Conſequence of

As *Peter*, Gal. 2. 11, 12, 13.

* *Sufficiunt quidem ſanctæ, ac divinitus inſpiratæ Scripturæ, ad omnem inſtructionem veritatis.* Athanaſius li. 1. contr. Gentil. initio.

those premises, is known; but that it is a Truth, is, as I said, apprehended by a mixt Act. Such is a Christians concluding himself to be justified and sanctified, &c. 57. Where through weakness we are unable to discern the Consequences, there is enough in the express direct sense for salvation. 58. Where the sense is not understood, there the belief can be but implicit. 59. * Where the sense is partly understood, but with some doubting, the Belief can be but conditionally explicit: that is, we believe it, if it be the sense of the Word. 60. Fundamentals must be believed Explicitly and Absolutely.

* *Credere autem hæc talia debemus Deo, qui & nos fecit, rectissimè scientes, quia scripturæ quidem perfectæ sunt, quippe à Verbo Dei & Spiritu ejus dictæ: Nos autem secundum quod minores sumus, & novissimi à verbo Dei & spiritu ejus, secundum hoc & scientiâ mysteriorum ejus indigemus. Et non est mirum si in spiritalibus, cœlestibus, & in his quæ habent revelari, hoc patimur nos: quandoquidem etiam eorum quæ ante pedes sunt, (dico autem quæ sunt in hac creatura, quæ & conteruntur à nobis, & videntur, & sunt nobiscum) multa fugerunt nostram scientiam, & Deo hæc ipsa committimus. Oportet enim eum præ omnibus præcellere. Quid enim si tentemus exponere causam ascensionis Nili? Multa quidem dicimus, & fortassis suaseria, fortassis autem non suaseria: quod autem verum est & certum adjacet Deo. Sed & volantium animalium habitatio, eorum quæ veris tempore adveniunt ad nos, & Autumni recedunt, cum in hoc mundo hoc ipsum fiat, fugit nostram scientiam, &c.* Irenæus adv. Hæres. li. 2. cap. 47.

CHAP. IV.

The first Argument to prove Scripture to be the Word of God.

SECT. I.

§. 1. HAving thus shewed you in what sense the Scriptures are the word of God, and how far to be believed, and what is the excellency, necessity and authority of them; I shall now add three or four Arguments to help your Faith, which I hope will not onely prove them to be Divine Testimony

2 Tim. 3. 16.

to

to the ſubſtance of Doctrine (though that be a uſeful work againſt our unbelief) but alſo that they are the very written Laws of God, and a perfect Rule of Faith and duty. My Arguments ſhall be but few, becauſe I handle it but on the by; and thoſe ſuch as I find little of in others writings, leaſt I ſhould waſte time in doing what is done to my hands.

* 1. Thoſe writings and that Doctrine which were confirmed by many and real || Miracles, muſt needs be of God, and conſequently, of undoubted Truth. But the books and Doctrine of Canonical Scripture were ſo confirmed: Therfore, *&c.*

* See this Argument from Miracles fully managed by *Camero, Prælect. de Verbo Dei (ſol.) pag.* 439, 440, 441, *&c.* And *Grotius de Verit. Religion. Chriſtianæ.* *Vide & Polan. Syntag. l.* 1. *c.* 17.

|| *Donum Miraculorum & linguarum dandarum fuiſſe & extraordinarium, & à ſolis Apoſtolis (peculiari privelegio dato a Chriſto) conferri ſolitum certo certius eſt.* Danæus contr. Bellar. de Baptiſmo. pag. 443.

Againſt the major propoſition nothing of any moment can be ſaid: For its a Truth apparent enough to nature, that none but God can work real Miracles, or at leaſt none but thoſe whom he doth eſpecially enable thereto. And it is as manifeſt, that the Righteous and Faithful God will not give this power for a ſeal to any falſhood or deceit.

The uſual Objections are theſe. Firſt, Antichriſt ſhall come with lying wonders. ||

|| *Nam ut Ægyptiorum vatum nequaquam vis omnis æquari gratiæ poteſt, quæ Moſi miranda eſt in modum collata: Sed Exitus arguit Ægyptios præſtigiis niti: Moyſen vero quæ geſſerit geſſiſſe divinitus. Sic & eorum qui Chriſti falſo ſibi nomen adſciſcunt, & qui perinde ac Jeſu diſcipuli virtutes mentiuntur, & prodigia; coarguuntur plane vel in omni iniquitatu ſeductiones fallaces, &c.* Origen. cont. Celſum li. 2. fol. (*mihi*) 23. G. I do not believe that God would have let the Egyptian ſorcerers do ſo great things as they did, had not *Moſes* been preſent, that ſo his Miracles might diſcredit their Wonders, and God be the more magnified by the Conqueſt.

Anſw. They are no true † Miracles. As they are πεῦδος ψευδὲς, 2 *Theſ.* 2. 9. lying, in ſealing to a lying doctrine: ſo alſo in being but ſeeming and counterfeit Miracles. The like may be ſaid to

† *Fuerunt miracula ut buccinæ atque præcones quibus Evangelium commendabatur. Virtutem Dei Moſis comprobabis miraculis in monte Sina & per deſertum exhibitis: ipſum autem ſibi conciliavit, quæ poſtea diſſiterunt cum ad terram promiſſionis ventum eſt; eadem ratione miracula nunc quoque ſublata ſunt, cum Evangelium per univerſum orbem diffuſum eſt. Promiſſio igitur quam Chriſtus in* Marco 16. 17. *ſcribi voluit, non ad omnia tempora pertinebat.* Pet. Mart. Loc. Commun. Claſſ. 1. cap. 8. §. 20.

thoſe

those of *Pharaohs* Magicians, and all other Sorcerers and Witches, and those that may be wrought by Satan himself. They may be wonders, but not Miracles.

Object. 2. God may enable false Prophets to work Miracles to try the world, without any derogation to his faithfulness.

Answ. No: for Divine power being properly the attendant of Divine Revelation, if it should be annexed to Diabolical delusions, it would be a sufficient excuse to the world for their believing those delusions. And if Miracles should not be a sufficient seal to prove the Authority of the witness to be Divine, then is there nothing in the world sufficient; and so our Faith will be quite overthrown.

Object. But however, Miracles will no more prove Christ to be the Son of God, then they will prove *Moses*, *Elias*, or *Elisha* to be the Son of God: for they wrought Miracles as well as Christ.

* See how Christs Miracles proved his Godhead, in *Botsacci Anti-Cretilio p.* 178, 179. 104. 195. 89. 716, 717, 718, *&c.* So *Marius Victorinus adverf. Arrian. l.* 1.

* *Answ.* Miracles are Gods seal, not to extol the person that is instrumental, nor for his glory: but to extol God, and for his own Glory. God doth not entrust any creature with this seal so absolutely, as that they may use it when and in what case they please. If *Moses* or *Elias* had affirmed themselves to be the sons of God, they could never have confirmed that affirmation with a Miracle: for God would not have sealed to a lye. Christs power of working Miracles did not immediately prove him to be the Christ. But it immediately proved his Testimony to be Divine, and that Testimony spoke his nature and office. So that the power of Miracles in the Prophets and Apostles, was not to attest to their own greatness, but to the truth of their Testimony concerning Christ. Whatsoever any man affirms to me, and works a real Miracle to confirm it, I must needs take my self bound to believe him.

Object. but what if some one should work miracles to confirm a Doctrine contrary to Scripture? Would you believe it? Doth not *Paul* say, if an Angel from Heaven teach any other Gospel, let him be accursed?

|| That none but God can work a Miracle (except as an Angel may be his Instrument) See *Aquin. cont. Gentiles. li.* 3. *Q.* 102. Also what a Miracle is, *ibid. Q.* 101. And of Magicians wonders, *Q.* 103, 104.

|| *Answ.* I am sure God will never give any false teacher the power of confirming his Doctrine by Miracles: else God should

sub-

ſubſcribe his name to contradictions. The appearance of an Angel is no Miracle, though a wonder.

Object. But every ſimple man knows not the true definition of a Miracle, and conſequently knows not the difference between a Miracle and a Wonder: and ſo knows not how to believe on this ground.

Anſw. As God doth not uſe the Teſtimony of Miracles, but on very great and weighty cauſe, (to wit, where natural and ordinary means of conviction are wanting, and uſually for the delivering of ſome new Law, or truth to the world, or the like;) ſo when he doth uſe it, he ſufficiently manifeſteth the Reality of the Miracles. Satans wonders are ſuch as may be done by natural means, though perhaps through our ignorance we ſee not the means. But God oft worketh that which no natural means can do, and Satan never performed: As the raiſing of the Dead to Life: the creating of ſight to him that was born blind; the dividing of the Sea; the ſtanding ſtill of the Sun, with multitudes of the like. Again, though many of Chriſts works might be done by natural means, as the healing the deaf, the dumb, the lame, &c. yet Chriſt did them all by a word ſpeaking, and ſo it is apparent that he made no uſe of natural means, ſecretly nor openly. Again, the wonders of Satan are moſt commonly Jugling Deluſions; and therefore the great Miracles that Pagans and Papiſts have boaſted of, have been but ſome one or two ſtrange things in an Age, and uſually before one or two, or ſome few, and that of the ſimpler or more partial ſort, that are eaſily deceived: But if upon the fame of theſe you go to look for more that may be a full and open Teſtimony, you will fail of your expectation. But contrarily, that there might be no room for doubting left, Chriſt wrought his Miracles before multitudes: feeding many thouſands at ſeveral times with a ſmall quantity; healing the ſick, blind, lame, and raiſing the dead before many: The perſons afterward ſhewing themſelves to the world, and atteſting it to his enemies: And this he did not once or twice, but moſt frequently: ſo that they that ſuſpected deceit in one, or two, or ten, might be ſatisfied in twenty. Yea, (which is the greateſt convincing diſcovery of the Reality) it was not himſelf onely, but multitudes of his followers, whom he enabled when he was gone from them, to do the like: to ſpeak ſtrange languages before multitudes; to heal the ſick and

Read *Zanchius* at large of this. *Vol.* 1. *To.* 3. *l.* 4. *c.* 12 *de Potentia Dæmonum.*

Miracula vera ſunt propria veræ Eccleſiæ. Nam certum eſt Deum veracem & gloriæ ſuæ zelo ardentem, nunquam teſtimonia perhibiturum fuiſſe aut eſſe iis qui falſam doctrinam de ipſo & voluntate ejus ſpargunt. Polanus in Syntagm. l. 1. c. 28.

lame, and raise the Dead. And usually false wonders are done but among friends, that would have it so, and are ready to believe. But Christ wrought his in the midst of enemies, that gnashed the teeth, and had nothing to say against it. And I am perswaded that it was one reason why God would have Christ and all his followers have so many and cruel enemies, that when they had nothing to say against it, who doubtless would pry narrowly into all, and make the worst of it, it might tend to the stablishing of Believers afterward. Again, usually false Miracles, as they creep out in the dark, so they are not divulged till some after Age, and onely a little muttered of at the present. But Christ and his Apostles wrought and published them openly in the world. If the Gospel History had been false, how many thousand persons could have witnessed against it? seeing they appealed to thousands of witnesses, then living, of several ranks, and qualities, and Countries? It is true indeed, the Magicians of *Egypt* did seem to go far. But consider, whether they were meer delusions, or real wonders by secret natural means, doubtless they were no Miracles strictly so called. And lest any should say, that God tempted them by such above their strength, you may observe, that he doth not suffer Satan to do what he can do, without a sufficient counter-testimony to undeceive men. When did God suffer the like deceit as those sorcerers used? Nor would he then have suffered it, but that *Moses* was at hand to overcome their delusions, and leave the beholders with full conviction: that so the enemies strength might make the victory the more glorious. *Balaam* could not go beyond the word of the Lord. So that I desire all weak Believers to observe this; that as God is the faithful Ruler of the world, so he will not let loose the enemy of mankind to tempt us by wonders, further then he himself shall give us a sufficient contradictory testimony. So that if we do not know the difference between a Miracle and a Wonder, yet Gods faithfulness affords us a sufficient preservative, if we disregard it not. And if we should grant that Satan can work Miracles; yet he being wholly at Gods dispose, it is certain that God will not permit him to do it, without a full contradiction: and therefore such as Christs Miracles were he shall never work. Else should the creature be remedilesly deluded by supernatural powers, while God looks on.

Secondly,

Secondly, But the main assault I know will be made against the Minor proposition of the Argument, and so the question will be *de facto*, whether ever such Miracles were wrought or no? I shall grant that we must not here argue circularly, to prove the Doctrine to be of God by the miracles, and then the miracles to have been wrought by the Divine Testimony of the Doctrine, and so round. But yet to use the Testimony of the History of Scripture, as a humane Testimony of the matter of fact, is no circular arguing.

SECT. II.

§. 2.
1. Position.

TOward the confirmation of the Minor therefore, I shall first lay these grounds. 1. That there is so much certainty in some Humane Testimony, that may exclude all doubting, or cause of doubting; * or there is some testimony immediately Humane, which yet may truly be said to be Divine. 2. That such Testimony we have of the † Miracles mentioned in Scripture. If these two be cleared, the Minor will stand firm, and the main work here will be done. First, I will therefore shew you that there is such a certainty in some Humane Testimony. Both experience and Reason will confirm this. First, I would desire any rational man to tell me, Whether he that never was at *London*, at *Paris*, or at *Rome*, may not be certain by a Humane faith, that there are such Cities? For my own part, I think it as certain to me, nay more certain then that which I see: and I should sooner question my own sight alone, then the eyes and credit of so many thousands in such a case. And I think the Scepticks Arguments against the certainty of sense, to be as strong as any that can be brought against the certainty of such a Testimony. Is it not somewhat more then probable, think you, to the multitudes that never saw either Parliament or King, that yet there is such an Assembly, and such a person? May we not be fully certain that there was such a person as King *James*, as Queen *Elizabeth*, as Queen *Mary*, &c. here in *England*? Yea, that there was such a

2. Posi ion.

* *De certitudine Histor.* lege Raignoldum de lib Apocr. Prælect. 124, 125, 126. *Respondeo esse quandam famam, quæ tanti esse debet, tantæ inquam autoritatis, ut si rem ipsam oculis usurpassemus.* Camero Prælect. de Verbo fol. p. 440. See there his full proof that these Miracles of Christ and the Disciples, have such infallible Testimony. And by what conditions certain Fame may be known from uncertain.

† *Fides humana non habet suâ naturâ certitudinem infallibilem: quamvis sit fides humana quæ moraliter loquendo evidens & infallibilis censetur; ut quod Roma sit, quod Indi sint, &c.* Amsd. in disput. de fidei divin. veritate. Thes. 3.

man as *William* the Conqueror? May we not be certain also that he conquered *England*? VVith many other of his actions? The like may be said of *Julius Cæsar*, of *Alexander* the Great, &c. †Sure those that charge all humane Testimony with uncertainty, do hold their lands then upon an uncertain tenure. Secondly, It may be proved also by reason. For if 1. the first testifiers may infallibly know it, and 2. also by an infallible means transmit it to posterity, and 3. have no intent to deceive, then their Testimony may be an infallible Testimony. But all these three may be easily proved (I had thought to have laid down here the Rules by which a certain Humane Testimony may be discerned from an uncertain; but you may easily gather them from what I shall lay down for the confirmation of these three Positions.) For the first, I suppose none will question whether the first testifiers might infallibly know the truth of what they testifie? If they should, let them consider, First, If it be not matter of Doctrine (much less abstruse and difficult points) but only matter of fact, then its beyond doubt it may be certainly known. Secondly, If it be those also who did see and hear, and handle, who do testifie it. Thirdly, If their senses were sound and perfect, within reach of the object, and having no deceiving medium. Fourthly, VVhich may be discerned, 1. If the witnesses be a multitude; for then it may be known they are not blind or deaf, except they had been culled out of some Hospitals: especially when all present do both see and hear them. 2. VVhen the thing is done openly, in the daylight. 3. VVhen it is done frequently, and neer at hand: for then there would be full opportunity to discover any deceit. So that in these cases it is doubtless, sense is infallible, and consequently those that see and hear are most certain witnesses.

2. Next let us see, whether we may be certain that any Testimony is sincere, without a purpose to deceive us. And I take that for undoubted in the following cases. 1. VVhere the party is of ingenuity

† Nothing commoner in *Pauls* Epistles then the mention of those Miracles which were done among them and by themselves to whom he wrote. This had been starke madnes and not folly only in *Paul* if he had lyed. For he brought not Arguments remote from their senses to whom he wrote, but he mentioneth those Miracles which they themselves did work to whom he wrote: yea he provoketh them to Miracles, that from thence they may judge of his Apostleship. There is no Deceiver that dare do thus: especially if his Deceit be called into question. We conclude therefore that that Report or Fame ought to be believed, the Authors whereof have so commended the things Reported to posterity, that they might easily be discovered by them that lived in those times. *Camero in Prælect. de Verbo pag. fol.* 441. The Reasons why no more mention is made of Christs Miracles, you may find in *Camero de Verbo. Dei pag.* 441. Where he shewes also as the malice, so the gross ignorance of *Suetonius*, *Tacitus* and the best of their writers, both in the *Syrian* affairs, and in the matters of the Jewish and Christian Religion, which caused their palpable, ridiculous Errors.

ingenuity and honesty. 2.* And it is apparent he drives on no design of his own, nor cannot expect any advantage in the world. 3. Nay, if his Testimony will certainly undo him in the world, and prove the overthrow of his ease, honour, estate and life. 4. And if it be a multitude that do thus testifie, How can they do it with an intent to deceive? 5. And if their several Testimonies do agree. 6. And if the very enemies deny not this matter of fact, but only refer it to other causes; then there is no possibility of deceit (as I shall further anon evince when I apply it to the Question.)

Thirdly, VVe are to prove, that there are infallible means of transmitting such Testimony down to posterity, without depraveing any thing substantial. And then it will remain an undoubted truth, that there is a full certainty in some humane Testimony, and that to posterity at a remote distance. Now this tradition is infallible in these cases. 1. If it be (as beforesaid) in matter of fact only, which the meanest understandings are capable of apprehending. 2. If it be also about the substance of actions, and not every small circumstance. 3. And also if those Actions were famous in their times, and of great note and wonder in the world, and such as were the cause of publike and eminent alterations. 4. If it be delivered down in writing and not only by word of mouth, where the change of speech might alter the sense of the matter. 5. If the Records be publike, where the very enemies may see them: yea published of purpose by Heralds and Ambassadors, that the world may take notice of them. 6. If they are men of greatest honesty in all Ages, who have both kept and divulged these Records. 7. And if there have been also a multitude of these. 8. And this multitude of several countries, where they could never so much as meet to agree upon any deceiving councells: much less all accord in such a design: and least of all be able to manage it with secrecy. 9. If also the after-preservers and divulgers of these records could have no more self-advancing ends, then the first testifiers. 10. Nay, if their divulge-

* *Quinam isti sint fortasse quæritis gentes, populi, nationes & incredulum illud genus humanum: quod nisi apertares esset, & luce ipsa clarior, nunquam rebus hujusmodi credulitatis suæ commodarent assensum. An nunquid dicemus illius temporis homines, usq; adeo fuisse vanos, mendaces, stolidos, brutos, ut quæ nunquam viderant, vidisse se fingerent? & quæ facta omnino non erant, falsis proderent testimoniis aut puerili assertione firmarent? cumq; possent vobiscum & unanimiter vivere, & inofsensas ducere conjunctiones, gratuita susciperent odia, & execrabili haberentur in nomine?* Arnobius adv. Gentes lib. 1. pag. (*mihi*) 46. *Nec dixerit aliquis opum assequendarum gratia eos id agere: qui plerumq; ne ad victum quidem necessaria capiant: Et si forte aliquid præterum inopia capere quandoq; cogantur, sola sunt necessitate contenti: Cum ingens hominum multitudo ad Christianam doctrinam accesserit, & prædivites quidam, & ex his aliqui qui gesserint Magistratus, & matronæ insuper opulentæ & nobiles, audebitne aliquis gloriæ cupiditate hos illosve affirmare Christianæ Religionis antistites fieri? &c.* Origen. Cont. Celsum lib. 3 fol. (*mihi*) 30.

ing and atteſting theſe records did utterly ruinate in the world their ſtates and lives, as well as it did the firſt teſtifiers. 11. If there be ſuch a diſperſing of the copies of theſe records all over the world, that the cancelling and aboliſhing them is a thing impoſſible. 12. † If the very hiſtories of the enemies do never affirm any univerſal aboliſhing and conſuming of them. 13. If all theſe diſperſed copies through the world, do perfectly agree in every thing material. 14. If it were a matter of ſuch moment in the judgement of the preſervers neither to add nor diminiſh, that they thought their eternal Salvation did lye upon it. 15. If the hiſtories of their enemies do generally mention their atteſting theſe records to the loſs of their lives; and that ſucceſſively in every age. 16. If theſe records and atteſtations are yet viſible to the world; and that in ſuch a form as none could counterfeit. 17. If the enemies that lived neer or in thoſe times when the things were done, do 1. || write nothing againſt them of any moment, 2. but oppoſe them with fire and ſword inſtead of Argument, 3. nay if they acknowledge the fact, but deny the cauſe * only. 18. And if all the enemies were incompetent witneſſes; 1. witneſſing to the Negative, of which they could have no certainty, 2. and carryed on with apparent malice and prejudice, 3. and having all worldly advantages attending their cauſe, 4. and being generally men unconſcionable and impious. 19. If all theſe enemies, having all theſe worldly advantages, could neither by Arguments nor Violence, hinder people from believing theſe famous and palpable matters of fact, in the very age wherein they were done, when the truth or falſhood might moſt eaſily be diſcovered, but that the generality of beholders were forced to aſſent. 20. If multitudes of the moſt ingenuous and violent enemies, have in every age from the very acting of theſe things to this day, been forced to yield, and turned as zealous defenders of theſe records and their doctrine, as ever they were oppoſers of them before. 21. If all theſe Converts do confeſs upon their coming in, that

† I do confidently ſay, that for extrinſecal Teſtimonies contradicting theſe of the Scripture, there are none ſuch at all to be found: unleſs you will take the ſayings of ſuch as were both born long after, and were profeſt enemies to the Chriſtian name. *Grotius de Verit. Religi. lib. 3. pag. (mihi) 168.* And it is a ſtrong confirmation when no man can produce one contradictory Teſtimony of that age.

|| *De legis inſtauratione per Eſdram; & an amiſſæ, an tantum corruptæ eſſent ſcripturæ, Lege Serrarii* Prolegom. cap. 12. qu. 1. *Et quæ colligit* Euſeb. Nieremberg. de Origine S. Scripturæ lib. 4 cap. 19. *è Rabbinis & aliis.*

* *Juſtin Martyr* telleth *Tryphon* in his Dialogue, of the wickedneſs of the Jews, that they ſent out into all parts of the world their choiceſt men to perſwade the people againſt the Chriſtians, they were Atheiſts and would aboliſh the Diety, and that they were convict of groſs impiety. And yet this miſchievous induſtry of the Jews did not prevail.

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it was ignorance, or prejudice, or worldly reſpects that made them oppoſe ſo much before. 22. If all the powers of the world, that can burn the bodies of the witneſſes, that can overthrow Kingdoms, and change their Laws, could never yet reverſe or aboliſh theſe records. 23. Nay, if ſome notable judgement in all ages have befallen the moſt eminent oppoſers thereof. 24. And Laſtly, if ſucceſſions of wonders (though not miracles as the firſt,) have in all ages accompanied the atteſtation of theſe records. I ſay, if all theſe twenty four particulars do concurr, or moſt of theſe, I leave it to the judgement of any man of underſtanding, Whether there be not an infallible way of tranſmitting matter of Fact to poſterity? And conſequently, whether there be not more then a probability, even a full certainty in ſuch a humane Teſtimony?



SECT. III.

2. THe ſecond thing now which I am to manifeſt, is, That we have ſuch a Teſtimony of the Miracles, which confirmed the Doctrine and VVritings of the Bible.

And here I muſt run over the three foregoing Particulars again; and ſhew you, firſt, That the witneſſes of Scripture-Miracles could, and did infallibly know the Truth which they teſtified: ſecondly, That they had no intent to deceive the world; and thirdly, That it hath been brought down to Poſterity by a way ſo infallible, that there remains no doubt, whether our Records are Authentick. For the firſt of theſe I think will be moſt eaſily acknowledged: Men are naturally ſo confident of the infallibility of their own ſenſes, that ſure they will not ſuſpect the ſenſes of others. But if they ſhould, let them apply here what is ſaid before to put them out of doubt. Firſt, it was matter of Fact, which might be eaſily diſcerned. * Secondly, The Apoſtles and others who bear witneſs

§. 3. *Epiſcopi communiter tunc habebant poteſtatem faciendi Miracula, inquit* Dionyſius Carthuſ. in Apocal. c. 3.

* Beholding the creatures with aſtoniſhment, they ſaw All confeſſing Chriſt the Lord: They that had their cogitations intent on men, as if they had been Gods, comparing Chriſts works with theirs, they acknowledged that Chriſt onely amongſt men, was God, and the Son of God and our Saviour, when they ſaw that there were no ſuch works wrought by men as were by the Word of God. They that had believed Devils to be Gods, ſeeing them overcome by Chriſt, they were conſtrained to confeſs him only to be God. They whole minds went after the Dead, as being accuſtomed to worſhip Gallant men when they were dead, whom the Poets called Gods, being better taught by our Saviours Reſurrection, they confeſſed them to be falſe and lyars, and that the Word of the Father was the only true God, who had the command of Death. *Athanaſ. de Incarn. Verbi.*

witneſs to it, were preſent, yea, continual companions of Chriſt, and the multitude of Chriſtians were eye-witneſſes of the Miracles of the Apoſtles. Thirdly, Theſe were men neither blinde nor deaf, but of as ſound and perfect ſenſes as we. Fourthly, This is apparent; firſt, Becauſe they were great multitudes, even that were preſent, and therefore could not all be blinde; if they had, how did they walk about? Fifthly, Theſe Miracles were not done by night, nor in a corner, but in the open light, in the midſt of the people. Sixthly, They were not once or twice onely performed, but very oft, of ſeveral kinds, by ſeveral perſons, even Prophets, and Chriſt himſelf and his Apoſtles in many Generations; ſo that if there had been any deceit, it might have been eaſily diſcovered. Seventhly, and laſtly, It was in the midſt of vigilant and ſubtil enemies, who were able and ready enough to have evinced the deceit.

Maxima eſt differentia inter 1. teſtificationem primitivæ Eccleſiæ quæ fuit tempore Apoſtolorum: 2. Inter teſtificationem Eccleſiæ quæ proximè poſt Apoſtolorum tempora ſecuta eſt, quæque primæ Eccleſiæ teſtificationem acceperat: 3. Et inter teſtificationem præſentis Eccleſiæ de Scripturâ. Quæ enim & nunc eſt & antea fuit Eccleſia, ſi poteſt oſtendere teſtimonia eorum qui acceperant & nouerant teſtificationem primæ Eccleſiæ de Germanis ſcriptu, credimus ei, ut teſti probanti ſua dicta: Non autem habet poteſtatem ſtatuendi aut decernendi aliquid de libris ſacris cujus non poſſit certa documenta ex teſtificatione primitivæ Eccleſiæ proferre. Chemnitius *Exam. Con. Tridentin. part. 1. in initio. pag. 86. Quiſquis adhuc prodigia ut credat inquirit, magnum eſt ipſe prodigium, qui mundo credente non credit.* Dr. *Humfredus* in Jeſuitiſm. part. 1. pag. 166.

So that it remains certain, That the firſt Eye-witneſſes themſelves were not deceived.

2. Let us next conſider, whether it be not alſo as certain that they never intended the deceiving of the world?

Firſt, It is evident that they were neither fools nor knaves, but men of ingenuity, and extraordinary Honeſty; There needs no more to prove this then their own VVritings, ſo full of enmity againſt all kinde of viciouſneſs, ſo full of conſcientious zeal, and heavenly affections; Yet is this their Honeſty alſo atteſted by their enemies; ſure the very remnants of Natural Honeſty are a Divine off-ſpring, and do produce alſo certain effects according to their ſtrength and nature; God hath planted and continued them in man, for the uſe of Societies, and common converſe; for if all Honeſty were gone, one man could not believe another, and ſo could not converſe together. But now ſupernatural extraordinary Honeſty will produce its effect more certainly; If three hundred, or

or three thousand honest godly men should say, they saw such things with their eyes, he is very incredulous that would not believe it. 2. * It is apparent that neither Prophets, Apostles, nor Disciples in Attesting these things could drive on any designs of their own. Did they seek either Honour, or Ease, or Profits, or worldly Delights? Did their Master give them any hopes of these? or did they see any probability of their attaining it? or did they see any of their fellows attain it before them? 3. Nay, was it not a certain way to their ruine in the world? Did not their Master tell them when he sent them out, That they should be persecuted of all for his sake and the Gospels? Did they not finde is true, and therefore expect the like themselves? *Paul* knew that in every City Bonds and Afflictions did abide him: and they lay it down as a granted Rule, *That he that will live godly in Christ Jesus, must suffer persecution.* Now I would fain know, whether a mans Self, his State, his Liberty, his Life, be not naturally so neer and dear to all, that they would be loth to throw it away, meerly to deceive and cozen the world? All that I know can be objected, is, That they might do it out of a desire to be admired in the world for their godliness and their suffering. *Answ.* First, Go see where you can find thousands, or millions of men that will cast away their lives to be talked of. Secondly, Did they not on the contrary renounce their own Honour and Esteem, and call themselves Vile and Miserable Sinners, and speak worse of themselves then the most impious wretch will do, and extol nothing but God and his Son Jesus? Thirdly, Did not their Master foretel them, that they should be so far from getting credit by his service, that they should be hated of all men, and their names cast out as evil doers? Did they not see him spit upon, and hanged on a Cross among thieves before their eyes, some of them? Did they not find by experience, that their way was everywhere spoken against? And the reproach of the Cross of Christ was the

* *Nemo jam infamiam incutiat: nemo aliud existimet: quia nec fas est ulli de sua Religione mentiri: Ex eo enim quod aliud à se coli dicit, quam colit, & culturam & honorem in alterum transfert: Et transferendo jam non colit quod negavit. Dicimus, & palam dicimus, & vobis torquentibus lacerati & cruenti vociferamur.* [Deum Colimus per Christum.] *Illum hominem putate: per eum, & in eo se cognosci vult Deus & coli.* Tertullian. Apologet. cap. 21. *Quod si falsa (ut dicitis) historia est illa verum, unde tam brevi tempore totus mundus ista religione completus est? Asseverationibus allectæ sunt nudis, inductæ in spes cassas, & in pericula capitis immittere se sponte temeraria desperatione voluerunt? Cum nihil tale vidissent, quod eas in hos cultus novitatis suæ possit excitare miraculo? Immo quia hæc omnia ab ipso cernebant geri, & ab ejus præconibus qui per orbem totum missi beneficia patris & munera hominibus portabant; veritatis ipsius vi victi, dederunt sese Deo; nec in magnis posuere dispendiis membra vobis projicere, & viscera sua lanianda præbere.* Arnobius adv. Gent. lib. 1, p. 46.

Julian confesseth that those were the writings of *Peter, Paul, Matthew, Mark, Luke* which the Christians ascribed to them.

great ſtumbling block to the world? And could men poſſibly chuſe ſuch a way for Vainglory? I am perſwaded it is one great reaſon why Chriſt would have the firſt Witneſſes of the Goſpel to ſuffer ſo much, to confirm their Teſtimony to future Ages that the world may ſee that they intended not to deceive them. 5. ‖ Conſider alſo what a multitude theſe Witneſſes were: How could ſo many thouſand of ſeveral Countreys lay the plot to deceive the world? They were not onely thouſands that believed the Goſpel, but thouſands that ſaw the Miracles of Chriſt, and many Cities and Countries that ſaw the Miracles of the Apoſtles. 6. And the Teſtimony of all doth ſo punctually accord, that the ſeeming contradiction in ſome ſmaller circumſtances, doth but ſhew their ſimplicity, and ſincerity, and their agreement in the *main. 7. And †laſtly, The very enemies acknowledge this matter of Fact; onely they aſcribe it to other cauſes. They could not deny the Miracles that were wrought: Even to this day the *Jews* acknowledge much of the works of Chriſt, but ſlanderouſly father them upon the power of the Devil, or upon the force of the name of God ſewed in Chriſts thigh, and ſuch like ridiculous ſtories they have: even the *Turks* confeſs much of the miracles of Chriſt, and believe him to be a great Prophet, though they are profeſt enemies to the Chriſtian name.

So that I think by all this it is certain, That the firſt Witneſſes of the Miracles of Chriſt and his Apoſtles, as they were not deceived themſelves, ſo neither had they any intent to deceive the world.

3. We are next to ſhew you, that the way that this Teſtimony hath come down to us, is a certain and undeceiveable way. For, ‖

Firſt, Conſider, it is of matter of Fact: (for the Doctrine we

‖ *In unam coive qui potuerunt mentem Gentes regionibus diſjunctæ, ventu, cæli connexionibuſq; dimotæ? &c.* Arnob. ubi ſupra.

* Of the Heathen ancient Writers atteſtation to the ſeveral Hiſtories of the Bible, I ſhall particularly ſay little, it being done ſo fully by *Grotius de Verit. Chriſtian. Religio.* l. 1. p. 40. &c. 71. 75. 90. 152.

Tertullianus *de præſcriptione affirmat, ipſas authenticas Apoſtolorum literas, hoc eſt ipſa αὐτόγραφα Apoſtolorum ſuo adhuc tempore in Eccleſiis Apoſtolicis conſervata extitiſſe.* † *Eodem momento dies, medium orbem ſignante ſole, ſubducta eſt. Deliquium mutiq; putaverunt qui id quoq; ſuper Chriſto prædicatum neſciverunt. Et tamen eum mundi caſum relatum in Archivis veſtris habetis.* Tertullian. Apologet. cap. 21.

‖ Every Sect that acknowledgeth God and Chriſt, hath theſe books as we have: And every Sect uſing its Teſtimony againſt the other, ſhews it was not falſified; for if it had, the adverſe Sect would have diſcovered it. As *Grotius de Verit. Relig. li.* 3. *p.* 176. *Irenæus, Tertullian, Cyprian, Lactantius,* and the reſt of the eldeſt Fathers fully manifeſt, that the ſeveral books of the New Teſtament were then currant and uncorrupt in the Church, and alledge abundance of places in the ſame words as they are now in our Bibles: As *Juſtin Mart. Arnobius, Lactantius, Athenagoras, &c.* do out of the Old.

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are not now mentioning, except *de facto*, that this was the Doctrine attested.) 2. They were the substances of the actions that they chiefly related, and that we are now enquiring after the certainty of. Though men may mistake in the Circumstances of the fight at such a place, or such a place, yet that there were such fights we may certainty know. Or though they may mistake in smaller actions, circumstances or qualifications of *Henry* the eighth, of *William* the Conqueror, &c. yet that there were such men we may certainly know. Now the thing we enquire after, is, Whether such Miracles were wrought or no? 3. They were [a] Actions then famous through the world, and made great alterations in States: They turned the world upside down; Cities were converted, Countries, and Rulers were turned Christians. And may not the Records in eminent Actions be certain? We have certain Records of Battels, of Sieges, and of Successions of Princes among the Heathens before the coming of Christ, and of the great alterations in our own State for a very long time. 4. It was a formal [b] Record in the very words of the first Witnesses in Writing, which hath been delivered to us, and not onely an unwritten Testimony; so that mens various Conceivings, or Expressions could make no alteration. 5. These Records which we call the Scripture, have been kept publikely in all these Ages; so that the most negligent enemy might have taken notice of its depravation. Yea, God made it the office of his Ministers to publish it, whatever came of it to all the world, and pronounced a wo to them if they preach not this Gospel; which preaching was both the divulging of the Doctrine and Miracles of Christ, and all out of these authentick Records; And how then is it possible there should be an universal depravation, and that even in the narration of the matters of Fact, when all Nations almost, in all the Ages since the

a The occasion of writing the several Books of the new Testament, you may see in *Chemnit. Exa. Concilii Trident.* in the beginning.

b *Dico Evangelium Lucæ quod tuemur apud Ecclesias Apostolicas, & jam universas ab initio editionis suæ stare.* Tertul. adv. Marc. *Vide Sibrandum Jubbertū de principiis Christianorum dogmatum, lib.* 2. &c. *Jam etiam quemadmodum diximus, & mortui resurexerunt, & perseveravere-*

runt nobiscum annis multis? Et quid autem? non est numerum dicere gratiarum, quas per universum mundum ecclesia à Deo accipiens, in nomine Christi per singulos dies in opitulationē gentiū perficit, neq; seducens aliquem nec pecuniam ei auferens. Quemadmodum enim gratis accepit à Deo gratis administrat. Nec invocationibus Angelicis faciat aliquid, nec incantationibus, nec aliqua prava curiositate: sed mundè & purè & manifestè orationes dirigentes ad Dominum qui omnia fecit, & nomen Domini nostri Jesu Christi in virtute secundum utilitates hominum, sed non ad seductionem perficit. Similiq; & nunc nomen Domini nostri Jesu Christi beneficia præstat & curat firmissime & verè omnes ubiq; credentes in eum, &c. Irenæus adverſ. hæreſes li. 2. cap. 59. *Evangelium adulterasse alios nullos præter Martionistas quosdam Hæreticos norim: & valentii sectatores, & eos forte qui à Lucano quodam prodierant.* Origen. cont. Celsum li. 2. fol. (*mihi*) 20.

Original of the History, have had these Heralds, who have proclaimed it to the death. 6. And it is most apparent that the Keepers and Publishers of these Records, have been men of most eminent Piety and Honesty. The same Testimony which I gave before for to prove the honesty of the first Witnesses, will prove theirs, though in a lower degree: A good man, but a Christian, was the Character given them by their very foes. 7. They have been a multitude, almost innumerable. 8. And these of almost every Countrey under heaven. And let any man tell me, How all these, or the chief of these could possibly meet, to consult about the depraving of the History of the Scripture? And whether it were possible if such a multitude were so ridiculously dishonest, yet that they could carry on such a vain [c] design with secrecy and success? 9. Also the after-divulgers of the Miracles of the Gospel, could have no more self-advancing ends for a long time then the first Witnesses. 10. Nay, it ruined them in the world, as it did the first; So that let any man judge, whether there be any possibility, that so many millions of so many Nations should ruinate themselves, and give their bodies to be burned, meerly to deprave those Scriptures which they do profess. 11. || Consider also when this sacred History was so dispersed over the world, whther the cancelling and extirpation of it were not a thing impossible, especially by those means that were attempted. 12. Nay, There is no History of the Enemies that doth mention any universal abolition or depravation of these Records: * When was the time, and where was the place, that

[c] Even among the Papists the more learned and modest maintain the perfection of the Hebrew Text of the old Testament, as *Arias, Pagninus, Vatablus, Cajetan. Quid est gens Judæorum nisi quædam scriniaria Christianorum bajulans legem & prophetas in testimonium assertionis Ecclesiæ?* August. cont. Faust. Manichæum lib. 12. cap. 23.

|| There were some of the first copies kept till 200. years after. And a book that was dispersed in so many copies, & kept, not by private men, but by the publike diligence of the Church, could not be falsified. Moreover, in the very first ages it was presently translated into the *Syriack*, the *Æthiopick*, the *Arabick* and *Latin* tongues: which translations are all yet extant, and do in nothing of any moment differ from the Greek books. Besides, we have the writings of those that were instructed by the Apostles themselves or their Disciples, who cite abundance of places out of the Scriptures in the same sense as we read them now. Nor was there any man then of such authority in the Church, as that they would have obeyed him if he had changed any thing: as *Irenæus, Tertullians, Cyprian*'s free dissent from them that were then most eminent, doth shew. Next to these times there succeeded men of great learning and judgement, who after diligent search did receive these books as remaning in their primitive purity. *Grotius de Verit. Relig. li. 3. pag.* (*mihi Lat.*) 174, 175. * *Antiochus* did what he could, but left the *Jews* their Scripture entire in despight of him. *Nam cum tot secula intercesserint, nemo tamen quicquam addere vel auferre vel permutare ausus fuit: omnibus enim nostræ gentis hominibus insita quodammodo atque ingenita fides est, credere hæc Dei esse consulta, & his acquiescere, ac pro ipsis, si ita res poscceret, libenter animam ponere.* Josep. cont. Appian. lib. 1. *Sic &* Euseb. *Eccles.* Hist. lib. 3. cap. 10. *Ita* Philo, *referente* Eusebio, *Præparat. Evang.* lib. 8. cap. 2. *Mirabile mihi videtur duobus annorum millibus, imo majore tempore jam fere transacto, nec verbum unum in lege illius esse immutatum, sed centies unusquisque Judæorum morietur, quam legi* Mosaicæ *derogabit.*

all

all the Bibles in the world were gathered together, and consumed with fire, or corrupted with Forgery? Indeed *Julian* thought by prohibiting the Schools of Learning to the children of Christians, to have extirpated Christianity; but Christ did quickly first extirpate him. 13. All the Copies of those sacred Writings do yet acccord (in all things material) which are found through the world. And consider then if they had been depraved, whether multitudes of Copies, which had escaped that depravation, would not by their diversity or contradiction have bewrayed the rest? 14. It was a matter of such a hainous quality, both by the sentence of the Law, and in the Consciences of the Preservers and Divulgers of it, for to add or diminish the least tittle, that they thought it deserved eternal damnation, And I refer it to any man of reason, whether so many thousands of men through the world, could possibly venture upon eternal torment, as well as upon temporal death, and all this to deceive others by depraving the Laws which they look to be judged by; or the History of those Miracles which were the grounds of their Faith? Is not the contrary somewhat more then probable? 15. Furthermore, The Histories of the Enemies do frequently mention that these Scriptures have been still maintained to the flames. Though they revile the Christians, yet they report this their attestation, which proves the constant succession thereof, and the faithful delivery of Christianity, and its Records to us. It would be but labour in vain, to heap up here the several reports of *Pagan* Historians, of the numbers of Christians, their obstinacy in their Religion, their Calamities and Torments. 16. These Records, and their Attestations are yet visible over the world, and that in such a form as cannot possibly be counterfeit. Is it not enough to put me out of doubt, whether *Homer* ever wrote his Iliads, or *Demosthenes* his Orations, or *Virgil* and *Ovid* their several Works, or *Aristotle* his Volums of so many the Sciences, when I see and read these Books yet extant; and when I find them such, that I think can hardly now be counterfeited, no nor imitated? but if they could, who would have been at that excessive pains, as to have spent his life in compiling such Books, that he might deceive the world, and make men believe that they were the Works of *Aristotle, Ovid? &c.* would not any man rather have taken the honor to himself? so here the case is alike: Yea, these Scriptures though they have less

of Arts and Sciences, yet are incomparably more difficult to have been counterfeited then the other; I mean before the first Copies were drawn. I would here stand to shew the utter impossibility of any mans forging these Writings, but that I intend to make up in a peculiar Argument.

17. Whether any Enemy hath with weight of Argument confuted the Christian Cause? Whether when they have undertaken it, it hath not been onely an arguing the * improbability, or assigning the Miracles to other causes, or an opposing the Doctrine delivered by the Christians, * rather then these miraculous actions in question? I leave those to judge who have read their Writings. Yea, whether their common Arguments have not been Fire and Sword? 18 It is an easie matter yet to prove, that the enemies of Scripture have been incompetent Witnesses: First, Being men that were not present, or had not the opportunity to be so well acquainted with the Actions of Christ, of the Prophets and Apostles, as themselves and others that do attest them. Secondly, Being men of apparent malice, and possessed with much prejudice against the persons and things which they oppose. This I might easily and fully prove if I could stand upon it. Thirdly, They had all worldly advantages attending their Cause, which they were all to lose, with life it self, if they had appeared for Christ. Fourthly, They were generally men of no great Conscience, nor Moral Honesty, and most of them of most sensual and vitious conversation. † This appears by their own Writings, both

* They think the Scripture-Miracles incredible; and yet every age still hath such wonders as the next ages will not believe. Why is not the raining of Manna or Quailes from heaven, as credible as the raining of that grain about ten years ago in *England*? It fell in many parts of the Kingdom; It was like a withered Wheat corn, but not so long, with a skin of a dark colour, which being pulled off, the grain had a taste somewhat sharp and hot: I tasted it, and kept some of it long, which fell on the Leads of the Church, and of the Ministers House in *Bridgenorth*, where I preached the Gospel. *Tiberius* upon a Letter from *Pilate* of the Miracles, Death, and Resurrection of Christ, did move in the Senate to proclaim him to be God; but they refused, because the motion was not first from themselves; but the Emperor did abide in his opinion still. *Egesip. Anacephaleos.* Wherefore *Tertullian* bids them, Go look in your Registers, and the Acts of your Senate, in Apolog. *Vid.* Usher *Brit. Eccl. prim. p.* 3. 4. * Not being able to resist such open truths, or say any thing against them, they will not deny what is written; but say, they yet expect these things, and that the Word is not yet come. *Athanas. de Incarn. Verbi. Malunt nescire, quia jam oderunt: adeo quod nesciunt præjudicant id esse, quod si sciant odisse non poterant.* Tertullian. Apolog cap. 1. † Of the generall wickedness of the Romans themselves and all heathen Enemies to Christ, the Testimonies are too large to be here inserted. You may find enough in *Justin Martyrs Dialog. cum Tryph.* and *Apologies*, &c. In *Tertullians Apologet. & passim*: *In Origen. cont. Celsum. Arnobius adv. Gent. Lactantius institutions, Athenagoras, Tatianus, Minutius Fælix, Athanas. adverf. Gentil. & passim; Irenæus, Clemens Alexandrin. passim*, and all the writers of those times.

Doctrinal

Doctrinal and Hiſtorical. What ſenſual Interpretations of the Law, did the very ſtrict Sect of the Phariſees make? What fleſhly Laws have the followers of *Mahomet*? What Vices did the Laws of the Heathens tolerate? Yea what foul errors are in the *Ethicks* of their moſt rigid Moraliſts? And you may be ſure that their lives were far worſe then their Laws: And indeed their own Hiſtories do acknowledge as much; To ſave me the labor of mentioning them, Read Dr. *Hackwels* Apology on that Subject. Sure ſuch men are imcompetent Witneſſes in any cauſe between man and man, and would ſo be judged at any impatial Judicature. And indeed, how is it poſſible that they ſhould be much better, when they have no Laws that teach them either what true Happineſs is, or what is the way and means to attain it? Fifthly, Beſides all this, their Teſtimony was onely of the Negative, and that in ſuch caſes as it could not be valid.

19. Conſider alſo, that all the Adverſaries of theſe Miracles and Relations, could not with all their Arguments or violence hinder thouſands from believing them, in the very time and Countrey where they were done: but that they who did behold them, did generally aſſent, at leaſt to the matter of Fact. So that we may ſay with *Auſtin*, Either they were Miracles, or not: If they were, why do you not believe? If they were not, behold the greateſt Miracle of all, that ſo many thouſands (even of the beholders) ſhould be ſo blinde, as to believe things that never were, eſpecially in thoſe very times when it was the eaſieſt matter in the world to have diſproved ſuch falſhoods. If there ſhould go a Report now of a man at *London*, That ſhould raiſe the Dead, cure the Blinde, the Deaf, the Sick, the Poſſeſſed; feed thouſands with five Loaves, &c. And that a multitude of his Followers ſhould do the like, and that a great many times over and over, and that in the ſeveral parts of the Land, in the preſence of Crouds, and thouſands of people: I pray you judge, whether it were not the eaſieſt matter in the world to diſprove this if it were falſe? And whether it were poſſible that whole Countries and Cities ſhould believe it? Nay, whether the eaſineſs and certainty of diſproving it, would not bring them all into extreameſt contempt? Two things will be here objected: Firſt, That then the Adverſaries not believing, will be as ſtrong againſt it, as the Diſciples believing is for it. *Anſw.* Read what is ſaid before of the Adverſaries incompetency,

competency, and it may satisfie to this. * Secondly, And consider also that the generality of the Adversaries did believe the matter of Fact, which is all that we are now enquiring after. The recital here of those multitudes of Testimonies that might be produced from Antiquity, is a work that my streight time doth prohibit; but is done by others far more able. Onely that well known passage in *Josephus* I will here set down. In the time of *Tiberius* there was one Jesus, a wise man (at least if he was to be called a man) who was a worker of great Miracles, and a teacher of such who love the truth, and had many, as well *Jews* as *Gentiles* who clave unto him. This was Christ. And when *Pilate* upon his being accused by the chief men of our Nation, had sentenced him to be crucified, yet did not they who had first loved him forsake him: For he appeared to them the third day alive again, according to what the Prophets Divinely inspired, had foretold concerning him; as they had done an innumerable number of very strange things besides. And even to this day, both the name and sort of persons called Christians, so named from him, do remain. Thus far *Josephus* a Jew by Nation, and Religion, who wrote this about eighty six years after Christ, and fourteen years before the death of St. *John*; Himself being born about five or six years after Christ.

20. Consider also how that every Age hath afforded multitudes of [d] Witnesses, who before were most bitter and violent enemies;

* *Julian* when he scorneth Christ, doth acknowledge his Miracles. What (saith he) hath this Jesus done worthy of memory or of any account in all his life? Save that he cured a few blinde and lame, and delivered some from Devils that possessed them, &c. *Hic est qui stellam signare fecit nativitatem, &c. In Judæa natum ex Persîde supplices adorare venerunt viri.*

Athanas. de Incarn. Verbi. *Ea omnia super Christo Pilatus & ipse, iam pro sua conscientia Christianus, Cæsari tum Tiberio nunciavit: Sed & Cæsares credidissent super Christo, si aut Cæsares non essent seculo necessarii; aut si & Christiani potuissent esse Cæsares.* Tertullian. Apologet. cap. 21. Of the sun darkned in *Tiberius* time when Jesus was crucified, and of the Earthquake, *Phlegon* hath written in the 13. or 14. book *de temporibus*, saith *Origen Contr. Celsum. l. 2 fol.* (*mihi*) 21. The Star that appeared at Christs birth is mentioned by *Pliny lib. 2. ca.* 25. So do divers others, as *Origen* reports, *Cont. Celsum. Herods* killing the children is mentioned in *Augustus* taunt; I had rather (saith he) be *Herods* Swine then his Son, because he killed a son of his own among the rest. *Macrob. Saturnal.* d *Josephus* relates the life of *John* the Baptist as the Evangelists do. The Darkness and Earthquake at Christs death is acknowledged by *Phlegon* in *lib. Chron.* 13. *Lucian* bid his Tormentors search their own Chronicles, and they should finde that in *Pilates* time the light failed in the midst of the day, and the Sun was darkned while Christ was suffering. *Tertullian* also appealeth to their own Chronicles. *Apol.* And that it was no Natural Eclipse is known to Astronomers. See *Marsilius Ficinus* of the Star. The death of *Herod* is set out by *Josephus, Antiq. l.* 19 *c.* 7. as by *Luke. Irenæus* affirmeth, that in his time the working of Miracles, the raising of the Dead, the casting out of Devils, healing the Sick by meer laying on of hands and Prophesying were still in force: And that some that were so raised from death, remained alive among them long after. See *Nicepho. Eccles. Histor. Tom.* 1. *l.* 4. *c.* 23. And *Justin Martyr* saith, That the gift of Prophesying was famous in the Church in his time; *Dial. ad Tryph.* And *Cyprian* and *Tertul.* mention the ordinary casting out of Divels, and challenge the Heathens to come and see it.

And

And divers of theſe men of note for Learning and place in the world. How mad was *Saul* againſt the Truth? Surely it could be no favour to the Cauſe, nor over-much credulity that cauſed ſuch men to witneſs to the death, the truth of that for which they had perſecuted others to the death but a little before. Nor could childiſh Fables, or common flying Tales have ſo mightily wrought with men of Learning and Underſtanding. (For ſome ſuch were Chriſtians in all Ages) 21. Nay, obſerve but the confeſſions of theſe Adverſaries, when they came to believe: How generally and ingenuouſly they acknowledge their former ignorance and prejudice to have been the cauſe of their unbelief. 22. Conſider alſo how unable all the enemies of the Goſpel have been to aboliſh theſe ſacred Records. They could burn the Witneſſes by thouſands, but yet they could never either hinder their ſucceſſion, or extinguiſh theſe Teſtimonies. 23. Nay, the moſt eminent Adverſaries have had the moſt eminent ruine: As *Antiochus*, *Herod*, *Julian*, with multitudes more: This ſtone having faln upon them hath ground them to powder. 24. It were not difficult here to collect from unqueſtioned Authors, a conſtant ſucceſſion of Wonders (at leaſt) to have in ſeveral Ages accompanied the Atteſtation of this Truth: and notable judgements that have befaln the perſecutors of it. And though the Papiſts by their Fictions, and Fabulous Legends have done more wrong to the Chriſtian Cauſe, then ever they are able to repair; yet unqueſtionable Hiſtory doth afford us very many Examples; And even many of thoſe actions which they have deformed with their fabulous additions, might yet for the ſubſtance have much truth: And God might even in times of Popery work ſome of theſe wonders, though not to confirm their Religion as it was Popiſh, yet to confirm it as the Chriſtian Religion; for as he had then his Church, and then his Scripture, ſo had he then his ſpecial Providences to confirm his Church in their belief, and to ſilence the ſeveral enemies of the Faith. And therefore I adviſe thoſe, who in their inconſiderate zeal are apt to reject all theſe Hiſtories of Providences, meerly becauſe they were written by Papiſts, or becauſe ſome Witneſſes to the Truth were a little leavened with ſome Popiſh errors, that they would firſt view them, and conſider of their probability of Truth or Falſhood, that ſo they may pick out the Truth, and not reject all together in the lump, leaſt otherwiſe in their zeal againſt Popery, they ſhould injure Chriſtianity.

And now I leave any man to judge whether we have not had an infallible way of receiving these Records from the first Witnesses?

Not that every of the particulars before mentioned, are necessary to the proving or certain receiving the Authentick Records without depravation; for you may perceive, that almost any two or three of them might suffice; and that divers of them are from abundance for fuller confirmation.

§. 4.

SECT. IV.

Objections against this Argument Answered.

1. *Answ.*

AND thus I have done with this first Argument drawn from the Miracles which prove the Doctrine and Writings to be of God.

But I must satisfie the Scruples of some before I proceed. First, Some will question, whether this be not: 1. To resolve our faith into the Testimony of man. 2. And so to make it a Humane faith; And so 3. To jump in this with the Papists,, who believe the Scripture for the Authority of the Church, and to argue Circularly in this as they. To this I Answer, First, I make in this Argument the last Resolution of my faith into the [e] Miracles wrought to confirm the Doctrine. If you ask why I believe the Doctrine to be of God? I Answer, because it was confirmed by many undeniable Miracles. If you ask why I believe those Miracles to be from God? I Answer, because no created power can work a Miracle: So that the Testimony of man is not the Reason of my believing, but onely the means by which this matter of Fact is brought down to my Knowledge. Again, Our Faith cannot be said to be Resolved into that which we give in Answer to your last Interrogation, except your Question be onely still of the proper grounds of Faith: But if you change your Question from, what is the Ground of my Faith? to, what is the [f] means of conveying down the History to me? Then my faith is not Resolved into this means. Yet this

e *Nos fidem quæ verbis Dei habetur, etsi non prorsus nasci ex miraculis, attamen ex eis confirmari possumus credere,* Pet. Martyr. *Loci Commun. cap.* 8. *pag.* 38. *vid. plura ibidem. Lege* Whitakeri Duplicat. adv. Stapleton de sac. Script. lib. 1. cap. 3. pag. 55. 56. 57. &c. *Plenissime de hoc different.* Sic cap. 4 p. 62, &c. cap. 5. and c. 6. *de quatuor officiis ecclesiæ circa Scriptur. viz. ut sit Tabellio vel Registrarius.* 2. *Vindex qui veras Script. a falsis vindicet.* 3. *Præco, qui Script. promulget & divulget.* 4. *Interpres. Vide etiam* l. 2. c. 5. p. 332. 333. 334. &c. *Et triplex officium ecclesiæ dat Polanus* Syntag. l. 1, c. 28.

f *Non per alios dispositionem salutis nostræ cognovimus quam per eos per quos Evangelium pervenit ad nos; quod quidem tunc præconiaverunt, postea vero per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum & columnam fidei nostræ futurum.* Irenæus adver. hæres. lib. 3. cap. 1.

means,

means, or some other equivalent, I acknowledge so necessary, that without it, I had never been like to have believed. 2. This shews you also that I argue not in the Popish Circle, nor take my faith on their common Grounds: For First, When you ask them, How know you the Testimony of the Church to be Infallible? They prove it again by Scripture; and there's their Circle. But as I trust not on the Authority of the Romish Church onely, as they do; no nor properly to the Authority of any Church; no nor onely to the Testimony of the Church, but also to the Testimony of the enemies themselves: So do I prove the validity of the Testimony I bring from Nature, and well known Principles in Reason, and not from Scripture it self, as you may see before. 3. There is a Humane Testimony which is also Divine, and so an Humane Faith, which is also in some sort Divine. Few of Gods extraordinary Revelations have been immediate; (The * best Schoolmen think none of all) but either by Angels or by Jesus himself, who was man as well as God. You will acknowledge if God reveal it to an Angel, and the Angel to *Moses*, and *Moses* to *Israel*, this is a divine Revelation to *Israel*: For that is called a divine Revelation, which we are certain that God doth any way Reveal. Now I would fain know, why that which God doth naturally and certainly Reveal to all men, may not as properly be called a Divine Revelation, * as that which he Reveals by the Spirit to a few. Is not this Truth from God [That the Senses apprehension of their Object (rightly stated) is certain] as well as this [Jesus Christ was born of a Virgin, &c.] Though a Saint or Angel be a fitter Messenger to Reveal the things of the Spirit, yet any man may be a Messenger to reveal the things of the flesh. An ungodly man if he have better Eyes and Ears, may be a better Messenger or Witness of that matter of Fact which he seeth and heareth, then a godlier man that is blinde or deaf; especially in cases wherein that ungodly man hath no provocation to speak falsly; and most of all, if his Testimony be against himself. I take that Revelation whereby I know that there was a fight at *York*, &c. to be of God, though wicked men were the chief witnesses. For I take it for an undeniable Maxime, That there is no Truth but of God, onely it is derived unto us by various means.

* *Aquin. Summ. 3. q. 55. 2. c.* || Though I know it is only a Testimony, or Revelation without Evidence *ex parte rei* that makes a Truth the Object of faith in strict sence; Yet that which is Revealed to Reason and Sense in its own evidence is also certain Objectively: and more certain sometimes *certitudine subjecti* (as *Hooker* against Mr. *Travers*) *Sacra Scriptura quam apud homines nondum spiritu dei, & vera fide donatos, habet autoritatem, propter quam ab illis incipit admitti et audiri tanquam Verbum Dei, habet ab Ecclesiæ Testimonio. Polan. Synt. l. 1. c. 28.*

SECT. V.

§. 5.

2. AND as I have evidently discovered the full certainty of this Testimony of man concerning the forementioned matter of Fact; So I will shew you why I chuse this for my first and main Argument; and also that no man can believe without the foresaid Humane Testimony. First then, I demanded with my self; By what Argument did *Moses* and *Christ* evince to the world the verity of their Doctrine? And I finde, it was chiefly by this of Miracles; and sure Christ knew the best Argument to prove the divine Authority of his Doctrine, and that which was the best then, is the best still. If our selves had lived in the days of Christ, should we have believed a poor man to have been God, the Saviour, the Judge of the world, without Miracles to prove this to us? Nay, would it have been our duty to have believed? Doth not Christ say, *If I had not done the Works that no man else could do, ye had not had sin?* That is, Your not believing me to be the Messias, had been no sin: For no man is bound to believe that which was never convincingly revealed; * and (to tell you my thoughts, if you will but pardon the novelty of the Interpretation) I think that this is it which is called the sin against the Holy Ghost, when men will not be convinced by Miracles, that Jesus is the Christ. That which some Divines judge to be the sin against the Holy Ghost (an opposing the known Truth onely out of malice against it) its a Question whether Humane Nature be capable of it. And whether all Humane opposition to Truth be not through ignorance, or prevalency of the sensual lusts? And so all malice against Truth, is onely against it, as conceived to be falshood, or else as it appeareth an enemy to our sensual desires; Else how doth mans Understanding, as it is an Understanding, naturally chuse Truth (either real or appearing) for its Object? So that I think none can be guilty of malice against Truth as Truth; And to be at emnity with

What the sin against the Holy Ghost is.

* I confess I kept silent this opinion and exposition some years, because I knew no man that did hold it: and I am afraid of rash adventuring on novelty, though resolved not to reject any revealed truth. But since I finde Great *Athanasius* hath wrote a Tractate on the sin against the Holy Ghost, maintaining the very same exposition which I here give, (or with very small difference: though I assent not to his application in the end to all the Arrians:) which being from one of so great Authority, and explaining it more fully then I might do in this short Digression, I desire the learned who rejected my exposition, to peruse it; Where also you may finde his confutation of the subtile, but unsound opinion of *Origen* about this sin; as also of the opinion of *Theognostus*. Though I know some do question that book: but on weak grounds.

Truth

Truth for oppoſing our ſenſuality, is a ſin that every man in the world hath been in ſome meaſure guilty of: And indeed our Divines do ſo define the ſin againſt the Holy Ghoſt, that I could never yet underſtand by their definition what it might be: ſome placing it in an Act incompatible with the Rational ſoul; and others making it but gradually to differ from other ſins, * which hath caſt ſo many into terror of ſoul, becauſe they could never finde out that gradual difference.

The ſenſe of the place (which the whole context if you view it deliberately will ſhew you) ſeems to me to be this; As if Chriſt had ſaid; While you believed not the Teſtimony of the Prophets yet there was hope; The Teſtimony of *John* Baptiſt might have convinced you; yea, when you believed not *John*, yet you might have been convinced by my own Doctrine: Yea, though you did not believe my Doctrine, yet there was hope you might have been convinced by my Miracles: * But when you accuſe them to be the works of Beelzebub, and aſcribe the work of the Divine Power, or Spirit, to the Prince of Devils, what more hope? I will after my Aſcention ſend the Holy Ghoſt upon my Diſciples, that they may work Miracles to convince the world, that they who will believe no other Teſtimony, may yet through this believe; But if you ſin againſt this Holy Ghoſt (that is, if they will not believe for all theſe Miracles) (for the Scripture frequently calls Faith by the name of Obedience, and Unbelief by the name of ſin,) there is no other more convincing Teſtimony left, and ſo their ſin of (unbelief) is incurable, and conſequently unpardonable: And therefore he that ſpeaketh againſt the ſon of Man (that is, denieth his Teſtimony of himſelf) it ſhall be forgiven him (if he yet believe by this Teſtimony of the Spirit) but they that continue unbelievers for all this (and ſo reproach the Teſtimony that ſhould convince them, as you do) ſhall never be forgiven (becauſe they cannot perform the condition of forgiveneſs.)

This I think to be the ſenſe of the Text; And the rather, when I conſider what ſin it was that theſe Phariſees committed; for ſure that which is commonly judged to be the ſin againſt the Holy Ghoſt, I nowhere finde that Chriſt doth accuſe them of; but the

* How *Hummius* was aſſaulted with this temptation [that he had ſinned againſt the holy Ghoſt] you may read in his life and death. And it is ſtil a common temptation, Matth. 12. 24. &c. Mar. 3. 28 Joh. 5. 39, 33, 45, 46, 47. Joh. 15. 22. 24.

* *Deus ad confirmandum ea quæ naturalem cognitionem excedunt, opera viſibiliter oſtendit quæ totius naturæ ſuperant facultatem: ut patet in miraculi curatione languorum, mortuorum ſuſcitatione, cœleſtium corporum mirabili mutatione; & quod eſt mirabilius, humanarum mentium inſpiratione; ut idiotæ & ſimplices dono ſpiritus ſancti repleti, ſummam ſapientiam & facundiam in inſtanti conſequerentur.* Aquinas Contr. Gentiles lib. 1. cap. 6.

Scripture seemeth to speak on the contrary, [a] that through ignorance they did it; [b] for had they known, they would not have crucified the Lord of Glory. And indeed it is a thing to me altogether incredible, that these Pharisees should know Christ to be the Messiah whom they so desirously expected, and to be the Son of God, and judge of all men, and yet to crucifie him through meer malice: charge them not with this, till you can shew some Scripture that chargeth them with it.

Object. Why then there is no sin against the Holy Ghost now Miracles are ceased.

‖ *Answ.* Yes: though the Miracles are ceased, yet their * Testimony doth still live. The death and Resurrection of Christ are past, and yet men may sin against that death and Resurrection. So that I think when men will not believe that Jesus is the Christ, though they are convinced by undeniable Arguments, of the Miracles which both himself and his disciples wrought, this is now the sin against the Holy Ghost. And therefore take heed of slighting this argument.

a Act. 3. 17.
b 1 Cor. 2. 8.

‖ *Ex vetustissima antiquitate prodiit veritas Dei qua docetur quænam sit vera Religio. Cui confirmandæ Deus miranda Testimonia addidit, quæ essent velut perpetua quædam & authentica Sigilla veritatis divinæ.* Hemmingius in Præfat. ante Postil.

* *Nunc non ut olim sunt necessaria miracula: priusquam crederet mundus, necessaria fuere ad hoc ut mundus crederet, ut* August de Civit. Dei. lib. 22. cap. 8.

SECT. VI.

§. 6. SEcondly, And here would I have those men, who cannot endure this resting upon * humane Testimony, to consider of what necessity it is for the producing of our Faith. Something must be taken upon trust from man whether they will or no: and yet no uncertainty in our Faith neither. First, The meer illiterate man must take it upon trust, that the book is a Bible which he hears read,

* Yet do I believe that that of 2 *Pet.* 1. 20. is generally mistaken: as if the Apostle did deny private men the liberty of interpreting Scriptures, even for themselves. When it is in regard of the Object, and not of the interpreter that the Apostle calleth it [Private] As if he should say: The Prophets are a sure Testimony of the Doctrine of Christianity: but then you must understand that they are not to be interpreted of the Private men that spoke them, for they were but types of Christ the Publique person; so *Psal.* 2. & 16, &c. are to be interpreted of Christ, and not of *David* only a private person, and but a type of Christ in all; so that *Peter* answereth the Question of the Eunuch in *Acts* 8. Of whom doth the Prophet speak? of himself (privately) or some other (more publike) man? This is I think the true meaning of *Peter*.

read, for else he knows not but it may be some other book. Secondly, That those words are in it, which the Reader pronounceth. Thirdly, That it is translatad truly out of the original languages. Fourthly, That the Hebrew and Greek Copies, out of which it was translated, are true Anthentick Copies. Fifthly, That it was originally written in these languages. Sixthly, Yea and the meaning of divers Scripture-passages, which cannot be understood without the knowledge of Jewish customes, of Chronologie, of Geography, *&c.* though the words were never so exactly translated. All these, with many more, the vulgar must take upon the word of their Teachers. And indeed a faith meerly humane, is a necessary preparative to a faith Divine, in respect of some means and *Præcognita* necessary thereto. If a Scholar will not take his masters word, that such letters have such or such a power, or do spel so or so: or that such a Latine or Greek word hath such a signification; when will he learn, or how will he know? Nay how do the most learned Linguists know the signification of words in any language, and so in the Hebrew and Greek Scriptures, but only upon the credit of their Teachers and Authors? And yet certain enough too in the main. Tradition is not so useless to the world or the Church as some would have it; Though the Papists do sinfully plead it against the sufficiency of Scripture, yet Scriptures sufficiency or perfection is only in *suo genere*, in its owne kind, and not in *omni genere*, not sufficient for every purpose. ‖ Scripture is a sufficient rule of Faith and life, but not a sufficient means of conveying it self to all generations and persons. If humane Testimony had not been necessary, why should Christ have men to be witnesses in the beginning? And also still instruments of perswading others, and attesting the verity of these sacred records to those that cannot otherwise come to know them?

‖ Would the Papists would read *Cyprians* 7. *Epist. ad Pompeium* against Tradition and their Popes Supremacy! And *Clemens Alexand.* saith,

The Apostles teaching ended in *Nero's* time. But after that about *Adrians* time those that devised Hæresies arose, as *Basilides*, who said *Glaucia* was his Master, who was *Peters* Interpreter: So *Valentine* they say heard *Theodade*, who was *Pauls* familiar. And *Marcion* being born in the same age, was conversant with them, as an old man with the younger. After whom he a while heard *Simon Peter* preach; which being so, it is clear that these later Churches are innovated from the ancient true Church, being heresies of adulterine note. *Stromat. lib. 7. fine.* You see Heretiks pretended Tradition, and what Church *Clem.* tumes us to.

And

And doubtless this is the chief[c] use of * Ministers in the Church, and the great end of God in the stating and continuing that function; that what men are uncapable of believing explicitly, with a faith properly Divine, that they might receive implicitly, and upon the word of their Teachers, with a humane faith. Every man should labor indeed to see with his own eyes, and to know all that God hath revealed, and to be wiser then his Teachers; but every man cannot bestow that time and pains in the study of Languages and Sciences, without which that knowledge is not now attained. We may rather wish then hope, that all the Lords people were Prophets. The Church of Christ hath been long in a very doleful plight, betwixt these two extreams, taking all things upon trust from our teachers, and taking nothing upon trust: And yet those very men who so disclaim taking upon trust, do themselves take as much upon trust as others.

Why else are Ministers called the eyes and the hands of the body? Stewards of the mysteries, and of the house of God? Overseers, Rulers, and Governors of the Church? And such as must give the children their meat in due season? Fathers of their people? *&c.* Surely the clearly known Truth and Duty must be received from any one, though but a childe; and known error and iniquity must be received from none, though an Angel from Heaven. What then is that we are so often required to obey our Teaching Rulers in? Surely it is not so much in the receiving of new instituted Ceremonies from them, which they call things indifferent: But as in all professions the Scholar must take his masters Word in learning, till he can grow up to know the things in their own evidence: and as men will take the words of any [d] artificers in the matters that concern their own trade, and as every

[c] The Use of Church-Governours and Teachers; and how far they are to be obeyed. *Oportet discentem credere.* Aristot. *in Analytic. post.* Tit. 1. 7. 1 Cor. 4. 1. 1 Cor. 12. 16, 17, 21. Luke 12. 42. Heb. 13. 3. 17. 24. 1 Tim. 3. 5. Act. 20. 28. 1 Tim. 3. 4, 5. 1 Pet. 5. 2. 1 Cor. 4. 15.

* If the revilers of the Ministers of Christ, with whom this vitious age aboundeth, did know what power Ministers had, both in the Apostles times and for many hundred years after, & what strict Discipline was used (as they may see in holy *Cyprian* among others) they would not for shame charge us with Tyranny and proud domination. It is wonderful that Religion then had that awe, and power on mens Consciences, that they could make men stoop to publique confessions and penitential lamentations, at the censure of the Church Guides, even when the censures were rigid, and when no Magistrate did second them, yea when it was a hazard to their lives to be known Christians. And yet now Christianity is in credit, even those that seem Religious, do judge Christs Discipline to be Tyranny, and subjection to it, to be intollerable slavery.

[d] *Hæc duo dicit ad ipsa ratio. Primo, In mysteriis quæ superant rationem, non nitendum esse ratiocinantis Logicâ sed Revelantis authoritate. Secundo, In consequentiis deducendis aut obscuris in Religione interpretandis, magis fidendum esse cœtui in nomine Domini legitimè congregato, quam privatis spiritibus seorsim sapientibus, & recalcitrantibus.* Dr. *Prideaux* Lect. 22. de Auth. Eccl. pag 361. See Dr. *Jackson* Eternal truth of Scripture, *lib.* 2. *chap.* 1, 2, 3, 4, 5, 6.

wise

wise Patient will trust the judgement of his Physitian, except he know as much himself; and the Client will take the word of his Lawyer: so also Christ hath ordered that the more strong and knowing should be teachers in his school, and the young and ignorant should believe them and obey them, till they can reach to understand the things themselves. So that the matters which we must receive upon trust from our teachers, are those which we cannot reach to know our selves: and therefore must either take them upon the word of others, or not receive them at all: so that if these Rulers and Stewards do require us to believe, when we know not our selves whether it be truth or not; or if they require us to obey, when we know not our selves whether it be a duty commanded by God or not; here it is that we ought to obey them: For though we know not whether God hath revealed such a point, or commanded such an action, yet that he hath commanded us to obey them that Rule over us, who preach to us the word of God, this we certainly know, *Heb.* 13. 7. Yet I think we are not so strictly tied to the judgement of a weak Minister of our own, as to take his word before anothers that is more Judicious in a neighbour congregation. Nor do I think, if we see but an appearance of his erring, that we should carelesly go on in believing and obeying him, without a diligent searching after the Truth: even a likelyhood of his mistake must quicken us to further enquiry, and may during that enquiry suspend our belief and obedience: For where we are able to reach to know probabilities in divine things, we may with diligence lightly reach to that degree of certainty which our Teachers themselves have attained, or at least to understand the Reason of their Doctrine. But still remember what I said before, that Fundamentals must be believed with a Faith Explicit, Absolute, and Divine.

And thus I have shewed you the flat necessity of taking much upon the Testimony of man: And that some of these humane Testimonies are so certain, that they may well be called Divine. I conclude all with this intimation: You may see by this, of what singular use are the monuments of Antiquity, and the knowledge thereof, for the breeding and strengthening of the Christian faith: especially the Histories of those times. * I would not perswade you to bestow so much time in the reading of the Fathers, in reference to their judgement in matter of Doctrine: nor follow

* I may say of many of them for doctrine, as *Fulbeck* of Bracton, Britton, *&c. Direct. p.* 27. There be certain ancient writers, whom as it is not unprofitable to read, so to rely on them is dangerous; their books are *Monumenta adorandæ vubiginis*, of more reverence then authority.

low them in all things, as some do. Gods word is a sufficient Rule, and latter times have afforded far better Expositors. But in reference to matters of fact, for confirming the Miracles mentioned in Scripture, and relating the wonderful providences since, I would they were read an hundred times more: Not onely the writers of the Church, but even the Histories of the enemies, and all other antiquities. Little do most consider, how useful these are to the Christian faith! And therefore our learned Antiquaries (such as *Vossius*, *Selden*, and especially our Reverend *Usher*) are highly to be honoured, as exceeding useful Instruments in the Church.

If yet any man be so blind that he think it uncertain whether these be the same books which were written by the Apostles; I would ask him by what assurance he holdeth his lands? 1. How knoweth he that his Deeds, Conveyances or Leases are not counterfeit? or that they are the same that their forefathers made? They have nothing but mens words for it: and yet they think they are certain that their Lands are their own. 2. And whereas they hold all they have by the Law of the Land, how know they that these Laws are not counterfeit? and that they are the same Laws which were made by such Kings and Parliaments so long ago, and not forged since? They have nothing but mens words for all this. And yet if this be uncertain, then any man, Lord, or Knight, or Gentleman may be turned out of all he hath, as if he had no certain Tenure or Assurance. And is it not evident that those Laws which are so kept and practised through all the Land, cannot possibly be counterfeit, but it would have been publikely known? And yet a word in the Statute book may be false printed. And much more certain is it that the Scripture cannot be counterfeit, because it is not in one Kingdome onely, but in all the world that they have been used, and the Copies dispersed: and Ministers in office still to preach it, and publish it. So that except all the world should have met & combined together for that end, which could not be done in secret, but all must know of it. And yet many Bibles may be here or there mis-printed or mis-written; but then there would be Copies enough to correct it by. So that if it be uncertain whether these be the very books which the Apostles writ, then nothing in the world is certain, but what we see. And why we may not as well question our eye-sight, I do not know. I would believe a thousand other mens eye sight before mine own alone.

CHAP.

CHAP. V.

The second Argument.

Argument. 2.

SECT. I.

§. 1.

I Come now to my second Argument, to prove Scripture to be the word of God, And it is this.

If the Scriptures be neither the invention of Devils, nor of men, then it can be from none but God: But that it is neither of Divels, nor meerly of men, I shall now prove (for I suppose none will question that major proposition) First, Not from Devils; for first they cannot work Miracles to confirm them. Secondly, It would not stand with Gods Soveraignty over them, or with his Goodness, Wisdome and Faithfulness in governing the world, to suffer Satan to make Laws, and confirm them with wonders, and obtrude them upon the world in the name of God, and all this without his disclaiming them, or giving the world any notice of the forgery. Thirdly, * Would Satan speak so much for God? So seek his Glory as the Scripture doth? would he so vilifie and reproach himself? and make known himself to be the hatefullest, and most miserable of all creatures? would he so fully discover his own wiles? his Temptations? his methods of deceiving? and give men such powerful warning to beware of his snares? and such excellent means to conquer himself? would the Devil lay such a design for mens salvation? would he shew them their danger? and direct them to escape it? would he so mightily labor to promote all Truth and goodness, and the happiness of mankind as the

I take it for granted, that good Angels could not be guilty of forging the Scripture.

* As *Origen* many times demands of *Celsus*, If Magicians by evil powers could work miracles, would they do it for the leading men from sin to exact Holiness and Justice?

Scripture doth? Let any man tell me, what book or project in the world, did ever so mightily overthrow the Kingdome of Satan, as this book, and this Gospel-design? And would Satan be such an enemy to his own Kingdom? Fourthly, If Satan were the author, he would never be so unweariedly, and subtilly industrious, to draw the world to unbelief, and to break the Laws which this book containeth, as his constant temptations do sensibly tell many a poor soul, that he is. Would he be so earnest to have his own words rejected? or his own Laws broken? I think this is all clear to any man of Reason.

SECT. II.

§. 2. 2. Not of man.

SEcondly, That no meer men were the inventers of Scriptures, I prove thus. If men were the devisers of it, then it was either good men, or bad: but it was neither good men nor bad: therefore none.

Though goodness and badness have many degrees, yet under some of those degrees do all men fall. Now I will shew you that it could be neither of these. And first, Good men they could not be. For you might better say that Murderers, Traytors, Adulterers, Parricides, Sodomites, *&c.* were good men, rather then such. To devise Laws and father them upon God: to feign Miracles, and father them upon God: to set themselves up in the place of God: to say their word is the word of the Lord; to promise eternal salvation to those that obey them: to threat damnation to those that obey them not: to draw the world into a course so destructive to all their worldly happiness, upon a promise of happiness in another world, which they cannot give; to endeavour so egregiously to cozen all mankind; If all this, or any of this, be consistent with common honesty, nay if it be not as horrible wickedness as can be committed, then I confess I have lost my reason. Much less then could such a number of Good men in all ages, till Scriptures were finished, be guilty of such unexpressible crimes. Neither will it here be any evasion, to say, they were men of a middle temper, partly good, and partly bad: for these are not actions of a middle nature, nor such as will stand with any remnants of ingenuity or humanity. We have known wicked persons, too many, and too bad; yet where or when did we ever know

any

any that attempted any so more-then-Hellish an enterprize? False Prophets have sent abroad indeed particular falshoods: But who hath adventured upon such a Systeme as this? * *Mahomets* example indeed comes nearest to such a villany: Yet doth not he pretend to the hundreth part so many Miracles, nor so great, as the Scripture relateth, nor doth pretend to be God, nor any more then a great Prophet: trusting more to his sword for success, then to the Authority or truth of his pretended Revelations. Not denying the truth of much of the Scriptures; but adding his Alcoran, partly drawn from Scripture, and partly fitted with fleshly liberties and promises to his own ends. And doth not every man amorg us take that act of *Mahomet* to be one of the vilest that the Sun hath seen? And judge of the man himself accordingly? So that I think it beyond doubt, that no one good man, much less so great a number as were the penmen of Scripture, could devise it of their own brain, and thrust it on the world.

* *Mahomet* was an Arabian, one of *Heraclius* souldiers, and in a mutiny chosen by the Arabian souldiers for their commander. In his Alcoran he confesseth himself to be a sinner, an Idolater, an Adulterer, given to Lechery; His Laws run thus. Avenge your selves of your enemies: Take as many wives as you can keep, and spare not: Kill the Infidels; he that fighteth lazily shall be damned; and he that killeth the most shall be in Paradise. He saith that Christ had the Spirit and Power of God, and the soul of God; and that he is Christs servant. See *Alcoran Azoar* 2. 3. 6. Also *Azoar* 18. 4. 11. 13. He confesseth that Christ is the Spirit, and Word, and Messenger of God; that his doctrine is perfect, that it enlighteneth the old Testament, and that he came to confirm it: yet denyeth him to be God. *Magnus fuit Sanctus, magnus Dei amicus, magnus Propheta, &c.* Vide Thom. Bradwardin. de Causa Dei, lib. 1. cap. 1. Corol. part. 32. And *Aquin. cont. Gentil. lib. 1. c. 6.*

Secondly, And it is ascertain, that no bad men did devise the Scriptures. Could wicked deceivers so highly advance the glory of God? and labour so mightily to honour him in the world? Would they have so vilified themselves, and acknowledged their faults? Could such an admirable undeniable spirit of holiness, righteousness, and self denial, which runs through every vein of Scripture, have been inspired into it from the invention of the wicked ||? Would wicked men have been so wise, or so zealous for the suppressing of wickedness? Or so earnest to bring the world to Reformation? Would they have been such bitter adversaries to

|| *Origen contra Celsum. Arnob. Tertul. Justin. Athanas. Clemens Alexan. in Protreptic. Athenag. Lactant.* with the rest that dealt with the Heathens do make the pure excellency of Christs doctrine above all others, one of their main arguments for the Christian faith.

Christiana fides si Miraculis non esset approbata, honestate sua recipi debuit, inquit Æneas Sylvius ut Platina, pag. 328.

their own ways? and such faithful friends to the ways that they hate? Would they have vilified the ungodly, as the Scripture doth? And pronounced eternal damnation against them? Would they have extolled the godly, who are so contrary to them? And proclaimed them a people eternally blessed? Would they have framed such perfect and such spiritual laws? And would they have laid such a design against the flesh? And against all their worldly happiness, as the scope of the Scripture doth carry on? Its needless sure to mention any more particulars: I think every man of the least ingenuity, that considers this, or deliberately vieweth over the frame of the Scriptures, will easily confess, that it is more then probable, That it was never devised by any deceiving sinner, much less, that all the penmen of it in several Ages were such wicked deceivers.

So then, if it was neither devised by good men, nor by bad men, then sure, by no men: and consequently must of necessity proceed from God.

SECT. III.

§. 3.

2.

SEcondly, That it proceeded not meerly from man, I also prove thus. That which was done without the help of humane learning, or any extraordinary endowments of nature, and yet the greatest Philosophers could never reach near it, must needs be the effect of a Power supernatural: But such is both the doctrine and the Miracles in Scripture: therefore, *&c.*

It is only the Antecedent that here requires proof: which consists of these two branches, both which I shall make clear.

Vid. Wigandum in Method. ante comment. in minores prophetas.

First, That the doctrine of Scripture was compiled, and the Miracles done, without the help of much humane learning, or any extraordinary natural endowments.

Secondly, That yet the most learned Philosophers never could reach near the Gospel Mysteries, nor ever work the Miracles that were then done.

But I shall say most to the Doctrine. For the proof of the former, consider;

* First,

* First, The whole world was in the times of *Moses*, and the Prophets comparatively unlearned. A kind of learning the Egyptians then had (and some few others) especially consisting in some small skill in Astronomy: But it was all but barbarous ignorance, in comparison of the Learning of *Greece* and *Europe*. Those Writings of greatest Antiquity, yet extant, do shew this. See also Dr. *Hackwell*, as before.

2. As rare as Learning then was, yet did God chuse the unlearned of that unlearned time, to be instruments and Penmen of his choisest Scriptures: *David*, who was bred a Shepherd, is the Penman of those divine unmatchable Psalms. *Amos* is taken from a Heardsman to be a Prophet.

3. But especially in those latter Ages, when the world was grown more wise and learned, did God purposely chuse the weak, the foolish, the unlearned to confound them; A company of poor Fishermen, Tentmakers, and such like, must write the Laws of the Kingdom of Christ; must dive into the Spiritual Mysteries of the Kingdom; must silence the Wise, and Disputers of the world; and must be the men that must bring in the world to believe. Doubtless, as Gods sending *David*, an unarmed Boy, with a Sling and a Stone against an armed Gyant, was to make it appear, that the victory was from himself: So his sending these unlearned men to Preach the Gospel, and subdue the world, was to convince both the present and future generations, that it was God, and not man that did the work.

4. Also the course they took in silencing the learned adversaries, doth shew us how little use they made of these Humane helps. They disputed not with them by the precepts of Logick: Their Arguments were to the *Jews* the Writings of *Moses* and the Prophets; and both to *Jews* and *Gentiles*, the miracles that were wrought, They argued more with deeds, then with words: The blind, the lame, the sick that were recovered, were their visible Arguments. The Languages which they spake, the Prophesies which they uttered, and other such supernatural gifts of the holy Ghost upon them; these were the things that did convince the world. Yet this is no president to us, to make as little use of Learning as they, because we are not upon the same work, nor yet supplied with their supernatural furniture.

5. The reproaches of their enemies do fully testifie this, who cast

* *Nam si fuerunt homines rudes & imperiti rerum, quorum opera Deus est usus in tradendo Verbo, si non fuerunt summo loco nati, si nullis humanis instructi præsidiis hanc rem aggressi sunt, profecto oportet doctrinam ab iis profectam esse plane Divinam.* Camero Prælect. de Verbo p. 435. vid. ultr. Of the Characters of Divinity which the Scripture hath in it self, read judicious *Amyraldus* his Theses *de Autoritate Scripturæ in Thes. Salmurienſ. Vol.* 1. *pag.* 43, *&c.*

cast it still in their teeth, that they were ignorant and unlearned men. And indeed this was the great rub that their Doctrine found in the world: it was to the *Jews* a stumbling block, and to the *Greeks* foolishness, and therefore it appeared to be the power of God, and not of man: This was it that they discouraged the people with, *Do any of the Rulers, or Pharisees believe on him? but this people that know not the Law are accursed.*

John 7.48,49.

6. To conclude, The very frame and stile of these sacred Writings, doth fully tell us, that they were none of the Logicians, nor eloquent Orators of the world that did compose them. This is yet to this day, one of the greatest stumbling blocks in the world, to hinder men from the reverencing and believing the Scriptures. They are still thinking, Sure if they were the very words of God, they would excel all other Writings in every kind of excellency, when indeed it discovereth them the more certainly to be of God, because there is in them so little of man: They may as well say, If *David* had been sent against *Goliah* from God, he would sure have been the most compleat souldier, and most compleatly armed. The words are but the dish to serve up the sense in: God is content that the words should not only have in them a savor of Humanity, but of much infirmity, so that the work of convincing the world may be furthered thereby. And I verily think, that this is Gods great design, in permitting these pretious spirits of Divine Truths, to run in the veins of infirm Language, that so men may be convinced in all succeeding ages, that Scripture is no device of Humane Policy. If the Apostles had been learned and subtil men, we should sooner have suspected their finger in the contrivance. Yea, It is observable, that in such as *Paul*, that had some Humane Learning, yet God would not have them make much use of it, least the excellency of the Cross of Christ should seem to lie in the inticing words of mans wisdom; and least the success of the Gospel should seem to be more from the ability of the Preacher, then from the Arm of God.

Besides all this, It may much perswade us, that the Apostles never contrived the Doctrine which they Preached, by their sudden and not premeditated setting upon the work. They knew not whether they should go, nor what they should do, when he cals one from his Fishing, and another from his Custome; They knew not what course Christ would take with himself or them, no not a little before

fore he leaves them. Nay, they must not know their imployment till he is taken from them. And even then is it revealed to them by parcels and degrees, and that without any study or invention of their own; even after the coming down of the Holy Ghost, *Peter* did not well understand that the *Gentiles* must be called. All which ignorance of his Apostles, and suddenness of Revelation, I think was purposely contrived by Christ, to convince the world that they were not the contrivers of the Doctrine which they Preached. Acts 10.

SECT. IV.

§. 4. 2. LEt us next then consider, how far short the learned Philosophers have come of this. They that have spent all their days in most painful studies, having the strongest natural endowments for to enable them, and the learned Teachers, the excellent Libraries, the bountiful encouragement, and countenance of Princes to further them; and yet after all this, are very Novices in all spiritual things. They cannot tell what the happiness of the Soul is, nor where that happiness shall be enjoyed; nor when, nor how long, nor what are the certain means to attain it; nor who they be that shall possess it. They know nothing how the world was made, nor how it shall end; nor know they the God who did create, and doth sustain it: but for the most of them, they multiply feigned Deities.

But I shall have occasion to open this more fully anon, under the last Argument.

CHAP. VI.

The third Argument.

Argum. 3.

SECT. I.

§. 1. Vid. Polam. Syntag. lib. 1. cap. 20.

MY third Argument, whereby I prove the Divine Authority of the Scriptures, is this; Thoſe Writings which have been owned and fulfilled in ſeveral Ages by apparent extraordinary Providences of God, muſt needs be of God. But God hath ſo owned and fulfilled the Scriptures; *Ergo*, They are of God.

The *Major* Propoſition will not ſure be denied. The direct conſequence is, That ſuch Writings are approved by God; and if approved of him, then muſt they needs be his own, becauſe they affirm themſelves to be his own. It is beyond all doubt, that God will not interpoſe his Power, and work a ſucceſſion of Wonders in the world, for the maintaining or countenancing of any forgery; eſpecially ſuch as ſhould be a ſlander againſt himſelf.

All the work therefore will lie in confirming the *Minor*: VVhere I ſhall ſhew you; firſt, By what wonders of Providence God hath owned and fulfilled the Scriptures: And ſecondly, How it may appear that this was the end of ſuch Providences.

1. The firſt ſort of Providences here to be conſidered, are thoſe that have been exerciſed for the Church univerſal. Where theſe three things preſent themſelves eſpecially to be obſerved: firſt, The Propagating of the Goſpel, and raiſing of the Church: ſecondly, The Defence and continuance of that Church: thirdly, The improbable ways of accompliſhing theſe. *

* *Miſerandam merito quiſpiam illorum cenſebit amentiam, qui cum vituperent crucem, non vident ejus virtutem orbem impleſſe univerſum, ac per ipſam Dei notitiam, ac divina opera, omnibus innotuiſſe.* Athanaſius lib. 1. contr. Gentil in Princ.

† And

† And first, Consider, what an unlikely design in the judgement of man did Christ send his Apostles upon? To bid a few ignorant Mechanicks, Go, Preach, and make him Disciples of all Nations! To send his Followers into all the world, to make men believe him to be the Saviour of the world, and to charge them to expect salvation no other way! Why, almost all the world might say, They had never seen him: And to tell them in *Britain*, &c. of one crucified among theeves at *Jerusalem*, and to charge them to take him for their eternal King, this was a design very unlikely to prevail. When they would have taken him by force, and made him a King, then he refused, and hid himself. But when the world thought they had fully conquered him, when they had seen him dead, and laid him in his Sepulchre, then doth he rise and subdue the world. He that would have said, when Christ was on the Cross, or in the Grave [that within so many weeks many thousands of his Murderers should believe him to be their Saviour: or within so many years, so many Countries and Kingdoms should receive him for their Lord, and lay down their Dignities, Possessions, and Lives at his feet] would have hardly been believed by any that had heard him: and I am confident they would most of them then have acknowledged, that if such a Wonder should come to pass, it must needs be from the Finger of God alone. That the Kingdoms of the world should become the Kingdoms of Christ, was then a matter exceeding improbable. But you may Object, That first, It is but a

† If all this be not sufficient proof of the Resurrection of Christ, you may gather it from the things that are continually done. For if the Dead can work nothing, and it belong only to the Living to Work, and to manage humane affairs; let any man then see, and be Judge, and let him acknowledge the Truth when he is taught by things Visible. For could our Saviour work so many things in men,

and by a wonderful power perswade such Multitudes (invisibly) of *Græcians* and *Barbarians*, to Believe in him? and by the force of his Power induce them all to obey his doctrine? Dare any man yet doubt of Christs Resurrection, and that he lives, yea, that he is the Life of Believers? Can a dead man perswade mens mindes to renounce their fathers Laws, and obey the Precepts of Christ? or make an Adulterer chast, and the manslayer and injurious to do no wrong? If he be not Risen, but still dead, how doth he banish and overthrow all false Gods? For where ever his voyce soundeth, and his faith is held, thence all Idol-worship is destroyed, and all the subtile deceits of Divels disclosed, and no Divel can endure his Holy Name, but as soon as he hears it, doth presently fall down. Is this, I pray you, the Work of a dead man? or rather of the Living God? *Athanas. de Incarnat. Verbi.* *Christianus vero quid simile? Neminem pudet: neminem pœnitet: nisi plane retro non fuisse. Si denotatur, gloriatur. Si accusatur, non defendit: interrogatus, vel ultro confitetur; damnatus gratias agit. Quid hoc mali est, quod naturalia mala non habet? timorem, pudorem, tergiversationem, pœnitentiam, deplorationem. Quid hoc mali est, cujus reus gaudet? cujus accusatio votum est; & pœna felicitas?* Tertul. Apologet. cap. 1. *Sed hoc agite boni præsides, meliores multo apud populum, si illis Christianos immolaveritis; cruciate, torquete, damnate, atterite nos: probatio enim est innocentiæ nostræ iniquitas vestra. Nec quicquam tamen proficit exquisitior quæstio, crudelitas vestra: illecebra est magis sectæ; plures efficimur quoties metimur a vobis. Semen est sanguis Christianorum.* Tertul. Apologet. cap. 49.

ſmall part of the world that believes; And ſecondly, Chriſt himſelf ſaith, that his Flock is little. I Anſwer, Firſt, It is a very great part of the world that are Believers at this day, if we conſider beſides *Europe* all the *Greek* Church, and all the Believers that are diſperſed in *Egypt*, *Judea*, and moſt of the *Turks* Dominions; and the vaſt Empire of *Preſter Jehan* in *Africa*. Secondly, Moſt countries of the world have Received the Goſpel; but they had but their time; they have ſinned away the light, and therefore are now given up to darkneſs. Thirdly, Though the Flock of Chriſts Elect are ſmall, that ſhall receive the Kingdom: yet the called, that profeſs to believe his Goſpel, are many.

2. Conſider alſo, as the wonderful raiſing of the Kingdom of Chriſt in the world, ſo the wonderful preſervation and continuance of it. He ſends out his Diſciples as Lambs among Wolves, and yet promiſeth them deliverance and ſucceſs. His followers are everywhere hated through the world: their enemies are numerous as the ſands of the ſea: The greateſt Princes and Potentates, are commonly their greateſt enemies, who, one would think, might command their extirpation, and procure their ruine with a word of their mouths: The learned men, and great Wits of the world, are commonly their moſt keen and confident adverſaries; who, one would think, by their wit ſhould eaſily over-reach them, and by their Learning befool them, and by their policy contrive ſome courſe for their overthrow. Nay, (which is more wonderful then all) the very common profeſſors of the Faith of Chriſt are as great haters of the ſincere and zealous Profeſſors, almoſt (if not altogether) as are the very *Turks* and *Pagans*: And thoſe that do acknowledge Chriſt for their Saviour, do yet ſo abhor the ſtrictneſs and ſpirituality of his Laws and ways, that his ſincere ſubjects are in more danger of them, then of the moſt open enemies: whereas in other Religions, the forwardeſt in their Religion are beſt eſteemed of. Beſides, the temptations of Satan, the unwillingneſs of the Fleſh, becauſe of the worldly comforts which we muſt renounce, and the tedious ſtrict converſation which we muſt undertake, theſe are greater oppoſers of the Kingdom of Chriſt then all the reſt; yet in deſpite of all theſe, is this Kingdom maintained, the ſubjects encreaſed, and theſe ſpiritual Laws entertained and obeyed; and the Church remains both firm and ſtedfaſt, as the rocks in the Sea, while the waves that beat upon it do break themſelves in pieces.

3. Conſider

3. Consider also in what way Christ doth thus spread his Gospel, and preserve his Church. First, Not by worldly might and power, not by compelling men to profess him by the Sword. Indeed when men do profess themselves voluntarily to be his subjects, he hath authorised the Sword to see in part to the execution of his Laws, and to punish those that break the Laws which they have accepted. But to bring men in from the world into his Church, from Paganism, Turcism, or Judaism to Christianity, he never gave the Sword any such commission; He never levied an Army to advance his Dominion; nor sent forth his Followers as so many Commanders, to subdue the Nations to him by force, and spare none that will not become Christians: * He will have none but those that voluntarily list themselves under him: He sent out Ministers, and not Magistrates or Commanders, to bring in the world; Yea, though he be truly willing of mens happiness in receiving him, and therefore earnestly inviteth them thereto, yet he lets them know, that he will be no loser by them; as their service cannot advantage him, so their neglect cannot hurt him: He lets them know that he hath no need of them, and that his beseeching of them is for their own sakes, and that he will be beholding to none of them all for their service; if they know where to have a better Master, let them take their course: Even the Kings of the earth shall stoop to his Terms, and be thankful too, or else they are no servants for him: His House is not so open as to welcome all comers, but onely those that will submit to his Laws, and accept of him upon his own conditions; therefore hath he told men the worst as well as the best, that if they will be discouraged or frighted from him, let them go: He tells them of poverty, of disgrace, of losing their lives, or else they cannot be his Disciples. And is not this an unlikely way to win men to him? Or to bring in so much of the world to worship him? He flatters none, he humoreth none; he hath not formed his Laws and Ways to please them. Nay, which is yet more, he is as strict in turning some men out of his Service, as other Masters would be ready to take them in. Therefore he hath required all his Followers to disclaim all such as are obstinate offenders, and not so much as to eat, or be familiar

* *Formido illa cessavit jamdiu qui divexare nos videbatur: & aque futurum est ut in posterum cesset; nec extremo ullo timore tenetur noster conventus.* Origen. cont. Celsum. lib. 3. Fol. 33. *Non leve, immo prodigiosum fuit Miraculum tam brevi spatio temporis Christi doctrinam potuisse per universum orbem diffundi cum tot haberet adversarios: & prædicatorum esset alioquin magna simplicitas & viditas quoad humanas artes. Intra 20. vel 30. annos Christi prædicatio fere ubiq; audita est, ut Chrysostomus scribit. Philosophi autem ingeniosi & docti sua dogmata nisi sero admodum extra Græciam protulerunt.* Pet. Mart. in Rom. 10. 325 (mihi) 781.

familiar with them. * How contrary to all this is the course of the great Commanders of the world, when they would enlarge their Dominions, or procure themselves followers? They have no course but to force men, or to flatter them. How contrary was *Mahomets* course in propagating his Kingdom? He levieth an Army, and conquereth some adjoyning parts; and as his success increaseth, so doth his presumption; he enticeth all sorts to come to his Camp; he maketh Laws that would please their fleshly lusts; he promiseth them beautiful sights, and fair women, and such carnal delights in another world: In a word, as his Kingdom was planted, so hath it been preserved by no other ways but force and flattery. But Christ hath not one word for either of these: His compelling men to come in, is but rational perswading.

2. Nay, yet more then this, he makes his Church to grow by sufferings; when others increase their Dominions by the destroying of their enemies, he increaseth his by suffering them to kill his Subjects; An unlikely way one would think, to make the world either love or serve him. There have been few Ages since the first appearing of the Gospel in the world, wherein the earth hath not drunk in the bloud of Believers. In the beginning it was a rare case to be a faithful Pastor, and not a Martyr: || Thirty three *Romane* Bishops successively were Martyred; thousands, yea ten thousand slaughtered at a time; In so much that *Gregory* and *Cyprian* cry out, that the witnesses who had dyed for the Truth of the Gospel, were to men innumerable, that the world was all over filled with their bloud, and they that were left alive to behold it, were not so many as those that were slain; that no war did consume so many: And the Histories of the Enemies acknowledge almost as much.

Now whether this be a likely course to gain disciples, and to subdue the world, you may easily judge. Yet did the Church never thrive

* *Certè fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus; disciplinam præceptorum nihilominus inculcationibus densamus: Ibidem etiam exhortationes, castigationes, & censura divina. Nam & judicatur magno cum pondere, ut apud certos Dei conspectus: summumq; futuri judicii præjudicium est, si quis ita deliquerit, ut à communicatione orationis & conventus, & omnis sancti commercii relegetur.* Tertullian. Apologet. cap. 39. You have here the true description of the Primitive Church censures, which was performed in one particular Church, as the foregoing words shew, and not in a combination of Churches, or a Diocesan Church. The truth is, each particular Church had all Christs officers and ordinances in those times: even the Bishop with his Presbyterie was in each particular Church, as I undertake to prove (when Bishops were first distinguished from Presbyters.) So far the Indepedents are nearer the right then most others.

|| Though I know some judicious Historians do exempt divers of them, (as *Hyginus*, &c.) from the honour of Martyrdom; and affirm that they were only Confessors.

thrive better then by persecution; what they got not in number, yet they got in the zeal and excellency of Professors; and seldom hath it lost more then in prosperity; yea, when the vulgar professors have enjoyed prosperity, yet persecution hath almost ever been the lot of the zealous and sincere.

And thus have I shewed you those wonders of Providence which have been exercised for the Church universal.

SECT. II.

§. 2.

SEcondly, Consider next what strange providences have been exercised from particular Churches. I cannot stand to heap up particular examples: You may find them frequent in the Histories of the Church. What deliverances Cities and Countries have had, what Victories those Princes have had who have been their Defenders: as *Constantine* the Great, and many since: and what apparent manifestations of Gods hand in all. Yea, he that reads but the Historics of latter times, where wars have been managed for defence of the Doctrine of this Scripture, and obedience thereto, against the corruptions and persecutions of * *Rome*, may see most apparent discoveries of the hand of God; yea even in those wars where the enemy hath at last prevailed, as in *Bohemia*, in *Ziscа's* time, in *France* at *Merindol* and *Cabriers*. The History of *Belgia* will shew it clearly: so will the strange preservation of the poor City of *Geneva*. But all these are further from us: God hath brought such experiments home to our hands. If we should overlook the strange providences that produced the reformation in the times of *Henry* the eighth, *Edward* the sixth, Queen *Mary*, Queen *Elizabeth*, and King *James*; yet even the strange passages of these years past, have been such that might silence an Athiest, or an Antiscripturist; To see the various streights that God hath brought his people through! The unlikly means by which he still performed it! The unexpected events of most undertakings! The uncontrived and unthought of ways which men have been led in! The strange managing of counsels and actions! The plain appearance of an extraordinary providence, and the plain interposition

* *Cum Romani in victoriosæ antiquitatis memoriam templum singulari schemate facere decrevissent, ab omni illâ deorum, immo dæmoniorum multitudine, quæ fierunt usquequo durare posset tam excellentis operis tam operosa constructio; Responsum est, Donec virgo pareret. Illi ad impossibilitatem Oraculum retorquentes, templum æternum solennem illam machinam vocaverunt. Nocte autem cum virginali thalamo virginius flos Mariæ egressus est, ita cecidit & confractum est illud mirable & columnarium opus, ut vix appareant vestigia ruinarum.* Bernard. in Natal. Domini Serm. 23.

of

of an Almighty arm, which hath appeared in almost every fight; even where it went against us was this apparent; and our overthrows were but preparatives to some eminent good, and the means of carrying on the designs of God, whose Issues will shew us what we cannot see before. We have as plainly discerned the success of prayer, and our unsuccessfulness when we grew secure, almost, as if we had stood by *Moses*, *Aaron* and *Hur* in the Mount. How confident were they still before their overthrows? When did we win a field (for the most part) but we lost it first? How little did we prosper when our Armies were fresh, and flourishing, and strong? When was it that we were revived, but when we took our selves for dead? And when we gave up all for lost, then did God most evidently restore it. When it was thought about a year or two before, that the whole Kingdom would not have afforded enough to have resisted the power of the persecutors in one County, they were so oppressed and banished into *America*, then did God arise, and his enemies did flie before him; they melted as the wax before the fire, they were scattered as the chaffe before the wind.

Not that I make a meer success any evidence of a good cause; But successes that have the apparent finger of God, and are brought about by such wonders of providence, I am sure do teach us much of God, and tend exceedingly to confirm us in the verity of his promises. Some men are so strongly possest with prejudice, and others so unobservant of Divine providence, and others such Atheists, that they think all things fall out by chance, that it is no wonder if nothing work upon them: Miracles from Heaven had no better success with most of the beholders in times of old. Sure the strange providences for the Church in the times of *Judges*, of the *Kings*, of *Hester*, of *Nehemiah*, were very convinceing, though they were not miracles. And ours have been as strange as most of theirs. For my own part, having been an eye witness of a very great part of these eminent providences, from the first of the war, I have plainly seen something above the common course of nature, and ordinary way of Gods workings, in almost every fight that I have beheld. And many of the adversaries that before would not see, yet have seen the hand of God, and have been ashamed, because of their envyings at his people, *Isai.* 26. 10. Many do yet suspend their judgement of all this, till they see the full

full Issue: But whatever the end may yet prove, I am sure I have seen the Lord in the means: And we may yet set up *Samuels* stone, and say, hitherto hath the Lord helped us. If we will see the end before we judge, for ought I know you may stay till the end of the world, and till you are judged your selves. For Gods work is a chain of many links: every age hath one link, but the last reacheth to eternity, and you cannot see the end till then. If you wait to know the full Issue, you shall not see it till the Issue of all things: This folly causeth a succession of enemies to the Church, and of men of deluded and perverse understandings; who will become wiser altogether when they see the full end indeed: but then it will be too late. It is true, that things are still in a sad confusion, and in the eye of man worse then they were: But I have so often seen such a cloudy morning to go before a Sunshine day, and that God delighteth to work by contraries, and to walk in the clouds, and to hide the birth in the womb, till the very hour of deliverance, that I am the less afraid of all this: Our unbelief hath been silenced with wonders so oft, that I hope we shall trust God the better while we live. I know the || Sword is a most heavy plague, and War is naturally an enemy to Vertue and Civility, and wo be to them that delight in bloud, or use the Sword but as the last remedy, and that promote not Peace to the utmost of their power: I know also how unsatisfied many are concerning the lawfulness of the war which hath been managed. † It were too unseasonable here to satisfie such; As I cannot yet perceive by any thing which they object, but that we undertook our defence upon warrantable grounds: so am I most certain that God hath wonderfully appeared through the whole. And as I am certain by sight and sense, that the extirpation of Piety was the then great design; * which had so far succeeded, that very many of the most able Ministers were silenced, Lectures

1 Sam. 7. 12.

|| Wo is me; if the Sword go thus on, where is the Church? or what do we talk of Physick after Death? saith the peaceable Bishop *Hall* in his *Peacemaker. pag.* 46.

† *Lege Grotium de Jure Belli.* li. 1. c. 4. § 8, 9. &c. & § 13, 14, 15, &c.

* I desire the Reader to peruse the Articles of accusation brought into the Parliament against Bishop *Wren*, Bishop *Pierce*, *Laud*, with the rest of the Bishops, that we may not forget what a case we were in.

I should be a flatterer of the times past if I should take upon me to justifie or approve of all the carriages of some, that have been entrusted with the Keyes of Ecclesiastical Government: or to blanch over the corruptions of Consistorial Officers: In both these there was fault enough to ground both a Complaint, and Reformation. And may that man never prosper, that desires not a happy Reformation, of whatever hath been, or is amiss in the Church of God! Honest Peaceable Bishop *Hall* in his modest Offer to the Assembly. *pag.* 3.

and Evening Sermons on the Lords Day suppressed, Christians imprisoned, dismembred, and banished, the Lords Day reproached and devoted to Pastimes, that it was as much as a mans estate at least was worth, to hear a Sermon abroad, when he had none (or worse) at home; to meet for prayer, or any godly exercise, and that it was a matter of credit, and a way to preferment, to revile at, and be enemies against those that were most conscientious; and every where safer to be a Drunkard, or an Adulterer, then a painful Christian; and that multitudes of humane Ceremonies took place, when the worship of Christs institution was cast out (besides the slavery that invaded us in civil respects) so am I most certain, that this was the work which we took up Arms to resist; and these were the offenders whom we endeavoured to offend. And many of those that scruple the lawfulness of our War, did never scruple the lawfulness of destroying us, nor of that doleful havock and subversion that was made in the Churches of Christ among us: though now perhaps they will acknowledge some of our persecutors miscariages. The fault was, that we would not die quietly; nor lay down our necks more gently on the block; nor more willingly change the Gospel for Ignorance, and our Religion for a fardle of Ceremonies; nor betray the hopes of our Posterity to their wils. As *Dalilah* by *Sampson*, so do they by us: They accuse us, that we do not love them, because we will not deliver up our strength, that they may put out our eyes; Yet I desire none so far to mistake me, as to think I speak of all that were of the adverse party. I doubt not but many ingenuous and civil Gentlemen, and Learned and pious Divines went that way, that had no malignant Hatred to Piety; whom I think no modest man should term Malignants. And I know yet more Judicious men were against the War on both sides. I would all had been so. But when all would not, there was no remedy: some imposed a Necessity on those that would fain have avoided it. Yet (though it be my most earnest daily prayer, that God would convince me, if I have erred in this: and I have used all probable means for information) it is not my intent to determine which party was in the right: I never knew men go far in a quarrel, but both parties were too blame, more or less. And upon the most serious review of mine own, and other mens proceedings, I unfeignedly repent that we were not more zealous and studious

ſtudious for Peace, and for the lenifying of exaſperated and exulcerated mindes, and had not a deeper deteſtation of war; (But who then knew what it was?) And it unfeignedly grieves me, that there yet remains ſuch a diſtance in mens affections, and they ſtill look on each other as enemies, and that there have been no more effectual Reconciling endeavors, eſpecially in matters of Religion: (where I think, if it were well followed, it might well be accompliſhed; the difference lying in ſo narrow a room:) But yet this I am ſure of, that who ever were in the right, or wrong, there appeared more of Chriſts Intereſt on one ſide then on the other: as in the firſt occaſion, ſo in the proſecution. Though ſome that Ruled might have better ends, yet we cannot chooſe but know, that as it was the moſt notorious perſons for wickedneſs, that made up the multitude; ſo the very deadly implacable hatred to Godlineſs, was it that then ſtirred them up, as a neſt of waſps: and a man that was more devout and pious then the multitude, could not live by them in moſt places, but were forced into Garriſons and Arms to ſave their lives; who would elſe have ſat ſtill. So that the firſt rage of the Prælates, in ſilencing as learned able Miniſters, and inceſſantly perſecuting as Godly Chriſtians as the world enjoyed, was now encreaſed a hundred fold. Thoſe that are moderate of that party do confeſs this to be true, and that it was the cauſe of their ruine. It was his own People therefore that Chriſt was tender of, and his own Intereſt that he ſtood up for againſt the fierceneſs of the ungodly multitude. And the name that he hath got himſelf in the defence of his Intereſt, I dare not obſcure, nor eclipſe the Glory of his Providences which I have ſeen; nor take down the Monuments and Trophies of his Praiſe, what ever the miſcariages of Inſtruments may be, before, or in, or ſince that work; I doubt not but many have changed their Judgements, (that formerly were admirers of Gods proceedings,) becauſe of the fearfull miſcarriages ſince, and of the late inundation of Scandals, Errors and hainous contempt of the Miniſtry and Ordinances of Chriſt; and the danger that appeareth of the ſubverting of all: which things are the grief of my ſoul to remember; and I confeſs I look upon theſe times as the moſt hainouſly ſinful, and deeply guilty before God, of any that I have known; and think there is no honeſt heart but is pierced with the wounds that have been given to the Credit of the Goſpel; and that trembleth not to be-

hold the fierce assaults upon the Church; and that men do so forget the 2d. Psalm, and the Commentary on it which they have lately read in Gods Providences. But if men turn Devils, yet God will be God. If I were sure God meant to destroy us, and remove his Gospel, yet durst I not ecclipse the Glory of his Works, nor overlook his former Mercies to us. If the Papists should yet prevail, I durst not therefore forget the Powder-Plot, or Spanish Invasion. If I dye of a second disease, yet would I not be unthankful for deliverance from a former. I feel temptation in mens miscariages and sad issues, and new causes, and parties to draw me towards a doubting of the old (much different cause:) But he that takes up his principles deliberately, and on sound grounds, will not mutably lay them by on grounds so weak. The truth is; Christs Church is usually dealt with, as himself. It suffereth between two Thieves, (as his Truth doth between two extreams:) The cruel persecutors, and the dividing Schismaticks. And when men see the cruelty of the former, in hatred of them, they turn to the folly of the later: And when others see the madness of Dividers, they begin again to approve of the wickedness of persecutors; Overlooking the Truth of Christ in the Middle; And thus as drunken men we reel from side to side. VVhich will prove the converted Thief, I know not. I pray for both. And O that God would perswade the Moderate Godly persons of all parties, to close in Love, and find out a Reconciling Temparament, and joyn against the uncurably wicked of what side soever. In the mean time, I live (though in deep sorrow for present sins and miseries, yet) in admiration of former mercifull providences; and in hope, that if we must have a *Munster* malady, it will be no longer then such have hitherto been; and that the History of this Age shall yet convince men of *particular providence, fullfilling the promises; and consequently, that Scripture is the very Word of God.* And me thinks Christ saith to me now, as he did to *Peter* (and as he doth in my own personal afflictions) *What I do, thou knowest not now; but hereafter thou shalt know.*

SECT.

SECT. III.

§. 3.

THirdly, † Consider also of the strange judgements which in all ages have overtaken the most eminent of the enemies of the Scriptures. Besides *Antiochus*, *Herod*, *Pilate*, the persecuting Emperours, especially *Julian*; Church Histories will acquaint you with multitudes more: *Foxes* book of Martyrs will tell you of many undeniable remarkable * judgements on those adversaries of pure Religion the Papists, whose greatest wickedness is against these Scriptures; subjecting them to their Church, denying them to the people, and setting up their Traditions as equal to them. Yea our own times have afforded us most evident examples. Sure God hath forced many of his enemies to acknowledge in their anguish the truth of his threatnings, and to cry out, as *Julian*, *Vicisti Galilæe.*

† *Ut memorias taceamus antiquas & ultiones procultoribus Dei sæpe repetitas, documentum recentis rei satis est, quod sic celeriter quodq; in tanta celeritate sit granditer nuper secuta defensio est; rumis regum, jacturis opum, dispendio militum, diminutione castrorum. Nec hoc casu accidisse, &c.* Cyprian. ad Demetrian. §. 14. pag. 328. * Not that Miracles are still necessary, but special providences do much confirm. *Nec jam opus est Miraculis, cum in omnem terram verbum sonuerit.* Doct. Humfredus Iesuitis. part. 1. pag. 114.

SECT. IV.

§. 4.

FOurthly, Consider also the eminent Judgements of God that have befallen the vile transgressors of most of his Laws. Besides all the voluminous Histories that make frequent mention of this, I refer you to Doctor *Beard* his Theatre of Gods Judgements: and the book entituled Gods Judgements upon Sabbath-breakers. And it is like your own * observation may add much.

* About the time of the silencing of Ministers, how many Churches in England were torn at once with terrible lightning, and almost no place else but Churches were touched, especially in the lower part of Devonshire, where many were scorched, maimed, and some their brains struck out as they sat in Church. And at the Church of *Anthony* in Cornwall neer Plimouth, on Whitsunday 1640. See the Relation in Print.

SECT. V.

§. 5.

FIfthly, Consider further of the eminent providences that have been exercised for the bodies and states of particular believers. The strange deliverance of many intended to Martyrdome;

As you have many instances in the Acts and Monuments: besides those in *Eusebius* and others, that mention the stories of the first persecutions. If it were convenient here to make particular mention of mens names, I could name you many who in these late wars have received such strange preservations, even against the common course of nature, that might convince an Atheist of the finger of God therein. But this is so ordinary, that I am perswaded there is scarce a godly experienced Christian, that carefully observes, and faithfully recordeth the providences of God toward him, but is able to bring forth some such experiment; and to shew you some such strange and unusual mercies, which may plainly discover an Almighty disposer making good the promises of this Scripture to his servants; some in desperate diseases of body, some in other apparent dangers, delivered so suddenly, or so much against the common course of nature, when all the best remedies have failed, that no second cause could have any hand in their deliverance.

Sixthly, and Lastly, Consider the * strange and evident dealings of God with the souls and consciences both of believers and unbelievers. What pangs of hellish despair have many enemies of the truth been brought to? How doth God extend the spirits of his own people? Bruising, breaking, killing them with terrors, and then healing, raising and filling them with Joys which they cannot utter? How variously doth he mould them? sometimes they are brought to the gates of Hell; sometime they are ravished with the foretasts of Heaven: The proudest spirits are made to stoop: the lowest are raised to an invincible courage. In a word, The workings of God upon the souls of his people are so clear and strange, that you may trace a supernatural causality through them all. || Beside the admirable efficacy of them in changing mens hearts, and making them to differ from what they were, and from all others; in all Holiness, Righteousness, and self-denyal.

* Was it not neer a Miracle that God wrought for Mistris *Honywood*, when she threw the glass up to the wall, saying, If this glass break not, I may be saved, &c. and yet took it up whole?

|| See *Cyprians Epist.* 1. to *Donat.* expressing the change on himself.

At Dei per Christum institutæ ecclesiæ, si forte expensæ cum aliorum populorum multitudine conferantur, veluti luminaria quædam in mundo prælucentia futuræ sunt. Quis enim non id fateatur vel deteriores quosq; nostræ ecclesiæ, quæ potiorum respectu inferiores sunt, non longe plurimum bonitate præstare aliorum populorum multitudini? Extat Athenis Dei Ecclesia, mansuetior quædam & optime instituta: ut quæ Deo velit omnipotenti cunctis in rebus sese morigeram exhibere. Est contra Athoniensium ipsa Respublica seditiosa quidem, & quæ nil prorsus cum Dei eadem fuerit Ecclesia comparanda. Haud secus de alia quadam Ecclesia dixerit, quæ Corinthi sit, vel Alexandriæ constituta, & ea quam seorsum habeat istarum urbium populus. Origen. Cont. Celsum. lib. 3. fol. (edit. Ascens.) 33.

SECT.

SECT. VI.

§. 6.

SEcondly, But though it be undeniable, that all these are the extraordinary workings of God: yet how do they confirm the authority of Scripture? How doth it appear that they have any such end? *Answ.* That is it I come to shew you next.

First, Some of these works do carry their end apparently with them, and manifest it in their event. The forementioned providences for raising and preserving the Church, are such as shew us their own ends.

Secondly, They are most usually wrought for the friends and followers of Scripture, and against the enemies and disobeyers of it.

Thirdly, They are the plain fulfilling of the Predictions of Scripture. The Judgements on the offenders are the plain fulfilling of its threatnings: And the mercies to believers are the plain fulfilling of its Promises. As for example; as unlikely as it was, yet Christ foretold his Apostles, that when he was lifted up, he would draw all men to him: He sent them upon an errand as unlikely to be so successful at any in the world; and yet he told them just what success they should find; how good to their message, and how hard to their persons: The promise was of old, to give Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession. Christ promiseth to be with his messengers to the end of the world. Why now, how punctually doth he accomplish all this? What particular Propheſies of Scripture have been fulfilled, and when, and how, hath been already at large discovered by [a] others, and therefore I shall overpass that.

Psal. 2. 2, 3, 4, 5.

Fourthly, These [b] Judgements have been usually executed on offenders, at the very time when they have been either opposing or violating Scripture: And these mercies bestowed chiefly upon believers at such a time when they have been most engaged in defence of, or obedience to the Scriptures.

Fifthly, They usually proceed in such effectual sort, that they

a *Morney, Grotius,* Doct. *Jackson, Parsons* Resolut. part. 2. &c.

b Ask them in New England whether Mrs *Hutchisons* and Mistris *Dyers* most hideous monstrous births were not convincing providences, against their Antinomian Antiscriptural heresies, as if God from heaven had spoke against them? and yet Old England will not take warning. See *Nicephor. Eccl. hist. Tom.* 1. *li.* 4. *cap.* 13. where *Tertul. Jul. Capitolinus, Orosius,* &c. do mention.

force

force the enemies and ungodly to confess the cause: yea, and oft-times the very standers by: so do they force believers also to see, that God makes good his word in all their mercies.

Sixthly, They are performed in answer to the prayers of believers: while they urge God with the promises of Scripture, then doth he appear in these evident providences. This is a common and powerful Argument, which most Christians may draw from their own experiences. Had we no other Argument to prove Scripture to be the word of God, but only the strange success of the prayers of the Saints, while they trust upon, and plead the promises with fervency; I think it might much confirm experienced men. What wonders, yea what apparent miracles did the prayers of former Christians procure? [c] Hence the Christian soldiers in their Army were called, the Thundering Legion: they could do more by their prayers, then the rest by their Armies. Hence (as *Zuingerus* testifies) *Gregory* was called θαυματοῦργος, from his frequent miracles among the Heathen. And *Vincentius* reporteth that *Sulpitius Bituricensis* did expel the Devils, heal the sick, and raise the dead, by praying to God for them. When || *Myconius* (a godly Divine) lay sick of that Consumption which is called a Phthisis, *Luther* prayeth earnestly that he might be recovered, and that he might not die before himself. And so confident was he of the grant of his desire, that he writes boldly to *Myconius*, that he should not die now, but should remain yet longer upon this earth. Upon these prayers did *Myconius* presently revive, as from the dead, and live six years after, till *Luther* was dead: And himself hath largely written the story, and professed, that when he read *Luthers* letters he seemed to hear that voice of Christ, *Lazarus* come forth. Yea, so powerful and prevailing was *Luther* in prayer, that *Justus Jonas* writes of him, *Iste vir potuit quod voluit*: That man could do what his * list.

[c] The Legion of *Malta* in the time of *Mar. Aurelius*, who procured by prayer both Thunder on the enemies, and rain for the Army. See the Epist. of *M. Aurelius in Justin Martyrs Apolo. & Xiphilin. in Vita Aurelii.* And it is confidently averred by *Tertullian Apologet. cap.* 3. with many more, as you may read at large in *Pamelius* notes on *Tertullians Apologet. Nota* 64.

|| *Melch. Adam in vita Myconii.*

* *O si audiri velles & videre, quando à nobis adjurantur & torquentur spiritalibus flagris, & verborum tormentis de obsessis corporibus ejiciuntur quando ejulantes & gementes voce humana, & potestate divina flagella & verbera sentientes, venturum judicium confitentur! Veni, & cognosce vera esse quæ dicimus. Et quia sic Deos colere te dicis, vel ipsis quos colis crede: aut si volueris & tibi credere, de te ipso loquetur, audiente te, qui nunc tuum pectus obsedit: Videbis nos rogari ab eis quos tu rogas: timeri ab eis quos tu adoras, videbis sub manu nostra stare vinctos, & tremere captivos quos tu suspicis & veneraris ut Dominos. Certe vel sic confundi in istis erroribus tuis poteris, cum conspexeris & audieris Deos tuos, quid sint, interrogatione nostra statim prodere, &c.* Cyprian. ad Demetrium. p. 328. This is an excellent Testimony.

What

What was it less then a Miracle in *Baynam* the Martyr, who told the Papists, Lo here is a Miracle! I feel no more pain in this fire then in a bed of Down: It is as sweet to me as a bed of Roses. So Bishop *Farrar*, who could say before he went to the fire, If I stir in the fire, believe not my Doctrine: And accordingly remained unmoved. *Theodorus* the Martyr in the midst of his torment had one in the shape of a young man, as he thought, came and wiped off his sweat, and eased him of his pain. But what need I fetch examples so far off? or to recite the multitudes of them which Church history doth afford us? Is there ever a praying Christian here who knoweth what it is importunately to strive with God, and to plead his promises with him believingly, that cannot give in his experiences of most remarkable answers? I know mens Atheism and Infidelity will never want somewhat to say against the most eminent providences, though they were Miracles themselves. That nature which is so ignorant of God, and at enmity with him, will not acknowledge him in his clear discoveries to the World, but will ascribe all to fortune or nature, or some such Idol, which indeed is nothing: But when mercies are granted in the very time of prayer, and that when to reason there is no hope, and that without the use or help of any other means or creatures, yea and perhaps many times over and over, Is not this as plain as if God from heaven should say to us, I am fulfilling to thee the true word of my promise in Christ my Son? How many times have I known the prayer of faith to save the sick, when all Physitians have given them up as dead! It hath been my own case more then once, or twice, or ten times: when means have all failed, and the highest Art or Reason have sentenced me hopeless, yet have I been relieved by the prevalency of fervent prayer, and that (as the Physitian said) *tutò citò & jucundè. My flesh and my heart failed, but God is the strength of my heart, and my portion for ever*: And though he yet keep me under necessary weakness, and wholesome sickness, and certain expectation of further necessities and assaults, yet am I constrained by most convincing experiences, to set up this stone of Remembrance, and publikely to the praise of the Almighty, to acknowledge, that certainly God is true of his promises, and that they are indeed his own infallible Word, and that it is a most excellent priviledge to have interest in God, and a Spirit of supplication, to

Recorded by *Sozom.* and others.

Jam. 5. 13, 14, 15, 16.

be importunate with him. I doubt not but most Christians that observe the spirit and providences, are able to attest this prevalency of prayer by their own experiences.

Object. Perhaps you will say, If these rare examples were common, I would believe.

Answ. First, If they were common, they would be slighted, as common wonders are.

Secondly, Importunate prayer is not common, though formal babling be.

Thirdly, The evident returns of prayer are ordinary to the faithful.

Fourthly, If wonders were common, we should live by sense, and not by faith.

Fifthly, I answer in the words of *Austin*, God letteth not every Saint partake of Miracles, lest the weak should be deceived with this pernicious error, to prefer Miracles as better then the works of Righteousness, whereby eternal life is attained.

August. de Civitate Dei, lib. 33.

And let me now add; that if the Scriptures were not the Word of God, undoubtedly there would have been as many wonders of providence for the disgracing it, as have been for the defending it: and God would have destroyed the Preachers of it, as the greatest abusers of him and all the world, that should father such a thing upon him. Can any man believe that God is the just and gratious Ruler of the world, (that is, that there is a God) and yet that he would so long suffer such things to be pubilshed as his undoubted Laws, and give no Testimony againſt it, if it were not true? As *Perkins* saith (*Cases of Consc. l. 2. c. 3. p. 130. §. 1.*) If it had not been Gods Word, the falshood had been detected long ago. For there hath been nothing falsly said of God at any time, which he himself hath not at some time or other opened and revealed; as he did the false Prophets.

CHAP.

CHAP. VII.

The fourth Argument.

Argum. 4.

SECT. I.

§. 1.

MY Fourth and last Argument which I will now produce to prove the Scripture to be the Word, and perfect Law of God, is this;

Either the Scriptures are the written Word and Law of God, or else there is no such extant in the world. But there is a written Word and Law of God in the world. *Ergo* This is it.

Here I have these two Positions to prove. First, That God hath such a written Word in the world. Secondly, That it can be no other but this.

That there is such a Word, I prove thus: If it cannot stand with the welfare of mankind, and consequently with that honor which the wisdom and goodness of God hath by their welfare, that the world should be without a written Law; then certainly there is such a written Law. But that it cannot stand with the welfare of the creature, or that honour of God, appears thus. That there be a certain and sufficient Revelation of the Will of God to man, more then meer Nature and Creatures do teach, is necessary to the welfare of man, and the aforesaid honour of God. But there is now no such certain and sufficient Revelation unwritten in the world; therefore it it necessary that there be such a Revelation written. * The proof of the *Major* is the main task, which if it be

* I do of purpose pass over those things which others have fully written of because it is against my Judgement to trouble the world so oft with the same words which others have said before us (as most do) In particular to prove the absolute Necessity that there must be some Written word, among and above others, Great *Camero* hath done it fully, *Prælect. de Verbo Dei, cap.* 4, 5, 6, &c. *Operum* (*fol.*) *pag.* 450, 451, &c. and shews how lamentably even the wisest of the Philosophers were besotted and ignorant.

well performed will clearly carry the whole cause; for I believe all the rest will quickly be granted, if that be once plain: Therefore I shall stand a little the more largely to prove it, *viz.* That there is a necessity for the welfare of man, and the honor of Gods Wisdom and Goodness, that there be some further Revelation of Gods Will, then is in meer Nature or Creatures to be found. And first, I will prove it necessary to the welfare of man; And that thus. If man have a happiness or Misery to partake of after this life, and no sufficient Revelation of it in Nature or Creatures, then it is necessary that he have some other Revelation of it, which is sufficient. But such a Happiness or Misery man must partake of hereafter, which Nature and Creatures do not sufficiently reveal, (either end or means) therefore some other is necessary. I will stand the largelier on the first Branch of the Antecedent, because the chief weight lyeth on it; and I scarce ever knew any doubt of Scripture, but they also doubted of the immortal state and recompence of souls; and that usually is their first and chiefest doubt.

I will therefore here prove these three things in order, thus. First, That there is such a state for man hereafter. Secondly, That it is necessary that he know it, and the way to be so happy. Thirdly, That Nature and Creatures do not sufficiently reveal it.

For the first, I take it for granted, that there is a God, because * Nature teacheth that, and I shall pass over those Arguments drawn from his righteousness & just dispensations, to prove the variety of mens future conditions, because they are commonly known; and I shall now argue from sense it self, because that works best with sensual men: and that thus. If the devil be very diligent to deceive men of that Happiness, and bring them to that misery, then sure there is such a Happiness and Misery; but the former is true, || *Ergo* the later. They that doubt of the *Major* Proposition, do most of them doubt whether there be any devil, as well as whether he seek our eternal undoing. I prove both together. First, By his Temptations. Secondly, Apparitions. Thirdly, Possessions and dispossessions. Fourthly, His Contracts with VVitches. I hope these are palpable Discoveries.

* See *Justin Martyr Serm. ad Gentes* proving the unity of the Godhead out of the Heathens themselves, *Orpheus*, the *Sybils*, *Sophocles*, *Homer*, *Plato*, *Pythagoras*, &c.

|| Heare what a Heathen saith of the Life to come. *Miraris hominem ad Deos ire? Deus ad homines venit: immo (quod propius est) in homines; venit. Nulla sine Deo mens bona est. Semina in corporibus humanis divina dispersa sunt: quæ si bonus cultor excipit, similia origini prodeunt, & paria his ex quibus orta sunt surgunt: si malus, non aliter quam humus sterilis ac palustris necat, ac deinde creat purgamenta pro frugibus.* Seneca Epist 73. pag. 673.

1. The

1. The temptations of Satan are sometime so unnatural, so violent, and so importunate, that the tempted person even feels something besides himself, perswading and urging him: He cannot go about his calling, he cannot be alone, but he feels somewhat following him, with perswasions to sin, yea, to sins that he never found his nature much inclined to, and such as bring him no advantage in the world, and such as are quite against the temperature of his body. † Doth it not plainly tell us that there is a Devil, labouring to deprive man of his Happiness, when men are drawn to commit such monstrous sins? Such cruelty as the *Romans* used to the *Jews* at the taking of *Jerusalem*: So many thousand Christians so barbarously murdered; Such bloody actions as those of *Nero*, *Caligula*, *Sylla*, *Messala*, *Caracalla*, the Romane *Gladiatores*, the *French* Massacre, the Gunpowder Plot, the *Spanish* Inquisition, and their murdering fifty millions of *Indians* in fourty two years, according to the Testimony of *Acosta* their Jesuite. Men invading their own neighbours and brethren, with an unquenchable thirst after their blood, and meerly because of their strictness in the common professed Religion, as the late cruel wars in *England* have declared: I say, how could these come to pass, but by the instigation of the Devil? When we see men making a jest of such sins as these, making them their pleasure, impudently, and implacably against Knowledge and Conscience proceeding in them, hating those ways that they know to be better, and all those persons that would help to save them: yea, chusing sin, though they believe it will damn them; despairing, and yet sinning still; Doth not this tell men plainly that there is a Devil, their enemy? When men will commit the sin which they abhor in others, which Reason is against; When men of the best natures, as *Vespatian*, *Julian*, &c. shall be so bloody murderers; When men will not be stirred from sin by any intreaty, though their dearest friends should beg with tears upon their knees; though Preachers convince them,

† *Suadent autem mixis & invisibilibus modis, per illam subtilitatem suorum corporum, corpora hominum non sentientium penetrando, sese; cogitationibus eorum per quædam imaginaria visa miscendo sive vigilantium sive dormientium.* Aug. de Divin. Dæmon. cap. 5. *Non potest Dæmon influere novas formas in materiam corporalem, unde nec per consequens in sensum & imaginationem in quibus nil recipitur sine organo corporali: Unde relinquitur, ut aliquid præexistat in corpore, quod per quandam transmutationem localem spirituum & humorum reducitur ad principia sensualium organorum: ut sic videantur ab anima imaginaria vel sensuali visione.* Aquin. 1. q. 16. a. 11. *Experimur multas sæpe nobis invitis malas cogitationes in mentem obrepere. Unde vero hæ cogitationes? Ab aliquo certe agente eas commovente. Non a nobis: quia inviti illas patimur. Non ab Angelis bonis, neq; a Deo per illos, quia cogitationes malæ sunt. A Diabolis igitur sunt.* Zanch. To. 3. l. 4. de Potent. Dæmon. c. 11. p. 191.

and beſeech them in the name of the Lord; though wife and children, body and ſoul be undone by it: Nay, when men will be the ſame under the greateſt judgements, and under the moſt wonderful convincing Providences, as appears in *England*, yea, under Miracles themſelves.

Surely I think all this ſhews that there is a Devil, and that he is diligent in working our ruine. Why elſe ſhould it be ſo hard a thing to perſwade a man to that which he is convinced to be good?

SECT. II.

§. 2. *Lege Epiſtolam Voſſii de Samuele apparente* Saulo, *in* Joan. Beverovitii *Epiſtolis. Et* Dr. *Reignoldum de Samuele apparente in variis prælectionibus de* lib. Apocryph.

2. BUt yet if this be not palpable enough, The frequent Apparitions of Satan in ſeveral ſhapes, drawing men, or frighting them into ſin, is a diſcovery undeniable. I know many are very incredulous herein, and will hardly believe that there have been ſuch apparitions; For my own part, though I am as ſuſpitious as moſt in ſuch reports, and do believe that moſt of them are conceits or deluſions, yet having been very diligently inquiſitive in ſuch caſes, I have received undoubted teſtimony of the Truth of ſuch Apparitions; ſome from the mouths of men of undoubted honeſty and godlineſs, and ſome from the report of multitudes of perſons, who heard or ſaw. Were it fit here to name the perſons, I could ſend you to them yet living, by whom you would be as fully ſatisfied as I: Houſes that have been ſo frequently haunted with ſuch terrors, that the Inhabitants ſucceſſively have been witneſſes of it.

Learned Godly *Zanchius* in his *To.* 3. *lib.* 4. *cap.* 10. *de potentia Dæmonum*, ſaith, He wonders that any ſhould deny that there are ſuch Spirits as from the effect are called Hags (or Fairies,) that is, ſuch as exerciſe familiarity with men, and do without hurting mens bodies, come to them, and trouble them, and as it were, play with them. I could, (ſaith he) bring many examples of perſons yet alive, that have had experience of theſe in themſelves. But it is not neceſſary (to name them) nor indeed convenient. But hence it appears that there are ſuch Spirits in the aire; and that when God permits them, they exerciſe their power on our bodies, either to ſport, or to hurt. So far *Zanchy*. And he makes this uſe of it. [Of this (ſaith he) beſides the certainty of Gods Word, we have alſo

also mens daily Experience. These Divels therefore do serve to confirm our faith of God, of the Good Angels of the Kingdome of Heaven, of the blessed souls, and of many things more which the Scripture delivereth. Many deny that the soul of man remaineth and liveth after death, because they see nothing go from him but his breath: And they come to that impiety, that they laugh at all that is said of another Life. But we see not the Divels: and yet it is clearer then the Sun, that this air is full of Divels: because, besides Gods Word, experience it self doth teach it. Thus *Zanchy* pleads undeniable experience. *lib.* 4. *cap.* 20. *pag.* 212.

Luther affirmed of himself, that at *Coburge* he oft-times had an apparition of burning Torches, the sight whereof did so affright him, that he was neer swooning; also in his own Garden the devil appeared to him in the likeness of a black Boar, but then he made light of it. *Sozomen* in his Ecclesiastical History writes of *Apelles* a Smith, famous in *Egypt* for working Miracles, who in the night, while he was at work, was tempted to uncleanness by the devil, appearing in the shape of a beautiful woman; The like he tels, of a strange apparition in *Antioch* the night before the Sedition against *Theodosius*. *Theodorus* mentions a fearfull sight that appeared to *Gennadius*, Patriarch of *Constantinople*, and the threatning words which it uttered. The Writings of *Gregory*, *Ambrose*, *Austin*, *Chrysostome*, *Nicephorus*, &c. make frequent mention of apparitions, and relate the several stories at large. You may read in *Lavater de Spectris*, several other relations of apparitions out of *Alexander ab Alexandro*, *Baptista Fulgosius*, and others. *Ludovicus Vives*, *lib.* 1. *de Veritate fidei*, saith, That among the Savages in *America*, nothing is more common then to hear and see Spirits in such shapes both day and night. The like do other VVriters testifie of those *Indians*; So saith *Olaus Magnus* of the Islanders. *Cardanus de Subtilit.* hath many such Stories. || So *Joh. Manlius in locor. Commun. collectan. cap. de malis spiritibus*, & *de satisfactione*. Yea, godly, sober *Melanchton* affirms that he had seen some such Sights or Apparitions himself,

Melch. Adam. *in vita* Luth.

Sozom. *lib.* 6. *cap.* 28. *Lib.* 7. *c.* 23.

Lavater *pag.* 64 65.

De Gent. Sept. lib. 2. cap 3.

|| The like may be said of the Apparition of Good Angels, encouraging the Godly. *Cyprian de Mortalitate pag.* (*mihi*) 345. saith, that one like a glorious young man stood by one of his fellow Presbyters at his death, as he was affraid and praying against death, and said to him: Are you afraid to suffer? are you loth to go forth? what shall I do with you? as chiding him for his lothness to suffer death for Christ.

and

and many credible persons of his acquaintance have told him, that they have not onely seen them, but had much talk with Spirits; Among the rest he mentions one of his own Aunts, who sitting sad at the fire after the death of her husband, there appeared unto her one in the likeness of her husband, and another like a *Francifcan* Frier; the former told her that he was her husband, and came to tell her somewhat; which was, that she must hire some Priests to say certain Masses for him, which he earnestly besought her, then he took her by the hand, promising to do her no harm, yet his hand so burned hers, that it remained black ever after, and so they vanished away. Thus writes *Melanchton*. *Lavater* also himself, who hath writ a book wholly of Apparitions, a Learned, Godly, Protestant Divine, tels us, that it was then an undeniable thing, confirmed by the Testimonies of many honest and credible persons, both men and women, some alive, and some dead, that sometime by night, and sometime by day have both seen and heard such things: some that going to bed had the cloaths plucked off them; others had somewhat lying down in the bed with them; others heard it walking in the Chamber by them, spiting, groaning, saying they were the souls of such or such persons lately departed; that they were in grievous torments; and if so many Masses were but said for them, or so many Pilgrimages undertaken to the shrine of some Saint, they should be delivered. These things with many such more, saith *Lavater*, were then frequently and undoubtedly done, and that where the doors were fast locked and the room searched, that there could be no deceit.

So *Sleidan* relates the Story of *Crescentius* the Popes Legate, feared into a deadly sickness by a fearful Apparition in his Chamber. Most credible and godly Writers tell us, That on *June* 20. 1484. at a Town called *Hammell* in *Germany*, the Devil took away one hundred and thirty children that were never seen again.

But I need to say no more of this; there is enough written already, not onely by *Cicogna*, *Delrio*, *Paracelsus*, &c. and others of suspected credit, but also by godly and faithful Writers, as *Lavater*, *Geor. Agricola*, *Olaus Magnus*, *Zanchius*, *Pistorius*, and many more *.

Exam. *Theol.*

In obsidione Nolanæ Civitatis, Nolanum Episcopum Fælicem montuum conspectum fuisse à multis civitatem illam defendentem, refert Augustin. lib. de Mirab. Scripturæ (*si ille liber sit* Augustini.) *Scio innumera referri fabulosa vel à fraude, &c. sed* (n) *à viris tum doctis, tum perspicacibus, tum gravibus & probis, & plurimis retrò seculis allata sunt, & hodie memorantur innumera, ubi non possit non cum operâ humanâ concurrisse illusio aut vis diabolica, supplente viz. spiritu maligno quod hominis superet potestatem.* Vossius Epistol. de Samuele in Beverovitii Epistol. pag. 203. *Vid.* Mercur. *viperam de prodig. lib.* 8. *Pscllum.* * *Thyræus de locis infestis.*

But

Object. But you will say, Though this prove that there are Devils, and that they are enemies to our Happiness; yet how doth it prove that there is a future Happiness or Misery for man?

‖ *Answ.* Why, plainly thus. What need Satan by these Apparitions to set up Superstition to draw men to sin, if there were no difference between sinners and others hereafter? Surely in this life it would be no great displeasure to them; for usually the wicked have the most prosperous lives; therefore his delusions must needs have respect to another life; And that the end of his Apparitions is either to drive men to despair, or to superstition, or some sin, is evident to all: † Most of the Papists Idolatry and Wilworship hath either been caused or confirmed by such Apparitions; * For in former days of darkness they were more common then now. How the order of the *Carthusian* Friers was founded by *Bruno* upon the terrible speeches and cries of a dead man, you may read in the life of *Bruno*, before his Exposition on *Pauls* Epistles. Such was the Original of All Souls Day, and other Holidays, as *Tritenhemius*, *Petrus de Natalibus*, *l.* 10. *c.* 1. *Polyd Virg. de inv. l* 6. *c* 9. do declare. Also praying for the dead, praying to Saints, Purgatory, Merits of good Works, Satisfaction, Pilgrimages, Masses, Images, Reliques, Monastical Vows, Auricular Confession, and most of the Popish Ceremonies have had their life and strength from these Apparitions and Delusions of the Devil. * But especially the Cross hath been so magnified hereby, that it is grown the commonest remedy to drive away Devils of any in the world for many hundred years. The Churchyard must have one to keep the Devils from the graves of the dead, and the Church, and almost every Pinacle, Window, and part of it to keep him thence; the childe Baptized must have one to keep him thence; the High ways also must have them, that he molest not the Traveller; yea, when morning and evening, and in times of danger, and in the beginning of any work of duty, men must sign themselves with the Cross, to keep away Devils; Insomuch that the learned Doctors do handle it among their pro-

‖ *Nec, Satan hæc præstat ut benefaciat hominibus, quos in summo habet odio: sed ut corporali unius curatione infinitos alios spirituali morte trucidet.* Zanchius To. 3. l. 4. c. 10. de Potentia Dæmonum. *Vid. etiam* Zanch. ibid. c. 12. p. 194.

† So his seeming Miracles. *Lege* Jo. Bap. Van Helmont de Lethiasi *c.* 9. §. 27. *pag.* 168.

* *Camero* shews that Miracles are, when things are done without second causes: And proves that the two books which Lipsius wrote (*de Diva Virgine Hallensi*, & *de Diva Virgine Affr ensi*) filled with pretended Miracles, were not indeed of true Miracles, as neither reciting the raising the Dead, or the like evident Miracle, nor any cure done but with some sensible pain or Motion, which shewed some second cause, See *Camer. Prælect. de Verbo Dei, pag.* 438. *Fol.*

* How the Devil doth imitate God, in setting up a worship, and deluding men with his wonders, especially about the Cross, Read *Callshills* Preface before his Answer to *Martial*, of the Cross.

found Questions, [What makes the Devil so afraid of the Cross, that he shuns it above all things else?] So that you may easily see what great advantage the Devil hath got over the souls of a great part of the world by these Apparitions; and consequently that (this being the end of his endeavours) there is certainly a Happiness which he would deprive us of, and a Misery that he would bring us to when this life is ended.

SECT. III.

§. 3.

3. IT is manifest also by the Devils Possessing and Tormenting * the bodies of men; for if it were not more for the sake of the soul then the body, why should he not as much possess or torment a beast? Certainly it is not chiefly the outward torment of the person that he regardeth, (though he desire that too) for then he would not labour to settle his Kingdom generally in peace and prosperity, and to make men chuse iniquity for its worldly advantages. Yet, it may perhaps be the souls of others, more then the possessed persons themselves, that the Devil may hope to get advantage on. So among the Papists, it hath brought their || Exorcisms into singular credit, by their frequent dispossessing the devil: I confess, there have been many counterfeits of this kind, as the Boy at *Bilso* by *Wolverhampton*, hired by the Papists, and discovered by the vigilant care of Bishop *Morton*, and divers others. But yet if any doubt whether there is any such thing at all, credible History, and late experience may sufficiently satisfie him. The History of the dispossession of the Devil out of many persons together in a room in *Lancashire*, at the prayer of some godly Ministers, is very famous; for which these Ministers, being Nonconformists, were questioned in the High Commission Court, as if it had been a device to strengthen the credit of their cause. Read the Book and Judge. Among the Papists, Possessions are common; (though I believe very many of them are the Priests and Jesuits delusions.)

What possession is, and how the Devil is confined to a body, or whether circumscribed there in whole or in part, are things beyond my reach to know. But that the strange effects which we have

* *Zanchy* thinks it is the very substance of Devils that entreth men, and that they have bodies more subtile then the aire by which they enter. *To.* 3. *l.* 4. *c.* 10. *p.* 188. So *Augustine* also thinks *De Divinatione Dæmonum, cap.* 5. And so *Tertullian* saith, *Dæmones sua hæc corpora contrahunt, & dilatant ut volunt: sicut etiam lumbrici & alia quædam insecta. Ita dissimile illis non est penetrare in nostra corpora.*

|| *Si quando nos oporteat his opitulari, non loquamur cum spiritu, vel adjurando, vel imperando, quasi nos audiat, sed tantum precibus & jejuniis incumbendo perseveremus.* Origen. in Mat. 17.

have ſeen on ſome bodies, have been the products of the ſpecial power of the Devil there, I doubt not. Though for my own part I believe, that Gods Works on the world are uſually by Inſtruments, and not immediate; and as good || Angels are his Inſtruments in conveying his Mercies, both to ſoul and body, & Churches, and States; ſo evil Angels are inſtruments of inflicting his Judgements, both corporal and ſpiritual. Hence God is ſaid, *Pſal.* 78. 49 to ſend evil Angels among the *Iſraelites:* hence *Pauls* phraſe, of delivering to Satan: hence Satan doth execution on the children, cattle, and body of *Job*, and upon *Jeruſalem* in that Plague, after numbring the people. To ſatisfie you fully in this, and to ſilence your objections, and to teach you the true and ſpiritual uſe of this doctrine, I refer you to Maſter *Lawrences* book (a now Member of the Houſe of Commons) called *Our Communion and War with Angels.* And eſpecially *Zanchius*, To. 3. his books *de Angelis.*

So then, though I judge that Satan is the inſtrument in our ordinary diſeaſes, yet doth he more undeniably appear in thoſe whom we call the poſſeſſed. *Luther* thought that all Phrenetick perſon, and Ideots, and all bereaved of their underſtanding, had Devils; notwithſtanding Phyſitians might eaſe them by remedies. And indeed the preſence of the Devil may conſiſt with the preſence of a diſeaſe, and evil Humor, and with the efficacy of means. *Sauls* Melancholy Devil would be gone, when *David* played on the Harp. Many Divines (as *Tertul. Auſtin, Zanchius, Lavater*, &c.*) think that he can work both upon the body and the mind; and that he maketh uſe to this end of Melancholy humors. And indeed ſuch ſtrange things are oft ſaid and done by the Melancholy and Mad, that many learned Phyſitians think that the Devil is frequently mixt with ſuch diſtempers, and hath a main hand in many of their ſymptomes. So *Avicen, Rhaſis, Arculanus, Aponenſis, Jaſon Pratenſis, Hercul. Saxon.* &c. VVho can give any natural cauſe of mens ſpeaking Hebrew or Greek, which they never learned or ſpoke before? Of their verſifying? Their telling perſons that are preſent their ſecrets? diſcovering what

The devil had the power of death, ſaith the holy Ghoſt. *Heb.* 2. 14.

|| The Angels do ſerve in both theſe Miniſtries (ſuperior and inferior) in the adminiſtration and œconomy (or government) of earthly things. *Clem. Alex. ſtromat. l. 7. initio.* It is Chriſt that giveth to the Greeks Wiſdome, by inferiour Angels. For the Angels are by an Ancient & Divine command diſtributed by (or through) Nations. *Idem ibid.*

* *Vid. Pet. Martyr. in Loc. Commun. Cliſſ.* 1. *cap.* 8. §. 8. *pag.* 39, 40 *Dæmoniaci ſemper fere ſunt melancholici, ſed non omnes melancholici dæmoniaci.* Foreſt. obſ. lib. 10. obſ. 19. *Melch. Adam in vit. Luther. Vide* Pet. *Martyr. Loc. Commun. Claſ.* 1. *cap.* 9. *per totum.* For ſpeaking ſtrange languages and verſifying, See *Grainerius Tract.* 15. *de melanc. c.* 4. *Et Wierum de præſagiis. li.* 2. *c.* 21, 22. *&* 23. *Et Foreſt. obſ. lib.* 10. *Obſ.* 19. *in ſchol.*

is done at a distance? which they neither see not hear? * *Fernelius* mentioneth two that he saw: whereof one was so tormented with convulsive pain, sometime in one arm, sometime in the other, sometime in one finger, *&c.* that four men could scarce hold him; his head being still quiet and well: The Physitians judged it a Convulsion from some malignant humor in the *spinâ dorsi*: till having used all means in vain, at last the Devil derided them, that they had almost destroyed the man with their medicines? The man spoke Greek and Latin which he never learned, he told the Physitians many of their secrets: and a great deal of talk with the Devil which they had he there mentions. In conclusion, both this and the other were dispossessed by Popish prayers, fasting and exorcism. * *Forestus* mentions a Country man, that being cast into melancholy through discontent, at some injuries that he had received, the Devil appeared to him in the likeness of a man, and perswaded him rather to make away himself, then to bear such indignities; and to that end advised him to send for Arsenick, and poyson himself. But the Apothecary would not let him have it, except he would bring one to promise that he should not abuse it: whereupon the Devil went with him as his voucher, and so he took a Dram; But though it tormented him, yet it did not presently kill him, wherefore the Devil brought him afterward a Rope, and after that a Knife, to have destroyed himself; At which sight the man being affrighted, was recovered to his right mind again. You may read a multitude of such examples in *Scribonius, Sckenkius, Wierus, Chr. à Vega, Langius, Donatus, l. 2. c. 1. de med. mir. Cornel. Gemma. l. 2. de natur. mirac. c. 4.* See also *Valesius c. 28. Sacr. Philosop. Roderic. à Castro 2. de morb. mul. in c. 3. Schol. Cælius Rhodiginus l. 1. antiq. lect. c. 34.* || *Tertullian* challengeth the Heathen to bring any one possessed with a Devil before their Judgement seat, or one that pretended to have the spirit of the Gods, & if at the command of a Christian he do not confess himself to be a Devil, let them take the Christian to be presumptuous, and put him immediately to death. But of Jesus (saith he) they say not so, nor that he was a meer man, but the Power, the Wisdome, and Word of God, and that they are Devils damned for their wickedness. The like doth *Cyprian ad Demetrian.* §. 12.

So that it seems it was then common for the Devil in the possessed to confess Christ, or else *Tertullian* durst not have made such a challenge.

Some

* *De Abdit. Rer. Causis. l. 2. c. 16. Vide Fæl. Plateri Observat. pag. 20. de stupore dæmoniaco: & de Exorcista ipso à Dæmone percusso & læso.*

* *Lib. 30. de Venenis. observat. 8. in schol.*

Cyprian Serm. de lapsis, hath a History of one possessed, and of her impatience during the time of prayer. And in those times when they went to Sacrament, the Catechised, the penitents, and the possessed were all warned to depart the Assembly.

|| *Tertul. Apologet. cap. 23.* where he presseth them on to make tryal of it.

Some wonder that there were so many possessed with Devils in Christs time, and so few since: But they understand not that it was Mad-men whom they called possessed, and Christ confirmeth their judgement: As Mr *Mead* on *John* 10. 20. hath proved out of Scripture, and from *Plantus*, *Justin Mart. Timotheus Alex. Balsamon*, *Zonaras*, &c. to whom I refer the Reader for the fuller proof hereof.

SECT. IV.

§. 4.

FOurthly, the fourth and last of these palpable Arguments, to prove that man hath a future happiness or Misery, is drawn from the Divels compacts with Witches. It cannot be onely his desire of hurting their bodies that makes him enter into these contracts with them: For that he might procure by other means as likely. Beside, it is some kinde of prosperity, or fulfilling of their desires, which he conditioneth to give them. It is a childish thing to conceit, that the Divel cares so much for a few drops of their blood: Is not the blood of a beast or other creature as sweet? Neither can it be onely the acknowledgement of his power that he aims at; nor a meer desire of being honoured or worshipped in the world, as *Porphyrius* and other Pagans have thought; For he is most truly served, where he is least discerned, and most abhorred, when he most appears. His Apparitions are so powerfull a means to convince the Atheist, who believes not that there is either God, or Devil, or Heaven, or Hell, that I am perswaded he would far rather keep out of sight, and that for the most part he is constrained by God to appear against his will. Besides, if Satan sought his own honour, he would still speak in

4. See a notable story of a woman pretending to have the Holy Ghost, but proving to be a Witch, and what wonders she did: and had a gift of prayer, and did baptize and administer the Lords Supper in the ordinary way. in *Firmilianus Epist. to Cyprian. Epist. Cypr.* 75. *pag.* 238. Bp. *Hall* saith, Satans prevalency in this age is most clear in the marvelous number of Witches abounding in all parts. Now hundreds are discovered in one shire: and (if fame deceive us not) in a village of 14. houses in the North are found so many of this damned breed. Heretofore onely barbarous deserts had them: Now the civilest and most Religious parts are frequently pestered with them. Heretofore some silly poor ignorant old women, &c. Now, We have known those of both Sexes, which have professed much knowledge, holiness and devotion, drawn into this damnable practice. *Hall soliloq.* 15. *pag.* 53, 54. *Car. Piso. de morbis serosis observ.* 9. *de Dolore auris cum odontalgiâ. pag* 45, 26. Even the Papists confess that all those spels, and scrols, and actions which must be done at such an hour, or in such a form and order, and with such circumstances, as nothing conduce to the effect intended, if these do any thing, it is from the divel. *Vide Reginaldum, Prax. conscien. Cas. part.* 1. *Q.* 7. *& Prax for. pœnitential. lib.* 17. *nu.* 157. *& Seq.*

his own name: But contrarily, his usual appearance is in the shape and name of some deceased person, affirming himself to be the soul of such an one, or else he pretends to be an Angel of light; And when he makes his compacts with Witches, it is seldome so plainly and directly, as that they understand it is indeed the Devil that they deal with. So that it is apparent, Satan seeks something more then the honour of domineering, that is, the ruine of the party with whom he deals; And that it is not their bodily and temporal ruine only, appears further by this; that he will heal as well as hurt, and give power to his confederates to do the like, and this tends not to the ruine of mens bodies. Though there be a great deal of deceit among them, yet doubtless many have been cured by Popish spels, and Pilgrimages, and Exorcisms. *Carolus Piso* mentions one of his Patients, who was incurably deaf a yeer together, and was suddenly cured in the midst of his devotion to the Lady of *Lauretto*. *Fernelius* mentions those that could stop any bleeding by repeating certain words. He saw an universal Jaundise cured in one night, by the hanging of a piece of Paper about the neck. A great deal more to the same purpose he hath; *De abditis rer. causis l. 2. c. 16.* If any should doubt whether there be any such VVitches, who thus work by the power of the divel, or have any compact with him, he hath as good opportunity now to be easily resolved, as hath been known in most Ages. Let him go but into *Suffolk* or *Essex*, or *Lancashire*, &c. and he may quickly be informed. Sure it were strange, if in an age of so much knowledge and conscience, there should so many score of poor creatures be put to death, as VVitches, if it were not clearly manifest that they were such. VVe have too many examples lately among us, to leave any doubt of the truth of this.

De Simonis Magi præstigiis scripsere Abdias Epist. Babil. in Certam. Apostol. & Egesip. & Nicephor. & plures. Vide etiam quæ scripsit Olaus Magn. de Gent. Septentrional. lib. 3. cap. 4. de Merothin. Mago. & de aliis. lib. 3. cap. 18.

So that by these attempts of Satan, to deceive and destroy souls, it is evident, That there is an estate of happiness or misery for every man after this life.

* All those Arguments which every Common-place book, and Philosopher almost can afford you, to prove the immortality of the soul, will also serve to prove the point in hand. But many can apprehend these Arguments from sense, who cannot yet reach, and

* See Sir *Ken. Digby* of the Immort. of the soul, And *Ab. Rosse* his Philosophical Touchstone in Ans. to it.

will

will not be convinced by other Demonstrations. As temptations, Apparitions, Possessions, Dispossessions and Witches, are most excellent means to convince a Sadducee, that there are Angels and Spirits; so also by clear consequence, that there is a Resurrection, and Eternal life.

SECT. V.

§. 5. 2.

THe second thing that I am to clear to you, is, That it is necessary for man to know this happiness, and the way to obtain it; and to know the misery, and the way to escape it; This appears thus.

First, If he must go that way, and use those means, then he must needs first know both the end and way. But he that will obtain the end, must use the means; therefore he must necessarily know them. All this is so evident, that I believe few will deny it. That man must use the means, before he attain the end, is evident,

First, From the nature of the motion of the Rational soul, which is to seek the attainment of its propounded end by a voluntary use of means conducing thereto; For as it hath not at its first infusion that height of perfection whereof it is capable, so neither is it carryed thereto by violence, or by blind instinct; for then it were not a Rational motion.

Secondly, Yea the very enjoyment of the end, and the seeking of it, are actions of the same nature: It is enjoyed by Knowing, Loving, Rejoycing, &c. And these actions are the means to attain it.

Thirdly, And if the means were not necessary to the end, the wicked were as capable of it, as the godly: but that will not stand with the Justice of God.

Fourthly, If knowledge of the end, and use of means, were not of necessity to the obtaining of that end: then a beast, or a block were as fit a subject for that blessedness, as a man: But these cannot be.

And, That man cannot seek a happiness, which he never knew; nor shun a misery, which he was not aware of; nor use means thereto, which he was never acquainted with; I think would be lost and needless labor for me to prove.

SECT.

SECT. VI.

§. 6. 3. THe third thing that I am to prove, is this; That meer nature and creatures, contain no sufficient revelation of the forementioned end and means. This appears thus. First, Nature by the help of creatures, though it tell us that there is a God, yet what he is, or how he will be worshipped, or how he came to be so displeased with the world, or how he must be reconciled, of all this it tels us nothing. Again, though it may possibly acquaint us with an immortal state, yet what the happiness there is, and what the misery, or how we are naturally deprived of that happiness, and how it must be recovered, and who they be that shall enjoy it, of all this it tels us little: Much less of the Resurrection of our bodies from the grave. So also, though nature may possibly finde it self depraved, yet how it came to be so, or how to be healed, or how to be pardoned, it cannot tell. Secondly, If nature, by the meer book of the creatures could learn all things necessary, yet first it would be so slow, and by so long study. Secondly, and so doubtfully and uncertainly. Thirdly, and so rarely, that it appears by this, the means of revelation is not sufficient. All this is apparent by event and success. For what nature and creatures do sufficiently teach, that their Scholars have certainly learned.

If it were not Gods Book, then all Gods Will should be hidden, and God should never yet have revealed his Will to man. *Perkins* Cases of *Conse. lib.* 2. *cap.* 3.

First, Then observe, how long did the most learned Philosophers study, before they could know those few rude imperfect notions, which some of them did attain to concerning eternity? They were gray with age and study, before they could come to know that which a childe of seven year old may now know by the benefit of Scripture. But all men live not to such an age, therefore this is no sufficient means.

Secondly, Observe also how uncertain they were, when all was done; what they speak rightly concerning God, or the life to come in one breath, they are ready to unsay it again in another, as if their speeches had faln from them against their wils, or as *Caiphas* his confession of Christ. They raise their Conclusions from such uncertain Premises, that the conclusions also must needs be uncertain.

Thirdly, Observe also how rare that Knowledge was among them. It may be in all the world there may be a few hundreds of learned

learned Philosophers, and among those there is one part Epicures, another Peripateticks, *&c.* that acknowledge not a future Happiness or Misery: And of those few that do acknowledge it, none knows it truly, nor the way that leads to its. How few of them could tell what was mans chief good? And those few, how imperfectly? with what mixtures of falshood? we have no certainty of any of them that did know so much, as that there was but one God. For though *Socrates* dyed for deriding the multitude of gods, yet there is no certain Record of his right belief of the Unity of the Godhead. Besides, what *Plato* and [a] *Plotinus* did write of this, that was sound, there is far greater probability that they had it from Scripture, then meerly from Nature and Creatures. For [b] that *Plato* had read the Writings of *Moses*, is proved already by divers Authors. The like may be said of [c] *Seneca*, and many others. So that if this means had contained any sufficiency in it for salvation, yet it would have extended but to some few of all the learned Philosophers: And what is this to an universal sufficiency to all mankind? Nay, there is not one of all their exactest Moralists, that have not mistaken Vice for Vertue; yea, most of them give the names of Vertue to the foulest Villanies, such as Self-murder in several cases, Revenge, a proud and vainglorious affectation of Honor and Applause, with other the like; so far have these few learned Philosophers been from the true Knowledge of things Spiritual and Divine, that they could never-reach to know the principles of common honesty. *Varro* saith, That there were in his days two hundred eighty eight Sects or Opinions among Philosophers concerning the chief good: What then should the multitudes of the vulgar do, who have neither strength of wit to know, nor time, and books, and means to study, that they might attain to the height of these learned men? So that I conclude with || *Aquinas*, that if possibly Nature and Creatures might teach some few enough to salvation, yet were the Scriptures of flat necessity:

[a] Sir *Walter Raleighs* Hist of the World, sheweth, that *Pythagoras*, *Orpheus*, and *Plato* had their doctrine of God from Scripture, but durst not profess it. *Plotinus* was *Origens* condisciple of *Ammonius*, therefore no wonder if he be liker a Divine then the rest. See *Pemble Vind. Grat.* of this, *pag.* 60, 61, 62, &c.

[b] Therefore *Numenius* cited by *Orig.* against *Celsus*, doth call him *Moses Atticus*. And divers of *Numenius* his Books do recite with great reverence many texts out of *Moses* and the Prophets.

[c] Though the Epistles betwixt *Paul* and *Seneca* may be fained, yet it is more then probable that he had heard or read *Pauls* Doctrine.

And *Clemens Alex.* citing the same in *Numenius*, shews also out of *Aristobulus li.* 1. *ad Philomatrem*, that *Plato* was very studious of *Moses* and the *Jews* Laws: and saith also, that *Pythagoras* took many things out of the Scriptures, *Stromat. li.* 1. || *Aquin. Sum. prima* 1^a. *Art.* 1. *Q.* 1. & 2^a. 2^ae. *Q.* 2. *Art.* 34. But more fully *Cont. Gentiles li.* 1. *c.* 4, 5, 6.

for first, the more commonness: secondly, and more easiness, and speediness: thirdly, and the more certainty of Knowledge and Salvation.

SECT. VII.

§ 7.

Object. See *Scharpii Cursus Theolog. de S. Script. Contro. 6. de Necess. S. S. p.* 122, 123, 124 and so almost every Common-place book answers this *Obj.*

BUt here are some Objections to be Answered. First, VVere not the Fathers till *Moses* without Scripture? *Answer.* First, Yet they had a Revelation of Gods VVill, beside what Nature or Creatures taught them. *Adam* had the Doctrine of the Tree of Knowledge, and the Tree of Life, and the Tenor of the Covenant made with him, by such Revelation, and not by Nature. So had the Fathers the Doctrine of Sacrificing; for Nature could teach them nothing of that; therefore even the Heathens had it from the Church. Secondly, All other Revelations are now ceased; therefore this way is more necessary. Thirdly, And there are many Truths necessary now to be known, which then were not revealed, and so not necessary.

Object. 2. Doth not the Apostle say, that which may be known of God was manifest in them, *&c. Answ.* This, with many other Objections are fully scanned by many Divines, to whom I refer you; particularly Dr. *Willet*, on *Rom.* 1. 14. 20. *&c.* Only in general I Answer, There is much difference between knowing that there is a God of eternal power, which may make the sinner unexcusable for his open sin against Nature (which the Apostle there speaks of,) and knowing sufficient to salvation. How God deals then with the multitude that have not the Scripture, concerning their eternal state, I leave as a thing beyond us, and so nothing to us. But if a possibility of the salvation of some of them be acknowledged, yet in the three respects above mentioned, there remains still a necessity of some further Revelation then Nature or Creatures do contain. And thus I have manifested a necessity for the welfare of man: Now it would follow that I shew it necessary for the Honor of God; but this follows so evidently as a Consectary of the former, that I think I may spare that labour. *Object.* But what if there be such a necessity? doth it follow that God must needs supply it? *Answ.* Yes, to some part of the world. For first, It cannot be conceived how it can stand with his exceeding Goodness, Bounty, and Mercy, to make a world, and not to save some.

Object.

Answ.

ſome. Secondly, Nor with his Wiſdom, to make ſo many capable of ſalvation, and not reveal it to them, or beſtow it on them. Thirdly, Or to prepare ſo many other helps to mans Happineſs, and to loſe them all for want of ſuch a ſufficient Revelation. Fourthly, Or to be the Governor of the world, and yet to give them no perfect Law to acquaint men with their duty, and the reward of obedience, and penalty of diſobedience.

SECT. VIII.

§. 8.

HAving thus proved that there is certainly ſome written Word of God in the world. The laſt thing that I have to prove, is, That there is no other writing in the world but this can be it. And firſt,[a] There is no other Book in the world that ever I heard of, that doth ſo much as claim this Prerogative and Dignity.[b] *Mahomet* calleth himſelf but a Prophet, he acknowledgeth the truth of moſt of the Scripture: and his *Alcoran* contradicteth the very light of Nature. *Ariſtotle*, *Plato*, and other Philoſophers acknowledge their Writings to be meerly of their own ſtudy and invention. What book ſaith [Thus ſaith the Lord] and [This is the word of the Lord] but this? So that if it have no Competitor, there needs not ſo much to be ſaid.

a The Apocryphal books are but Records more imperfect, and uncertain, of the ſame doctrine for the ſubſtance with the reſt, though mixt with ſome ſuſpected Hiſtory, and doth confirm, but not contradict the Scriptures, and but few of thoſe books do pretend to a Divine Authority, as the reſt. b Though *Mahomet* pretended to ſpeak from God as a Prophet; The barbarouſneſs, and ſottiſhneſs of his *Alcoran*, its contradiction to its ſelf, and to the Scripture, which he acknowledgeth, may ſatisfie any man of its forgery; ſo that it is the moſt ſtupendious Judgement of God, that ſo great a part of the world ſhould continue ſo brutiſh, as to believe and follow him ſtill. Read *Bradwardines* excellent diſpute of this ſubject; *De cauſa Dei, lib. 1. cap. 1. Corol. part. 32. & Grotius de veritate Relig. Chriſtiana.*

b *Certe in Alcorano nulla aut infrequens fit mentio miraculorum: & ſiqua fiat, ſint illa monſtroſa, & hac nota inuſta, ut non modo pro ingenio conficta, ſed barbarè quoq; excogitata videantur. Tum non audet illius Miraculi teſtes appellare: non enim ſunt talia ut author Alcorani palam auſit aſſerere patrata.* Camero de Verbo Dei, pag. 441.

Secondly, VVhat other book doth reveal the Myſteries of God, of the Trinity, of God and man in one perſon, of Creation, of the Fall, the Covenants, their Conditions, Heaven, Hell, Angels, Devils, Temptations, Regeneration, VVorſhip, *&c.* Beſides, this

That the Heathen Religion is not the true Religion, all the old Fathers that wrote againſt them. *Juſtin, Arnobius, Lactantius, Tertullian, Athanaſius, Origen,* and the reſt before named have ſhewed at large.

one book, and those that profess to receive it from this, and profess their end to be but the confirming and explaining the Doctrine of this? Indeed upon those subjects which are below the Scripture, as Logick, Arithmetick, *&c.* other books may be more excellent then it; as a Taylor may teach you how to make a cloak better then all the Statute-Books or Records of Parliament. But this is a lower excellency then the Scripture was intended to.

And thus I have done with this weighty subject, That the Scripture, which contains the promises of our Rest, is the certain infallible Word of God. The reason why I have thus digressed, and said so much of it, is, because I was very apprehensive of the great necessity of it, and the common neglect of being grounded in it; and withall, that this is the very heart of my whole Discourse; and that if this be doubted of, all the rest that I have said will be in vain. If men doubt of the Truth, they will not regard the goodness. And the reason why I have said no more, but passed over the most common Arguments, is, because they are handled in many books already; which I advise Christians to be better versed in. To the meer *English* Reader I commend especially these: Sir *Phil. Mornay*, *Lord du Plessis*, his *Verity of Christian Religion*; *Grotius* of the *Truth of Christian Religion*: which I lately saw is translated into English, which I knew not before. And Mr *Perkins Cases of Conscience*, li. 2. c. 3. *Parsons* Book of *Resolution*, corrected by *Bunny*, the Second Part. Dr. *Jackson* on the *Creed*, and (come forth since I begun this) Mr. *White* of *Dorchester*, *Directions for Reading Scripture*. Mr. *John Goodwins Divine Authority of Scripture asserted*, (though some of his Positions I judge unsound, yet the Work for the main is commendable.) Also Read a Book, Called *A Treatise of Divinity*, first Part, Written by our honest and faithful Country-man, Colonel *Edward Leigh*, a now Member of the House of Commons. Also *Ursins Catechism* on this Question; and *Bals Catechism*, with the Exposition, which to those that cannot read larger Treatises, is very usefull *.

Non ideo majorem fidem adhibemus Evangelio Joannis quam Nicodemi, quod ab Ecclesia constitutum & decretum sit, &c. Nullibi enim decretum est, nec ullum de hac re Concilium unquam vocatum. Sed quod Apostoli adhuc in vivis, hujusmodi Evangelia rejecerunt. Hu enim credidit Ecclesia, & eorum fides posteris manifestavit Apostoli etiam & Evangelistæ Evangelia sua conscripta tradiderunt Ecclesiæ, quibus ipsa alia deinde examinavit; & quoniam illa multum differre cognovit, ea rejecit; aliosq; de illis præmonuit. Bullinger. Corp. doct. l. 1, c. 4.

* In Latin, the best that I know of is *Grotius de Veritate Relig.* and especially *Camero* his *Prælectiones de Verbo Dei*. Though every Common-place Book speaks to this, and some very well: as *Lud. Crocius*, *Polanus*, &c. *Kimedquilius de Verbo Scripto*, &c. And the Fathers that write against the Pagans are of great use to Students in this point: as *Justin*, *Athenagoras*, *Tatianus*, *Lactantius*, *Tertullian*, *Cyprian*, *Athanasius*, *Clemens Alexandrin.* *&c.* But especially *Origen* against *Celsus*.

For

For the Question, How it may be known which books be Canonical? I here meddle not with it: I think Humane Testimony, with the forementioned qualifications must do most in determining that. Yet we must carefully distinguish between those Canonical Books which have been questioned, and those which were unquestioned, but delivered by more infallible Tradition: And also between those which contain most of the substance of our Faith, and those which do not.

So Dr. *Preston* on the Attributes, *pag.* 47, 48. and forward. And *Byfields* Principles.

1. *Propos.* No book in the Canon was ever doubted of: but when one Church doubted of it, others received it. (From whom we have as much reason to receive them, as from the *Roman* Church.)

2. *Propos.* Those books which have been generally received, are known to be Canonical, by the same way and Testimony, and Means, as the Scripture in General is known to be Gods Word.

3. *Propos.* It is not a thing which one cannot be saved without, To believe every particular book to be Canonical: If we believe all that were Generally received, (yea or but one book which containeth the substance of Christian doctrine) though we doubt of those that some formerly doubted of, it would not exclude from salvation. The books are received for the Doctrines sake. It is vain cavilling therefore for the Papists, when they put us to prove the Canon, to stick only on the Questioned books. Especially when those were but few, and short. *Matthew*, and *Mark*, and *Luke*, and *John*, and *Pauls* writings, which are full, and contain the main body of Christian doctrine, do withall contain the Characters of their own Canonical verity, which seconded with the conveyance of Universal, Rational, Infallible Tradition (not Romish Authoritative Tradition, or the Judgement of the Pope, or the present Church) may certainly be discerned: even with a saving certainty by those that are specially illuminated by Gods spirit; and with an ordinary rational certainty, by those that have Gods Common help.

When *Hieroms* proveth the Epistle to the *Hebrews* to be Canonical, he sheweth how we must judge of the Canon: *Non per hujus temporis consuetudinem, sed veterum Scriptorum auhoritatem, plerumq; utriusq; abutentium testimoniis: non ut Apocryphis, sed Canonicis & Ecclesiasticis.* Hier. ad Dardan. To. 4. fol. 29. Where then is the Papists Judicial Authority of the present Pope or Church?

I conclude this, as I begun, with an earnest request to Ministers, that they would Preach; and to people, that they will study this subject more throughly: That while they firmly believe the Truth of that Word which promiseth them Rest, and prescribes them the means thereto, they may Believe, and Hope, and Love, and Long, and Obey, and Labour with the more seriousness, and Liveliness, and Patient Constancy.

CHAP.

CHAP. VIII.

Rest for none but the people of God, proved.

SECT. I.

§. 1. IT may here be expected, that as I have proved, That this Rest remaineth for the people of God: so I should now prove, that it remaineth onely for them; and that the rest of the world shall have no part in it. But the Scripture is so full and plain in this, that I suppose it needless to those who believe Scripture. Christ hath resolved, that those who make light of him, and the offers of his Grace, shall never taste of his Supper; *And that without holiness none shall see God: And that except a man be regenerate and born again, he cannot enter into the Kingdom of God. That he that believes not, shall not see life, but the wrath of God abideth on him: That no unclean person, nor covetous, nor railer, nor drunkard, &c. shall enter into the Kingdom of Christ, and of God,* Ephes. 5. 4, 5. *That the wicked shall be turned into hell, and all they that forget God: That all they shall be damned that obey not the Truth, but have pleasure in unrighteousness.* 2 Thes. 2. 12. *That Christ will come in flaming fire, to take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* And Christ himself hath opened the very manner of their process in judgement, and the sentence of their condemnation to eternal fire, prepared for the devil and his Angels, *Matth.* 25. So that here is no Rest for any but the people of God, except you will call the intolerable everlasting flames of Hell, a Rest.

Matth. 22. 5, 6, 7. Luke 14. 24. Heb. 12. 14. Joh. 3. 3. Joh 3. 18. 36. 1 Cor. 6. 9, 10. Gal. 5. 21. Psal 9. 17. 2 Thes. 1. 8, 9, 10.

And it were easie to manifest this also by Reason: For first, Gods Justice

Justice requires an inequality of mens state hereafter, as there was of their lives here. And secondly, They that walk not in the way of Rest, and use not the means, are never like to obtain the End; They would not follow Christ in the Regeneration, nor accept of Rest upon his conditions; they thought him to be too hard a Master, and his way too narrow, and his Laws too strict: They chose the pleasures of sin for a season, rather then to suffer affliction with the people of God: They would not suffer with Christ, that so they might reign with him. What they made choise of, that they did enjoy: They had their good things in this life; and what they did refuse, it is but reason they should want: How oft would Christ have gathered them to him, and they would not? And he useth to make men willing before he save them, and not to save them against their wils.

Therefore will the mouths of the wicked be stopped for ever, and all the world shall acknowledge the Justice of God. Had the ungodly but returned before their life was expired, and been heartily willing to accept of Christ for their Saviour and their King, and to be saved by him in his way, and upon his most reasonable terms, they might have been saved.

Object. But may not God be better then his Word, and save those that he doth not promise to save?

Answ. But not false of his word, in saving those whom he hath said he will not save. Mens souls are in a doleful case when they have no hope of Happiness, except the Word of God prove false. To venture a mans eternal salvation upon Hope that God will be better then his word, (that is in plain *English*, that the God of Truth will prove a lyar) is somewhat beyond stark madness, which hath no name bad enough to express it.

Yet I do believe that the description of Gods people in *England*, and in *America*, must not be the same; because, as Gods Revelations are not the same, so neither is the actual Faith which is required in both, the same; and as the Written and Positive Laws in the Church were never given them, so obedience to those meer Positives is not required of them. Whether then the threats against unbelievers be meant of Unbelief privative and positive only, and not negative? (such as is all non-believing that which was never revealed) Or whether their believing that God is, and that he is a Rewarder of them that seek him, will serve the turn there? Or whether

whether God hath no people there? I acknowledge again is yet past my understanding.

So that in what is said, you may discern not only the Truth, but also the Reason and equity, that none but Gods people shall enter into his Rest. Though Gods will is the first cause of all things (of which see *Bradwardine* at large) yet all the fault lyeth in sinners themselves. Their consciences shall one day tell them that they * might have been saved if they would; and that it was their own wilfull Refusal which shut them out. God freely offered them life, and they would not Accept it on his easie and Reasonable Conditions. They perish because they would not be saved in Gods way. The Pleasures of the Flesh seemed more desirable to them then the Glory of the Saints: Satan offered them the one; and God offered them the other; and they had Free Liberty to choose which they would; and they chose the Pleasures of sin for a season, before the everlasting Rest with Christ. And is it not a Righteous thing that they should be denyed that which they denyed to Accept? Nay, when God prest them so earnestly, and perswaded them so importunately, and even beseeched them by his Messengers, and charged us to Compel men (by importunity, and taking no denyal) to come in: and yet they would not: where should they be but among the dogs without. || Though man be so wicked, that he will not yield till the mighty Power of Grace do prevail with him, yet still we may truly say, that He may be saved if he will (on Gods terms.) And his disability being moral, lying in wilfull wickedness, is no more excuse to him, then it is to a common Adulterer, that he *Cannot* Love his own Wife; or to a malicious person, that he *Cannot* choose but hate his brother: Is he not so much the worse, and deserveth so much the sorer punishment? As therefore I would have all sinners believe this; so I would advise all Ministers more to preach it. Pry not too much into the depths of Gods Decrees: Alas, how little know we of far lower things? Lay all the blame on the Wills of sinners. Bend your

* The Catholike Verity neither denyeth *Free-will* either to a good life, or a bad: nor yet ascribeth so much to it, as if it were able without Gods Grace, either to convert a man from bad to Good, or to make him perseveringly proceed in Good, or to attain to that Everlasting Good, where he need not fear falling away. *August. Epist.* 47. The Precepts of Love were in vain given to men that have not Free-Will: But when they are given by the old and New Law: and the Law without grace is a killing Letter; but in the grace of the spirit, it is quickning; whence then have men the love of God, but from God? *August lib. de grat. & lib. arbit. cap.* 18.

|| I would that excellent Treatise of Mr. *William Fenner*, of wilful Impenitency, published by Reverend Dr. *Hill*, were more imitated by some Divines in their preaching. And that when they have done, they would not quite contradict their popular Doctrine in their Polemical.

speeches

speeches to perswade their wills. Is not that the business of our calling? Let me give you but one Argument, which deserves to be considered. Sinners shall lay all the blame on their own wills in Hell for ever. Hell is a Rational Torment by conscience, according to the nature of the Rational Subject. If sinners could but say then [It was long of God whose will did necessitate me, and not of me] it would quiet their consciences, and ease their Torment, and make Hell to be no Hell to themselves. But to remember their wilfulness will feed the fire, and cause the worm of Conscience never to dye.

CHAP. IX.

Reasons why this Rest remains, and is not here enjoyed.

SECT. I.

THe next thing promised in the beginning in my method (which in the first Edition I forgot to perform) is to shew you why this Rest must yet remain, and not be enjoyed till we come to another world. And I will speak but a little to this, because it may be gathered from what is said before; and because much is said to it in the first and second Chapters of the fourth Part. §. 1.

And first the main Reason is the Will of God that it should be so. Who should dispose of the creatures, but he that made them? and order the times and changes of them but their absolute Lord, who only also hath wisdome to order them for the best, and power to see his will accomplished? You may therefore as well ask, why have we not the Spring and Harvest without Winter? and why is the Earth below, and the Heavens above? and why is not all the world a Sun, that it may be more glorious? &c. as to ask, why we have not Rest on Earth?

2. Yet may you easily see satisfactory Reason in the thing it self also. As first, God should subvert the established order in Nature, if he should give us our Rest on Earth. All things must come to their Perfection by Degrees; nothing is perfect in its beginning, where the Fall brought an imperfection. The strongest man must first be a child, and formed in the womb from small obscure principles. The greatest scholar must be first a school-boy,

and begin in his Alphabet. In the best ordered Governments men must come to their Dignity and Authority by degrees, beginning at the lower, and rise as they deserve. The skilfullest Artificer was first an ignorant learner. The tallest Oak was once an Acorn. This is the constant course of Nature in the production of sublunary things. And I know none that deny it, but only some Enthusiasts concerning the production of Grace, who think they are taught of God fully in an instant, and think themselves perfect as soon as they have learned the opinion of the Perfectionists: when all knowing men about them, discern their imperfections: (yea such horrid Paganism and Prophaneſs in some of them, as if they had almost renounced Humanity and Reason.) Now this life is our Infancy? and would we be perfect in the womb, or born at full stature? Must God overturn the course of nature for us?

2. And it were an absurdity in Morality, as well as a Monster in Nature, if our Rest and full content were here. For first, it would be injurious both to God, and to our selves.

First to God: And that both in this life, and in the life to come: 1. In this life it would be injurious to God, both in regard of what he is here to do *for us*, and in regard of what he is to receive (as it were) *from us*. 1. If our Rest were here, then most of Gods providences must be useless; his great designs must be frustrate, and his gracious workings and mercies needless to us. Should God lose the glory of all his Churches deliverances, of the fall of his enemies, of his Wonders and Miracles wrought to this end, and all that men may have their Happiness here? If the *Israelites* must have been kept from the Brick-kils, and from the danger of the *Egyptians* pursuit, and of the Red Sea, then God must have lost the exercise of his great Power, and Justice and Mercy, and his mighty Name that he got upon *Pharaoh*. If they had not felt their Wildernes-necessities, God should not have exercised his Wildernes-providences & Mercies. If man had kept his first Rest in Paradise, God had not had opportunity to manifest that far greater Love to the world, in the giving of his Son. If man had not fallen into the depth of misery, Christ had not come down from the height of Glory, nor Dyed, nor Risen, nor been Believed on in the world. If we were all Well, what need we the Physitian? and if were all Happy, and Innocent and Perfect, what use were there for the glorious works of our Sanctification, Justification, Preservation,

on, and Glorification? What use for his Ministers, and Word, and Sacraments, and Afflictions, and Deliverances?

2. And as God should not have opportunity for the exercise of all his Grace, but some only; so he would not have Returns from us for all. We should never fear offending him, and depend on him so closely, and call upon him so earnestly, if we wanted nothing. Do we not now feel how ready our prayers are to freeze, and how sleepily we serve him, and how easily we let slip or run over a duty, if we be but in health, and credit, and prosperity? though still we are far from full Content and Rest. How little then should he hear from us, if we had what we would have? God delighteth in the soul that is Humble and Contrite and Trembleth at his Word: But there would be little of this in us, if we had here our full desires. What glorious Songs of Praise had God from *Moses* at the Red-sea and in the Wilderness? from *Deborah*, and *Hannah*, and *David*, and *Hezekiah*? from all his Churches, and from each particular gracious soul in every age? which he should never have had if they had been the chusers of their own condition, and had nothing but Rest. Have not thy own highest Joys and Praises to God, Reader, been occasioned by thy dangers, or sorrows, or miseries? We think we could praise God best if we wanted nothing: but experience tels us the contrary: we may have a carnal joy in congratulating our fleshes felicity, which may deceive an Hypocrite; but not so sensible acknowledgements of God: (Indeed in heaven when we are fit for such a state, it will be far otherwise.) The greatest glory and praise that God hath through the world, is for Redemption, Reconciliation and Salvation by Christ: And was not mans misery the occasion of that? Besides, as variety is part of the Beauty of the Creation, so is it of providence also. If all the trees, or herbs, or fowls, or beasts, or fishes, were of one kind, and all the world were but like the Sea, all water, or like one plain field, yea or one Sun, it were a diminution of its beauty. And if God should exercise here but one kind of Providence, and bestow but one kind of Grace (Delight) and receive thanks but for one, it would be a diminution of the beauty of Providence.

2. And it would be no small injury to our selves, as well as to God, if we had our full content and Rest on Earth: And that both now, and for ever. 1. At the present it would be much our

loss: VVhere God loseth the opportunity of exercising his Mercies, man must needs lose the happiness of enjoying them. And where God loseth his praises, man doth certainly lose his comforts. Oh the sweet comforts that the Saints have had in returns to their prayers; when they have layn long in sorrow and importunate requests, and God hath lift them up, and spoke peace to their souls, and granted their desires, and said, as Christ, *Be of good cheer, Son, thy sins are forgiven thee*; Arise from thy bed of sickness, and walk and live? How should we know what a tender-hearted Father we have, and how gladly he would meet us, and take us in his arms, if we had not as the Prodigal, been denyed the husks of earthly pleasure and profit, which the worldly swine do feed upon? we should never have felt Christs tender hand, binding up our wounds, and wiping the bloud from them, and the tears from our eyes, if we had not fallen into the hands of thieves, and if we had not had tears to be wip't away. VVe should never have had those sweetest Texts in our Bibles [*Come to me all that are weary and heavy laden, &c.*] and [*Ho every one that is athirst, Come and buy freely, &c.*] and [*Blessed are the poor in spirit*] and [*Thus saith the high and lofty one: I dwell with him that is of an humble and contrite spirit, &c.*] if we had not been Weary, and Heavy-laden, and Thirsty, and Poor, and Humble, and Contrite. In a word, we should lose all our Redemption Mercies, our Sanctification, Justification and Adoption-Mercies, our Sermon, Sacrament and Prayer-Mercies, our Recoveries, Deliverances and Thanksgiving-Mercies, if we had not our Miseries and sorrows to occasion them.

2. And it would be our loss for the future as well as for the present. It is a delight to a Souldier or Traveller to look back upon his adventures and escapes when they are over; And for a Saint in heaven to look back upon the state he was in on earth, and remember his sins, his sorrows, his fears, his tears, his enemies and dangers, his wants and calamities, must needs make his joys to be (rationally) more joyful. And therefore the Blessed in their praising of the Lamb, do mention his Redeeming them out of every Nation, and Kindred, and Tongue, (and so out of their misery, and wants, and sins, which Redemption doth relate to) and making them Kings and Priests to God. When they are at the end, they look back upon the way. When the fight is done, and the danger over,

over, and the sorow gone, yet their rejoycing in the remembrance of it is not done, nor the praises of their Redeemer yet over. But if we should have had nothing but Content and Rest on Earth, what room would there have been for these rejoycings and praises hereafter? So that you see first, it would be our Loss. 2. And then our incapacity forbids it as well as our commodity. We are not capable of Rest on Earth. For we have both a Natural incapacity, and a Moral.

1. A Natural incapacity both in regard of the Subject and the Object; that is, both in regard of our personal unfitness, and the defect or absence of what might be our Happiness.

1. Our selves are now uncapable Subjects of Happiness and Rest: and that both in respect of soul and body. 1. Can a soul that is so weak in all grace, so prone to sin, so hampered with contradicting principles and desires, and so nearly joyned to such a neighbour as this flesh, have full Content and Rest in such a case? What is Rest, but the perfection of our graces in habit and in act? to love God perfectly, and know him, and rejoyce in him. How then can the soul be at Rest, that finds so little of this knowledge, and love, and joy? What is Rest but our freedom from sin, and imperfections, and enemies? And can the soul have Rest that is pestred with all these, and that continually? what makes the souls of sensible Christians so groan and complain, desiring to be delivered? and to cry out so oft in the language of *Paul*, *O wretched man that I am; who shall deliver me?* if they can be contented and Rest in such a state? What makes every Christian to press hard toward the mark, and run that they may obtain, and strive to enter in, if they are capable of Rest in their present condition? Doubtless therefore doth God perfectly purge every soul at its removal from the body, before he receives it to his Glory, not onely because iniquity cannot dwel with him the most holy, but also because themselves are uncapable of the joy and glory while they have imperfect sinful souls: The right qualification of our own spirits, for reception and action, is of absolute necessity to our Happiness and Rest.

2. And our bodies are uncapable as well as our souls. They are not now those Sun-like bodies which they shall be, when this corruptible hath put on incorruption, and this mortal immortality. They are our prisons and our burdens: so full of infirmities,

and defects, that we are fain to spend the most of our time in repairing them, and supplying their continual wants, and lenifying their grievances. Is it possible that an immortal soul should have Rest, in such a rotten, ditty, diseased, wayward, distempered, noysome habitation? when it must every day expect to be turned out, and leave its beloved companion to the worms? surely these sickly, weary, loathsome bodies, must be refined to a perfection suitable thereto, before they can be capable of enjoying Rest.

2. *Answ.* As we are unfit for Rest on earth our selves: so we want those Objects that might afford us Content and Rest. For first, those we do enjoy are insufficient; and secondly, that which is sufficient is absent from us. 1. We enjoy the world, and its labours and what fruit they can afford: and alas, what is in all this to give us Rest? They that have most of it, have the greatest burthen, and the least Rest of any others. They that set most by it, and rejoyce most in it, do all cry out at last, of its Vanity and Vexation. A Contentation with our present estate indeed we must have; that is, as a competent provision in our journey: but not as our portion, Happiness or Rest. Men cry out upon one another in these times for not understanding Providences (which are but Commentaries on Scripture, and not the Text.) But if men were not blind, they might easily see, that the first Lecture that God readeth to us in all our late changes, and which Providence doth most still inculcate and insist on, is the very same that is the first and great lesson in the Scripture: that is, that [*there is no Rest or Happiness for the soul, but in God.*] Mens expectations are high raised upon every change, and unexperienced fools do promise themselves presently a heaven upon earth: But when they come to enjoy it, it flieth from them; and when they have run themselves out of breath in following this shadow, it is no nearer them then at the first setting out; and would have been as near them if they had sat still: As *Solomons* Dreamer, they feast in their sleep, but awake hungry. He that hath any regard to the works of the Lord, may easily see, that the very end of them is to take down our Idols, to weary us in the world, and force us to seek our Rest in him. Where doth he cross us most, but where we promise our selves most Content? If you have one child that you dote upon, it becomes your sorrow. If you have one friend that you trust in,

and

and judge him unchangable, and think your self happy in; he is estranged from you or becomes your scourge. O what a number of these experiences have I had! O what sweet Idolizing thoughts of our future state, had we in the time of Wars! What full content did I promise my soul! when I should enjoy Peace, and see the Gospel set up in power and plenty, and all the ordinances in purity, and true Discipline exercised in the Churches, and ignorance cured, and all persecution ceased, and the mouthes of railers stopped, who kept men from Christ by filling the world with prejudice against him! And now where is the Rest that I promised my soul? even that is my greatest grief from which I expected most Content. In stead of Peace, we have more bloud-shed: and such as is confessed to be the bloud of Saints: The two Nations that were bound in an Oath of Union, and where so great a part of the Interest of Christ on earth is contained (in regard of Purity of Doctrine and Worship) are dashing each other in pieces, and the souls of multitudes let out of their bodies, by those that look to rejoyce with them for ever in Heaven: whether it will be the voice of these ejected souls, [*How long Lord, Holy and True, wilt not thou avenge our blond on them that dwell on the earth*] I know not.

And for this, the greatest shame that ever befel our Religion, and the greatest sorrow to every understanding Christian, God hath the solemn thanks of men, as if they beg'd that he would do so still; and they rejoyce in it, and are hainously offended with those that dare not do so too, and run to God on all their errands; Instead of pure Ordinances, we have a puddle of errours, and the Ordinances themselves cryed down and derided. In stead of the Power and Plenty of the Gospel we have everywhere Plenty of violent gainsayers and seducers: we have pulpits and Pamphlets filled with the most Hellish reproachings of the Servants and Messengers of the most high God: provoking the people to hate their Teachers, slandering them with that venome and impudent falshood, as if the Divel in them were bidding defiance to Christ, and were now entered upon his last and great Battail with the Lamb. As if they would Justifie *Rabshekah*; and have *Lucian* and *Julian* Sainted for the modesty of their reproaches. If a conscionable Minister be but in doubt (as knowing himself uncapable of understanding state mysteries, and not called

to

to judge of them) and so dare not go whine before God hypocritically in pretended humiliation, nor rejoyce and give thanks when men command him, and read their scriptures; (as knowing that all men are fallible; and if a man should upon mistake incur the guilt of so hainous unexpressible sin, it were a fearful thing: and therefore that to go to God doubtingly or ignorantly in an extraordinary duty in a cause of such weight, is a desperate venture: far beyond venturing upon Prelatical ceremonies, or Popish Transubstantiation to say Christ is Really present in the bread: for refusing of which the Martyrs suffered in the flames) I say, if he dare not do these, he must part from his deer people, whose soulesare more precious to him then his life. O how many Congregations in *England* have been again forced to part with their Teachers in sorrow? (Not to speak of the ejection of such numbers in our Universities.) And for our so much desired Discipline and holy Order, was there ever a people under heaven, who called themselves Reformers, that opposed it more desperately, and that vilifyed it and railed against it more scurrilously? as if it were but the device of ambitious Presbyters, that Traiterously sought Domination over their Superiours; and not the Law and order established by Christ: As if these men had never read Scriptures, (*Heb.* 13.7.17. 1 *Thes.*5.10.11.12. *Act.*20.28. 1 *Cor.*4.1. *Mat.*24, 25. 26.27. *Tit.*1.7. 1 *Tim.* 3.1.4.5.6.& 4.11.& 5. 17, 18. 19. 20.) or will tread in the dirt the Laws of Christ which must judge them! And for railing at the Ministers of the Gospel, the pretenders of Religion have so far out stript the former prophane ones, that it even woundeth my soul to think of their condition. O where are the tender-hearted mourners, that shall weep over *Englands* Sins and Reproaches! Is this a place or state of Rest? Hath not God met with our Idolatrous setting up of Creatures? and taught us that all are not Saints that can talk of Religion? much less are these Pillars of our confidence, or the Instruments to prepare us a Rest upon Earth. O that all this could warn us to set less by Creatures; and at last to feth our comforts and contentments from our God.

2. And as what we enjoy here is insufficient for to be our Rest: so God who is sufficient, is little here enjoyed. It is not here that he hath prepared the presence chamber of his Glory: He hath drawn the curtain between us and him: we are far from him as Creatures,

Creatures, and further as frail mortals, and furtheſt as ſinners. We hear now and then a word of comfort from him, and receive his love tokens, to keep up our hearts and hopes: but alas, this is not our full enjoyment. While we are preſent in the Body, we are Abſent from the Lord: even Abſent while he is preſent. For though he be not far from us, ſeeing we live and move and have our being in him, who is All in All, (not in all Places, but all Places in him,) Yet have we not eyes now capable of ſeeing him, for mortals cannot ſee God and Live: Even as we are preſent with ſtones and trees, but they neither ſee nor know us. And can any ſoul, that hath made God his Portion, and choſen him for his only Happineſs and Reſt (as every one doth that ſhall be ſaved by him) find Reſt in ſo vaſt a diſtance from him? and ſo ſeldome and ſmall enjoyment of him?

2. And laſtly; as we are thus *Naturally* uncapable, ſo are we alſo *Morally*. There is a worthyneſs muſt go before our Reſt. It hath the nature of a Reward; not a Reward of Debt, but a Reward of Grace. *Rom.* 4. 3, 4. And ſo we have * not a *Worthyneſs of Debt or proper Merit*; but a *Worthyneſs of Grace and preparation.* If the Apoſtles muſt give their Peace and Goſpel to the worthy (*Mat.* 10. 10, 11, 12, 13, 37, 38. *Eph.* 4. 1. *Col.* 1. 10. 1 *Theſ.* 2. 12. 2 *Theſ.* 1. 11.) Chriſt will give the Crown to none but the *Worthy*; and thoſe which by preferring the world before him do ſhew themſelves *Unworthy*, ſhall not taſt of his ſupper. (*Mat.* 22. 8. *Luke* 14. 24. & 20. 35. & 22. 36. 2 *Theſ.* 1. 5. *Act.* 5. 41.) Yea, it is a work of Gods Juſtice to give the Crown to thoſe that overcome; (Not of his Legal, but his Evangelical Juſtice;) For Chriſt hath bought us to it; and God hath promiſed it; and therefore in his Judiciary proceſs he will adjudge it them as their *Due.* To thoſe that have fought the good fight, and finiſhed their courſe, and kept the Faith, a Crown of *Righteouſneſs* is laid up for them, which the Lord as a *Righteous Judge* will give them at that day. 2 *Tim.* 4 7, 8. And are we fit for the Crown before we have overcome? or the prize, before we have Run the Race? or to Receive our Penny, before we have workt in the vineyard? or to be Ruler of ten Cities, before we have improved our ten talents? or to enter into the joy of our Lord, before we have well-done, as good

Gen. 32 10.

* *Oportet enim te quidem primo Ordinem hominis cuſtodire; tunc deinde participare gloriæ Dei. Non enim tu Deum facis, ſed te Deus facit. Si ego opera Dei ex manum artificis expecta, opportune omnia facientem: opportune autem quantum ad te attinet qui efficeris, preſta ei cor tuum molle & tractabile & cuſtodi figuram quam figuravit Artifex, habens in ſemetipſo humorem, ne induratus amittas veſtigia digitorum ejus Cuſtodiens compaginationem aſcendens ad perfectum*, Irenæus adv. hereſ. l. 4. c. 76.

and faithful Servants? or to inherit the Kingdom, before we have testified our love to Christ above the world (if we have opportunity.) Let men cry down works while they please; you shall find that these are the conditions of the Crown, so that God will not alter the course of Justice, to give you *Rest*, before you have *Laboured*; nor the Crown of Glory, till you have *Overcome*.

You see then Reason enough, why our *Rest* should *Remain* till the life to come. O take heed then, Christian Reader, how thou darest to contrive and care for a Rest on earth! Or to murmur at God for thy trouble, and toil, and wants in the Flesh. Doth thy poverty *weary* thee? thy sickness weary thee? thy bitter Enemies and unkind Friends weary thee? why, it should be so here. Do thy seeing and hearing the abominations of the times, the ruines of the Church, the sins of professors, the reproach of Religion, the hardning of the wicked, all *weary* thee? why, it must be so while thou art absent from thy Rest. Do thy sins, and thy naughty distempered heart *weary* thee? I would thou were *Wearied* with it more. But under all this *Weariness*, art thou willing to go to God thy *Rest*? and to have thy warfare accomplished? and thy Race and Labour ended? If not: O complain more of thy own heart: and get it more weary, till *Rest* seem more desirable.

CHAP. X.

Whether the Souls departed enjoy this Rest before the Resurrection.

SECT. I.

§. 1.

Question.

I Have but one thing more to clear, before I come to the Use of this doctrine: And that is, Whether this Rest remain till the resurrection before we shall enjoy it? Or whether we shall have any possession of it before? The Socinians & many others of late among us, think that the soul separated from the body, is either nothing,

or

or at least not capable of happiness or misery. Truly, if it should be so, it would be somewhat a sad uncomfortable doctrine to the godly at their death, to think of being deprived of their glory till the resurrection; and somewhat comfortable to the wicked, to think of tarrying out of hell so long. But I am in strong hopes that this doctrine is false; yea, very confident that it is so. I do believe, that as the soul separated from the body, is not a perfect man, so it doth not enjoy the Glory and hapiness so fully and so perfectly as it shall do after the Resurrection, when they are again conjoyned. What the difference is, and what degree of Glory souls in the mean time enjoy, are too high things for mortals particularly to discern. For the great question, what place the souls of those before Christ, of Infants, and of all others since Christ, do remain in till the Resurrection? I think it is a vain inquiry of what is yet beyond our reach. It is a great question what Place is? But if it be onely a circumstant body: and if [to be in a place,] be only [to be in a circumstant body] or in the superficies of an ambient body, or in the concavity of that superficies, then it is doubtful whether spirits can be properly said [to be in place] * We can have yet no clear conceivings of these things. But that separated souls of Believers do enjoy unconceivable Blessedness and Glory, even while they remain thus separated from the body, I prove as followeth. (Beside all those Arguments for the souls Immortality, which you may read in *Alex. Rosse* his Philosophical Touchstone, Part last.)

It is a doubt, whether to be in place only *Definitivè*, and not *Circumscriptivè*, do not contradict the definition of place. *Anima dicitur esse in Corpore ut suo domicilio: Sed non proprie continetur in corpore, sed potius contineat Corpus. Et Deus dicitur esse in omnibus vocis; sed impropriissimo* Zanch. de Angelis. c. 11. p. (mihi) 87.

Vid. Twiss against Dr. *Jackson p.* 230. *& Zanchium To.* 3. *c.* 11. *p.* 86, 87. *de Angelis.* *Except we return to the opinion of *Tertull.* & the rest of the Ancientest of the Fathers, who say that Angels & other Spirits are but Bodies more rare and pure: Of which see learned *Zanchius Vol.* 1. *To.* 3 *de Angl. cap.* 3. *p.* 66. *&c.* who determines it as the Fathers, that Angels are corporeal in his judgement.

1. Those words of *Paul*, 2 *Cor.* 5. 8. Are so exceeding plain, that I yet understand not what tolerable exception can be made against them. || *Therefore we are alwayes confident, knowing that while we are at home in the body, We are absent from the Lord, (For We walk by faith, not by sight) We are confident, I say, and willing rather to be absent from the body, and present with the Lord.* What can be spoken more plainly? so also the 1, 2, 3, & 4. verses of the same Chapter.

|| Vers. 6, 7, 8

2. As plain is that in * *Philip.* 1. 23. For I am in a ſtreight betwixt two, having a deſire to depart and to be with Chriſt, which is far better. What ſenſe were in theſe words, if *Paul* had not expected to enjoy Chriſt till the Reſurrection? Why ſhould he be in a ſtreight? Or deſire to depart? Should he be with Chriſt ever the ſooner for that? Nay, ſhould he not have been loath to depart upon the very ſame grounds? For while he was in the fleſh, he enjoyed ſomething of Chriſt, but being departed (according to the *Socinians* doctrine) he ſhould enjoy nothing of Chriſt, till the day of Reſurrection.

3. And plain enough is that of Chriſt to the thief: *This day ſhalt thou be with me in Paradiſe.* The diſlocation of the word, [*this day*] is but a groſs evaſion.

4. And ſure, if it be but a Parable, of the Rich man in hell, and *Lazarus*; yet it ſeems unlikely to me, that Chriſt would teach them by ſuch a Parable, as ſeemed evidently to intimate and ſuppoſe the ſouls happineſs or miſery preſently after death, if there were no ſuch matter.

5. Doth not his Argument againſt the *Sadduces*, for the Reſurrection, run upon this ſuppoſition, That (God being not the God of the dead, but of the living, therefore) *Abraham*, *Iſaac*, and *Jacob* were then living? *i. e.* in ſoul; and conſequently ſhould have their bodies raiſed at the Reſurrection.

6. Plain alſo is that in the *Revelations*, *chap.* 14. *ver.* 13. *Bleſſed are the dead that die in the Lord, from henceforth, yea ſaith the Spi-*

* *Grotius* his fancie, That to be with Chriſt is no more then to be *Chriſti depoſitum*, is evidently vain: for ſo to be with Chriſt, would not be beſt of all, ſeeing that our meer deliverance from preſent ſufferings is not ſo great a good, as our preſent life in the ſervice and enjoyment of God in his ordinances and mercies, though accompanied with imperfection, and afflictions; Except he take a ſtone or a carkaſs to be happier then a man. *Non interim ignoro quid multi è patribus de hoc re judicarunt: Ut nominatim* Irænæus adverſ. hereſ. l. 5. p. *ultimâ, Cum enim Dominus in medio umbræ mortis abierit, ubi animæ mortuorum erant, hæc ita Diſcipulorum ejus propter quos & hæc operatus eſt Dominus animæ abibunt in inviſibilem locum definitum eis à Deo; & ibi uſq; ad reſurrectionem commorabuntur, ſuſtinentes Reſurrectionem: poſt recipientes corpora, & perfectè reſurgentes, hoc eſt corporaliter, quemadmodum dominus reſurrexit; ſic venient ad conſpectum Dei ſicut Magiſter noſter non ſtatim evolans abiit, ſed ſuſtinens definitum tempus, &c. ſic & nos ſuſtinere debemus definitum à Deo reſurrectionis noſtræ tempus, &c. Hæc recito ut errores & Patris hujus proculdubio Nævos. E contrario audi* Tertullian. *Nos autem Animam corporalem & hic profitemur* (that was a common error then) *& in ſuo volumine probamus; habentem proprium genus ſubſtantiæ, ſoli ditatis, per quam quid & ſentire & patipoſſit. Nam & nunc animas torqueri foveriq; penes Inferos, licet nudas, licet adhuc exules carnis, probavit Lazari Exemplum.* Tertullian. de Reſurrect. Carnis, cap. 17. And *Irenæus* own words do confirm the Immortality of the ſoul, and deny not all Joy to it before the Reſurrection; but full Joy. And ſo *Origen* ſaith, *Ubi è vita Chriſtus exceſſit, depoſito corpore in animam nudam reductus, cum animis etiam corpore vacuis, nudatiſq; verſabatur: ex his ad ſe revocans quos vel ſequi ſe vellet, vel pro cognitis ſibi rationibus aptiores videret, ut ad ſeipſum concitet.* Origen. cont. Celſum. li 2. fol. (*mihi*) 22.

rit,

rit, that they may Rest from their labours, and their works do follow them (i. e. close as the garments on a mans back follow him, and not at such a distance as the resurrection,) For if the blessedness were onely in Resting in the Grave, then a beast or a stone were as blessed; Nay, it were evidently a curse, and not a blessing. For, was not life a great Mercy? was it not a greater mercy to enjoy all the comforts of life? to enjoy the fellowship of the Saints? The comfort of the ordinances? And much of Christ in all? To be imployed in the delightful work of God, and to edifie his Church? &c. Is it not a curse to be so deprived of all these? Do not these yield a great deal more sweetness, then all the troubles of this life can yield us bitterness? Though I think not (as* some) that it is better to be most miserable, even in hell, then not to be at all; yet it is undeniable, that it is better to enjoy life, and so much of the comforts of life, and so much of God in comforts and afflictions as the Saints do, though we have all this with persecution; then to lie rotting in the grave; if that were all we could expect. Therefore it is some further blessedness that is there promised.

7. How else is it said, *That we are come to the Mount Zion, the City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first born, which are written in Heaven, and to God the judge of all, and to the spirits of just men made perfect, Heb.* 12. 22, 23. Sure at the Resurrection the body will be made perfect as well as the spirit. To say (as *Lushington* doth) that they are said to be made perfect, because they are sure of it, as if they had it: is an evasion so grosly contradicting the Text, that by such Commentaries he may as well deny any truth in Scripture: To make good which, he as much abuseth that of *Philip.* 3. 12.

8. Doth not Scripture tell us that *Henoch* and *Elias* are taken up already? And shall we think they possess that Glory alone?

9. Did not *Peter*, and *James*, and *John* see *Moses* also with Christ on the Mount? Yet the Scripture saith, *Moses* dyed. And is it likely that Christ did delude their senses, in shewing them *Moses*, if he should not partake of that glory till the Resurrection?

10. And is not that of *Stephen* as plain as we can desire? Lord Jesus receive my spirit. Sure if the Lord receive it, it is neither asleep, nor dead, nor annihilated: but it is where he is, and beholds his Glory.

* Doct. *Twiss.* See *Barlows Exercit. post Metaph. Schib. Jo. Franciscus Picus Mirand.* saith he heard of a Pope that in his life time told a familiar friend of his, that he believed not the Immortality of souls; His friend being dead, appeared to him as he watched, and told him that his soul which he believed to be Mortal, he should by the Just Judge-ment of God, prove to be Immortal, to his exceeding torment in eternal fire. This Pope seemeth to be *Leo* the tenth. *Vid: Du Plessis* Mystery of Iniquity. *pag.* 641.

11. The like may be said of that, *Eccles.* 12. 7. The spirit shall return to God who gave it.

12. How else is it said that we have eternal life already? *John* 6. 54. and that the knowledge of God (which is begun here) is eternal life? *John* 17. 3. So 1 *John* 5. 13. And he that believeth on Christ hath everlasting life, *John* 3. 36. *John* 6. 47. He that eateth this bread shall not dye, *vers.* 50. For he dwelleth in Christ, and Christ in him, *vers.* 56. And as the Son liveth by the Father, so he that eateth him, shall live by him, *vers.* 57. How is the Kingdom of God, and of heaven (which is eternal) said to be in us? *Luke* 17. 21. *Rom.* 14. 17. *Mat.* 13.

Surely if there be as great an interruption of our life, as till the Resurrection (which with some will be many thousand years) this is no eternal life, nor everlasting Kingdom. *Lushingtons* evasion is, That because there is no time with dead men, but they so sleep, that when they awake, it is all one to them as if it had been at first; Therefore the Scripture speaks of them, as if they were there already. It is true indeed, if there were no joy till the Resurrection, then that consideration would be comfortable: But when God hath thus plainly told us of it before, then this evasion contradicteth the Text. Doubtless there is time also to the dead, though (in respect of their bodies) they perceive it not. He will not sure think it a happiness to be putrified or stupified, whiles others are enjoying the comforts of life: If he do, it were the best course to sleep out our lives.

13. In *Jude* 7. The Cities of *Sodom* and *Gomorrha* are spoken of, as suffering the vengeance of eternal fire. And if the wicked do already suffer eternal fire, then no doubt but the godly do enjoy eternal blessedness. I know some understand the place, of that fire which consumed their bodies, as being a Type of the fire of Hell: I will not be very confident against this exposition; but the text seemeth plainly to speak more.

14. It is also observable, that when *John* saw his Glorious Revelations, he is said to be in the spirit, *Rev.* 1. 10. & 4. 2. and to be carried away in the spirit, *Rev.* 17. 3. & 21. 10. And when *Paul* had his Revelations, and saw things unutterable, he knew not whether it were in the body, or out of the body: All implying, that spirits are capable of these Glorious things, without the help of their bodies.

15. And

Polycarpus *inter multas praeclaras voces quas flammae admotus edidit, eo die repraesentandum se dixit coram deo in spiritu. Quo eodem tempore Melito Episcopus Sardensis vir pars sanctitatis libros suipsius de corpore & anima, &c. Adeo autem haec sententia meliore illo saeculo valuit, ut* Tertullianus *reponat eam inter communes & primas animi conceptiones quae naturaliter communiter apprehenduntur.* Calvin. in Psychopannyc. vid. Euseb. Histor. lib. 1. c. 15. tit. c.

15. And though it be a Prophetical obscure book, yet it seems to me, that those words in the *Revelations* do imply this, where *John* saw the souls under the Altar, *Rev.* 6. 9. &c.

16. We are commanded by Christ, *Not to fear them that can kill the body, but are not able to kill the soul*, Luke 12. 4. Doth not this plainly imply, That when wicked men have killed our bodies, (that is, separated the souls from them) yet the souls are still alive?

17. The soul of Christ was alive when his body was dead: And therefore so shall ours too. For his created nature was like ours, except in sin. That Christs humane soul was alive, is a necessary consequent of its hypostatical union with the Divine nature (as I judge.) And by his words to the thief, *This day shalt thou be with me in Paradise*: so also by his voice on the Cross, *Luke* 23. 46. *Father, into thy hands I commend my spirit.* And whether that in 1 *Pet.* 3. 18, 19. *that he went and preached to the spirits in prison*, &c. will prove it, I leave to others to judge. Read *Illyricus* his Arguments in his *Clavis Scripturæ* on this Text. Many think that the opposition is not so irregular, as to put the Dative σαρκὶ for ἐν σαρκὶ as the subject recipent, and the Dative πνεύματι for διὰ πνεύματος, as the efficient cause: But that it is plainly to be understood as a regular opposition, that Christ was mortified in the flesh, but vivified in the spirit (that is, in the spirit which is usually put in opposition to this flesh, which is the soul) by which spirit, &c. But I leave this as doubtful; There's enough besides.

18. Why is there mention of Gods breathing into man the breath of life, and calling his soul a living soul? There is no mention of any such thing in the creating of other creatures: sure therefore this makes some difference between the life of our souls and theirs.

19. It appears in *Sauls* calling for *Samuel* to the Witch, and in the *Jews* expectation of the coming of *Elias*, that they took it for currant then, that *Elias* and *Samuels* soul were living.

20. Lastly, if the spirits of those that were disobedient in the days of *Noah*, were in prison, 1 *Pet.* 3. 19. Then certainly the separated spirits of the Just are in an opposite condition of Happiness. If any say that the word [Prison] signifieth not their full misery, but a reservation thereto: I grant it: yet it importeth a reservation in a living and suffering state: For were they nothing, they could not be in prison.

If you would see this subject handled more fully, and all the Arguments answered, which are brought to prove, That souls have neither Joy nor Pain, till the Resurrection. See *Calvins* Treatise hereof, called Psychopannychia. & *Beckmanni Exercitat.* 24. *D. Jo. Reignoldam de Libr. Apocryph. Prælect.* 79. & 80. & *Prælect.* 3. *p.* (*mihi*) 30, 31, &c.

Though

Though I have but briefly named theſe 20 Arguments,* and put them together in a narrow room, when ſome men cannot ſee the truth without a multitude of words; yet I doubt not but if you will well conſider them, you will diſcern the clear evidence of Scripture-verity. It is a lamentable caſe that the brutiſh opinion of the ſouls mortality, ſhould find ſo many patrons profeſſing godlineſs! When there is ſo clear light of Scripture againſt them; and when the opinion tends to no other end then the emboldning of ſin, the cheriſhing of ſecurity, and the great diſcomfort and diſcouragement of the Saints: And when many Pagans were wiſer in this, without the help of Scripture. Surely this error is an Introduction to Paganiſm it ſelf. Yea more, the moſt of the Nations in the world, even the barbarous Indians do by the light of nature acknowledge that which theſe men deny, even that there is a Happineſs and Miſery which the ſouls go preſently to, which are ſeparated from their bodies. I know the ſilly evading anſwers that are uſed to be given to the fore-mentioned Scriptures: which being carried with confidence and ſubtile words, may ſoon ſhake the ordinary ſort of Chriſtians that are not able to deal with a ſophiſter. But if they be throughly dealt with, they preſently appear to be meer vanity or contradiction. Were there but that one Text 2 *Cor.* 5. 8. or that 1 *Pet.* 3. 19. or that *Phil.* 1. 23. all the Seducers in the world could not anſwer them.

Believe therefore ſteadfaſtly, O faithful ſouls, that whatever all the deceivers in the world ſhall ſay to the contrary, your ſouls ſhall no ſooner leave their priſons of fleſh, but Angels will be their convoy, Chriſt will be their company, with all the perfected ſpirits of the Juſt: Heaven will be their reſidence, and God will be their Happineſs. And you may boldly and believingly when you dye, ſay as *Stephen, Lord Jeſus receive my ſpirit:* and commend it as Chriſt did, into a Fathers hands.

THE

*Dr *J. Raynolds de lib. Apocr. Prælect. 79. p. (mihi) 946.* hath another Argument from Col. 1. 20. God Reconciled by Chriſt. All things to himſelf, both things in Heaven and in Earth: Nothing in Heaven was capable of Reconciliation, but the ſouls of the godly (who were then there; but reconciled before, by vertue of Chriſts bloud, afterward to be ſhed:) Angels were not enemies: Devils were hopeleſs: Therefore it muſt needs be the ſouls departed which are called [things in heaven reconciled.]

THE SAINTS Everlasting REST.

The Third Part.

Containing Severall Uſes of the former Doctrine of REST.

Him that overcometh will I make a pillar in the Temple of my God, and he ſhall go no more out: and will write upon him the name of my God, and the name of the City of my God, New Jeruſalem, which cometh down out of Heaven from my God, and my New Name, Rev. 3. 12.

Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably with reverence and godly fear, For our God is a conſuming fire, Heb. 12. 28, 29.

Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord; foraſmuch as you know that your labour is not in vain in the Lord, 1 Cor. 15, 58.

If Children, then heirs: heirs of God, and joynt-heirs with Chriſt; if ſo be that we ſuffer with him, that we may be alſo Glorified together; For I reckon that the ſufferings of this preſent time, are not worthy to be compared with the Glory which ſhall be revealed in us, Rom. 8. 17, 18.

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To my dearly beloved Friends,

The Inhabitants of the City of

COVENTRY,

Both Magiſtrates and People;

ESPECIALLY,

Col. *John Barker*, and Col. *Tho. Willoughby*, late Governours, with all the Officers, and Souldiers of their Gariſon.

Rich. Baxter Devoteth this Part of this Treatiſe, in thankfull acknowledgement of their great Affection toward him, and ready acceptance of his labors among them (which is the higheſt recompence, if joyned with obedience, that a faithful Miniſter can expect.)

HUmbly beſeeching the Lord on their behalf, that he will ſave them from that ſpirit of Pride, Hypocriſie, Diſſention, and Giddineſſe, which is of late years gone forth, and is now deſtroying, & making havock of the Churches

of Christ; And that he will teach them highly to esteem those faithfull Teachers whom the Lord hath made Rulers over them, 1 *Thes.* 5. 12,13. *Heb.* 13,7,17. and to know them (so to be) and to obey them; And that he will keep them unspotted of the guilt of those sins, which in these days have been the shame of our Religion, and have made us a scandal or scorn to the World.

THE

THE SAINTS Everlasting REST.

PART. III.

CHAP. I.

SECT. I.

§. 1.

WHatsoever the Soul of man doth entertain, must take its first entrance at the understanding; which must be satisfied, first, of its Truth, secondly, and of its goodness, before it finde any further admittance: If this porter be negligent, it will admit of any thing that bears but the face or name of Truth and Goodness: But if it be faithfull, able and diligent in its office, it will examine strictly, and search to the quick: what is found deceitfull, it casteth out, that it go no

further; but what is found to be sincere and currant, it letteth in to the very heart, where the Will and Affections do with welcome entertain it, and by concoction (as it were) incorporate it into their own substance. Accordingly I have been hitherto presenting to your understandings, First, the Excellency of the Rest of the Saints, in the first part of this book; and then the Verity in the second part. I hope your understandings have now tasted this food, and tryed what hath been expressed. Truth fears not the light. This perfect beauty abhorreth darkness; Nothing but Ignorance of its worth can disparage it. Therefore search, and spare not; Read, and read again, and then Judge. What think you? Is it good? Or is it not? Nay is it not the chiefest good? And is there any thing in goodness to be compared with it? And is it true, or is it not? * Nay is there any thing in the world more certain, then that there remaineth a Rest to the people of God? Why if your understandings are convinced of both these, I do here in the behalf of God and his Truth, and in the behalf of your own Souls and their Life, require the further entertainment hereof; and that you take this blessed subject of Rest, and commend it as you have found it to your wills and affections; Let your hearts now cheerfully embrace it, and improve it, as I shall present it to you, in its respective Uses.

And though the Laws of Method do otherwise direct me, yet because I conceive it most profitable; I will lay close together in the first place, all those Uses, that most concern the ungodly, that they may know where to finde their lesson, and not to pick it up and down intermixt with Uses of another straine. And then I shall lay down those Uses that are more proper to the Godly by themselves in the end.

* *Caveat quivis Christo fidelis sibi ab impiissimis sermonibus quibus desperati & profligatissimi quidam homines utuntur, dicentes, Morte omnia deleri, nullam esse futuram vitam, in alio mundo; & homines ut pecora morte consumi; ideoq, si corpori bellè prospiciatur, animæ abundè prospectū esse, &c. Gravissimis pœnis hujusmodi sermones a Christiano Magistratu puniendos esse arbitramur. Etenim si nulla est vita post hanc præsentem, cur, &c. Vide ultra.* Bullinger. *corp. doctr. Christian.* l. 10. c. 1. p. *(mihi)* 141.

BIBLIOTHECA BODLEIANA

Use

Use First.

Shewing the unconceivable misery of the ungodly in their losse of this Rest.

SECT. II.

§. 2.

AND first, if this Rest be for none but this people of God, What dolefull tidings is this to the ungodly world? That there is so much Glory, but none for them: so great joyes for the Saints of God, while they must consume in perpetuall sorrowes! Such Rest for them that have obeyed the Gospel; while they must be Restles in the flames of hell! If thou who Readest these words art in thy soul a stranger to Christ, and to the holy nature and life of his people, and art not one of them who are before described, and shalt live and dye in the same condition that thou art now in; Let me tell thee, I am a messenger of the saddest tidings to thee, that ever yet thy ears did hear: That thou shalt never partake of the joyes of Heaven, nor have the least tast of the Saints eternall Rest; I may say to thee, as *Ehud* to *Eglon*; I have a message to thee from God: but it is a mortall message;

Use 1. *Consuevimus nos homines, praesertim qui crassiore mente praediti sumus, metu potius quam beneficiis quod oportet addiscere.* Theophylact. *in* Joan. c. 5. v. 22.

Judg. 3. 20, 21. *Non improbissimi quiq; tam facilè Christianae doctrinae subduntur, quam simpliciores & rectè graves alioqui & modesti. Hi namq; suppliciorum denunciata formidine, quae & maximè movet, & ab his ut caveant admodum exhortantur, quorum gratia inferuntur tormenta, enixè adeo dedere se totos Christianae disciplinae nituntur, tantopereq; nostra hac ipsa detinentur doctrina, aeternas veriti poenas, &c.* Origen *Cont. Celsum circa fin.* I adde these for them that think we should winne men to Christ, only by arguments from his love, and not by any mention of hell, which I confesse must not be the chief, for terrour will not win to love: But yet, 1. Fear and care and obedience, are necessary as well as love. 2. God would not have given us mixt affections, if he would not have had us to use them. 3. The doctrine and example of Christ requireth us to stir up in men both love and fear, *Mat.* 23. & 25. *&c.* Even D. *Sibbes* could say, Fear is the awe-band of the soul. And *Clemens Alexand. Stromat. li.* 2. saith, Fear and sufferance are the helpers of faith: [They that accuse fear, do reproach the Law; and if the Law, then it's plain, him also that made the Law.] And he answers them that say, Fear is a perturbation and a declining from reason. And the same *Clem. Padagog. li.* 1. *cap.* 9. saith, As we have all need of a Saviour, so he useth not only gentle and milde remedies, but also sharp doubts. Fear doth stop the eating corrosions of the roots of sin. Fear therefore is wholsome, though it be bitter.

against

against the very life and hopes of thy soul, That as true as the word of God is true, thou shalt never see the face of God with comfort. This sentence I am commanded to pass upon thee, from the word: Take it as thou wilt, and scape it if thou canst. I know thy humble and hearty subjection to Christ would procure thy escape: and if thy heart and life were throughly changed, thy relations to Christ and eternity would be changed also, he would then acknowledge thee for one of his people, and justifie thee from all things that could be charged upon thee, and give thee a portion in the inheritance of his chosen; And if this might be the happy success of my message, I should be so far from repining like *Jonas*, that the threatnings of God are not executed upon thee, that on the contrary I should bless the day that ever God made me so happy a Messenger, and return him hearty thanks upon my knees, that ever he blessed his Word in my mouth with such desired success. But if thou end thy days in thy present condition (whether thou be fully resolved never to chang; or whether thou spend thy days in fruitless purposing to be better hereafter, all is one for that; I say,) if thou live and die in thy unregenerate estate, as sure as the heavens are over thy head, and the earth under thy feet; as sure as thou livest and breathest in this air, so sure shalt thou be shut out of the Rest of the Saints, and receive thy portion in everlasting fire. I do here expect that thou shouldest in the pride and scorn of thy heart, turn back upon me, and shew thy teeth, and say, Who made you the door-keeper of heaven? when were you there? and when did God shew you the Book of Life, or tell you who they are that shall be saved, and who shut out?

I will not answer thee according to thy folly; but truly and plainly as I can discover this thy folly to thy self, that if there be yet any hope, thou mayest recover thy understanding, and yet return to God and live. First, I do not name thee, nor any other: I do not conclude of the persons individually, and say, This man shall be shut out of heaven, and that man shall be taken in: I onely conclude it of the unregenerate in generall, and of thee conditionally, if thou be such a one. Secondly, I do not go about to determine who shall repent, and who shall not; much less, that thou shalt never repent, and come in to Christ: These things are unknown to me; I had far rather shew thee what hopes thou hast before thee, if thou wilt not sit still and lose them, and by thy wilfull

wilfull careleſneſs caſt away thy hopes: And I would far rather perſwade thee to hearken in time, while there is hope, and opportunity, and offers of Grace, and before the door is ſhut againſt thee, that ſo thy ſoul may return and live; then to tell thee, that there is no hope of thy repenting and returning. But if thou lye hoping that thou ſhalt return, and never do it; if thou talk of repenting and believing, but ſtill art the ſame; if thou live and die with the world, and thy credit, or pleaſure nearer thy heart then Jeſus Chriſt: In a word, If the foregoing deſcription of the people of God do not agree with the ſtate of thy ſoul; Is it then a hard queſtion, whether thou ſhalt ever be ſaved? Even as hard a queſtion, as whether God be true? or the Scripture be his Word? Cannot I certainly tell that thou ſhalt periſh for ever, except I had ſeen the Book of Life? Why, the Bible alſo is the Book of Life, and it deſcribeth plainly thoſe that ſhall be ſaved, and thoſe that ſhall be condemned; Though it do not name them, yet it tells you all thoſe ſigns and conditions, by which they may be known. Do I need to aſcend up into heaven, to know, *That without holineſs none ſhall ſee God?* Heb.12.14. Or, *That it is the pure in heart who ſhall ſee God?* Matth.5.8. Or, *That except a man be born again, he cannot enter into the Kingdom of God?* Joh.3.3. Or, *That he that believeth not* (that is, ſtoops not to Chriſt as his King and Saviour) *is condemned already? and that he ſhall not ſee life, but the wrath of God abideth on him?* Joh.3.18,36. *And that except you repent,* (which includes reformation) *you ſhall all periſh?* Luk.13.3,5. With a hundred more ſuch plain Scripture-expreſſions? Cannot theſe be known without ſearching into Gods Counſels? Why, thou ignorant or wilfull ſelf-deluding Sot! Hath thy Bible layn by thee in thy houſe ſo long, and didſt thou never read ſuch words as theſe? Or haſt thou read it, or heard it read ſo oft, and yet doſt thou not remember ſuch paſſages as theſe? Nay, Didſt thou not finde, that the great drift of the Scripture is, to ſhew men who they are that ſhall be ſaved, and who not? and let them ſee the condition of both eſtates? And yet doſt thou ask me, How I know who ſhall be ſaved? what need I go up to heaven to inquire that of Chriſt, which he came down to earth to tell us? and ſent his Spirit in his Prophets and Apoſtles to tell us? and hath left upon Record to all the world? And though I do not know the ſecrets of thy heart, and therefore cannot tell thee by name,

whether it be thy ſtate, or no; yet, if thou art but willing and diligent, thou maiſt know thy ſelf, whether thou be an heir of heaven, or not. And that is the main thing that I deſire; that if thou be yet miſerable, thou mayeſt diſcern it and eſcape it. But canſt thou poſſibly eſcape if thou neglect Chriſt and ſalvation? *Heb.* 2. 3. Is it not reſolved on, That if thou love father, mother, wife, children, houſe, lands, or thy own life better then Chriſt, thou canſt not be his diſciple? and conſequently, canſt never be ſaved by him? Is this the word of man, or of God? Is it not then an undoubted concluded caſe, that in the caſe thou art now in, thou haſt not the leaſt title to heaven? Shall I tell thee from the Word of God? It is as impoſſible for thee to be ſaved, except thou be born again and made a new creature, as it is for the devils themſelves to be ſaved. Nay, God hath more plainly and frequently ſpoken it in the Scripture, that ſuch ſinners as thou ſhall never be ſaved, then he hath done, that the devils ſhall never be ſaved. And doth not this tidings go cold to thy heart? Me thinks, but that there is yet life and hope before thee, and thou haſt yet time and means to have thy ſoul recovered, or elſe it ſhould kill thy heart with terror, and the ſight of thy dolefull diſcovered caſe, ſhould even ſtrike thee dead with amazement and horror. If old *Ely* fell from his ſeat and died, to hear that the Ark of God was gone, which was but an outward ſign of his preſence, how then ſhould thy heart be aſtoniſhed with this tidings, that thou haſt loſt the Lord God himſelf, and all thy title to his eternall preſence and delights? If *Rachel* wept for children, and would not be comforted, becauſe they were not; How then ſhouldſt thou now ſit down and weep for the happineſs and future life of thy ſoul, becauſe to thee it is not? When King *Belſhazzar* ſaw but a piece of a hand ſent from God, writing over againſt him on the wall, it made his countenance change, his thoughts trouble him, his loyns looſed in the joynts, and his knees ſmite one againſt another, *Dan* 5. 6. Why, what trembling then ſhould ſeaze on thee, who haſt the hand of God himſelf againſt thee? not in a Sentence or two only, but in the very tenor and ſcope of the Scriptures? not threatning thee with the loſs of a Kingdom onely, as he did *Belſhazzar*, but with the loſs of thy part in the everlaſting Kingdom? But becauſe I would fain have thee, if it be poſſible, to lay it cloſe to thy heart, I will here ſtay a little longer, and ſhew thee, firſt, The greatneſs of thy

Matth. 10. 31. Luke 14. 26.

thy loss; and secondly, The aggravations of thy unhappiness in this loss; thirdly, And the Positive miseries that thou maist also endure, with their aggravations.

SECT. III.

§. 3.

FIrst, The ungodly in their loss of heaven, do lose all that glorious personall perfection, which the people of God do there injoy. They lose that shining lustre of the body, surpassing the brightness of the Sun at noon day. Though perhaps even the bodies of the wicked will be raised more spirituall incorruptible bodies, then they were on earth, yet that will be so far from being a happiness to them, that it onely makes them capable of the more exquisite torments, their understandings being now more capable of apprehending the greatness of their loss, and their senses more capable of feeling their sufferings. They would be glad then if every member were a dead member, that it might not feel the punishment inflicted on it; and if the whole body were a rotten carkass, or might again lye down in the dust and darkness. * The devil himself hath an Angelicall and excellent nature, but that onely honoureth his skilfull Creator, but is no honor or comfort at all to himself: The glory, the beauty, the comfortable perfections they are deprived of; much more do they want that mortall perfection which the Blessed do partake of: Those holy dispositions and qualifications of minde; That blessed conformity to the Holiness of God; that chearfull readiness to do his Will; that perfect rectitude of all their actions; In stead of these, they have their old ulcerous deformed souls, that perverseness of Will, that disorder in their faculties, that loathing of good, that love to evil, that violence of passion, which they had on earth. It is true, their understandings will be much cleared, both by the ceasing of their temptations and deluding objects which they had on earth, as also by the sad experience which they will have in hel, of the falshood

* *Sicut melior est natura sentiens, & cum dolet, quam lapis, qui dolere nullo modo potest; ita Rationalis natura præstantior est, etiam miserâ, quam illa quæ rationis & sensus est expers, & ideo in eam non cadit miseria. Quod cum ita sit, huic naturæ, quæ in tanta excellentia creata est, ut licet ipsa sit mutabilis, inhærendo tamen incommutabili bono, i.e. summo Deo, beatitudinem consequatur, nec expleat indigentiam suam, nisi ut iq; beata sit, eiq; explendæ non sufficiat nisi Deus; profecto non illi adhærere vitium est.* August. de Civit. l. 12. c. 1. *Anima illic posita bene esse perdidit, at esse non perdidit. Ex quâ re semper cogitur, ut & mortem sine morte, & defectum sine defectu, & finem sine fine patiatur: quatenus ei & mors immortalis sit, & defectus indeficiens, & finis infinitus.* Gregor. Dial. lib. 4.

In inferno etsi erit stimulus pœnitudinis, nulla ibi erit correctio voluntatis: a quibus ita culpabitur iniquitas, ut nullatenus ab eis possit diligi vel desiderari justitia. Aug. de fide ad Pet.

of their former conceits and deluſions. But this proceeds not from the ſanctifying of their natures. And perhaps their experience and too late underſtanding, may reſtrain much of the evil motions of their wils which they had formerly here on earth; but the evil diſpoſition is never the more changed, ſo alſo will the converſation of the damned in hell be void of many of thoſe ſins which they commit here on earth: They will be drunk no more, and whore no more, and be gluttonous no more, nor oppreſs the innocent, nor grind the poor, nor devour the houſes and eſtates of their brethren, nor be revenged on their enemies, nor perſecute and deſtroy the members of Chriſt: All theſe, and many more actuall ſins will then be laid aſide. But this is not from any renewing of their natures, they have the ſame diſpoſitions ſtill, and fain they would commit the ſame ſins if they could; they want but opportunity, they are now tied up: It is part of their torment to be denied theſe their pleaſures; No thanks to them, that they ſin not as much as ever; Their hearts are as bad though their actions are reſtrained. Nay it is a great queſtion, whether thoſe remainders of good, which were left in their natures on earth, as their common honeſty, and morall vertues) be not all taken from them in Hell? according to that, **From him that hath not, ſhall be taken away, even that which he hath.* This is the judgment of Divines generally: But becauſe it is queſtionable, and much may be ſaid againſt it, I will let that paſs. But certainly they ſhall have none of the Glorious perfection of the Saints, either in ſoul or body. There will be a greater difference between theſe wretches, and the glorified Chriſtian, then there is betwixt a Toad under a Sill, and the Sun in the firmament. The rich mans purple robes and delicious fare, did not ſo exalt him above *Lazarus* at his door in ſcabs, nor make the difference between them ſo wide, as it is now made on the contrary in their vaſt ſeparation.

Illa eſt peccati pœna juſtiſſima, ut amittat quiſq; quo benè uti noluit, cum ſine ulla poſſet difficultate uti ſi vellet. Id eſt autem, ut qui ſciens rectè non fecit, amittat ſcire quod rectum ſit: & qui rectum facere cum poſſet noluit, amittat poſſe cum velit. Auguſt. *li.* 3. *de* Liber. Arbit. *c.* 18.

Mat. 13. 12. Luk. 8. 18.

SECT. IV.

§. 4.

SEcondly, But the great loſs of the damned, will be their loſs of God, they ſhall have no comfortable relation to him: Nor any of the Saints communion with him: As they did not like to retain God in knowledg; but bid him, Depart from us, we deſire not

Rom. 1. 28. Job 21. 14.

not the knowledge of thy waies; So God will abhor to retain them in his houſhold, or to give them entertainment in his Fellowſhip and Glory. He will never admit them to the inheritance of his Saints, nor endure them to ſtand amongſt them in his preſence; but bid them, Depart from me, ye workers of iniquity, I know you not. Now theſe men dare belye the Lord, if not blaſpheme, in calling him by the title of *Their Father*; How boldly and confidently do they daily approach him with their lips, and indeed reproach him in their formall prayers, with that appellation, *Our Father?* As if God would Father the devils children; or as if the ſlighters of Chriſt, the pleaſers of the fleſh, the friends of the world, the haters of godlineſs, or any that trade in ſin, and delight in iniquity, were the Off-ſpring of Heaven! They are ready now, in the height of their preſumption, to lay as confident claim to Chriſt and Heaven, as if they were ſincere believing Saints. The Swearer, the Drunkard, the Whoremaſter, the Worldling, can ſcornfully ſay to the people of God, What, is not God our Father as well as yours? Doth he not love us as well as you? Will he ſave none but a few holy Preciſians? O, but when that time is come, when the caſe muſt be decided, and Chriſt will ſeparate his followers from his foes, and his faithfull friends from his deceived flatterers, where then will be their preſumptuous claim to Chriſt? Then they ſhall finde that God is not their Father, but their reſolved foe; becauſe they would not be his people, but were reſolved in their negligence and wickedneſs: Then, though they had preached, or wrought miracles in his name he wil not know them: And though they were his brethren or ſiſters after the fleſh, yet will he not own them, but reject them as his enemies: And even thoſe that did eat and drink in his preſence on earth, ſhall be caſt out of his heavenly preſence for ever; And thoſe that in his name did caſt out Devils, ſhall yet at his command be caſt out to thoſe Devils, and endure the torments prepared for them. And as they would not conſent that God ſhould by his Spirit dwell in them, ſo ſhall not theſe evil doers dwell with him: the Tabernacles of wickedneſs ſhall have no fellowſhip with him: nor the wicked inhabit the City of God. For without are the Dogs, the Sorcerers, Whoremongers, Murderers, Idolaters, and whatſoever loveth and maketh a lye. For God knoweth the way of the righteous, but the way of the wicked leads to periſhing. God is firſt

Decem millia quis ponat Gehennas, nihil tale dicet quale eſt à beatâ gloriâ excidere, à Chriſto audire, Non novi vos. Chryſoſt. in Mat. Hom. 33. *Multi Gehennam abhorrent; ego autem caſum illius gloriæ multo amariorẽ gehennæ pœnâ aio.* Gregor. *Nulla major & pejor eſt Mors, quam ubi non moritur Mors. Sed quod animæ natura per id quod immortalis creata eſt, ſine qualicunq; vitâ eſſe non poteſt, ſumma Mors ejus eſt alienatio à vitâ Dei in æternitate ſupplicii.* Aug. l. 6. de Civit. c. 12.

Mat. 7. 22.

Mat. 25. 41.

Pſal. 34. 20. & 132. 3. Rev. 22. 25.

Pſal. 1. 6, 7.

enjoyed in part on earth, before he be fully enjoyed in Heaven. It is only they that walked with him here, who shall live and be happy with him there. O little doth the world now know what a loss that soul hath, who loseth God! What were the world, but a dungeon, if it had lost the Sun? What were the body, but a loathsome carrion, if it had lost the soul? Yet all these are nothing to the loss of God, even the little taste of the fruition of God which the Saints enjoy in this life, is dearer to them then all the world. As the world, when they feed upon their forbidden pleasures, may cry out with the sons of the Prophets, There's death in the pot; So when the Saints do but taste of the favor of God, they cry out with *David*, In his favour is life. Nay, though life be naturally most dear to all men; yet they that have tasted and tryed, do say with *David*, His loving kindness is better then life. So that as the enjoyment of God, is the heaven of the Saints; so the loss of God, is the hell of the ungodly. And as the enjoying of God is the enjoying of All; So the loss of God is the loss of All.

2 King. 4. 40.

Psal. 30. 5.

Psal. 63. 3.

§. 5.

SECT. V.

THirdly, Moreover as they lose God, so they lose all those spiritual delightfull Affections, and Actions, by which the Blessed do feed on God. That transporting knowledg: those ravishing views of his Glorious Face: The unconceivable pleasure of loving God. The apprehensions of his infinite Love to us; The constant joys which his Saints are taken up with; and the Rivers of consolation wherewith he doth satisfie them. Is it nothing to lose all this? The employment of a King in ruling a Kingdom, doth not so far exceed the employment of the vilest scullion or slave, as this Heavenly employment exceedeth his.

Quicunq; erga eum custodiunt dilectionem, suam his præstat communionem. Quicunq; autem abstinunt secundum sententiam suam ab eo, his eam quæ electa est ab ipsis separationem inducit. Separatio autem a Deo, Mors; & separatio lucis tenebræ: & separatio Dei amissio omnium qnæ sunt apud Deum

These wretches had no delight in Praising God on earth, their recreations and pleasures were of another nature: and now, when the Saints are singing his praises, and employed in magnifying the Lord of Saints; then shall the ungodly be denied this happiness, and have an employment suitable to their natures and deserts: Their hearts were full of Hell upon earth: in stead of God, and his Love, and Fear, and Graces; there was Pride, and self-love, and Lust, and Unbelief; And therefore Hell must now entertain those Hearts,

Hearts, which formerly entertained ſo much of it. Their Houſes on Earth were the reſemblances of Hell: inſtead of worſhipping God, and calling upon his Name, there was ſcorning at his Worſhip, and ſwearing by his Name: And now Hell muſt therefore be their habitation for ever, where they ſhall never be troubled with that worſhip and duty which they abhorred, but join with the reſt of the damned in blaſpheming that God who is avenging their former impieties and blaſphemies. Can it probably be expected, that they who made themſelves merry while they lived on earth, in deriding the perſons and families of the godly, for their frequent worſhiping and praiſing God, ſhould at laſt be admitted into the Family of Heaven, and join with thoſe Saints in thoſe more perfect praiſes? Surely without a ſound change upon their hearts before they go hence, it is utterly impoſſible. It is too late then to ſay, Give us of your Oyl, for our Lamps are out: Let us now enter with you to the marriage feaſt: let us now joyn with you in the joyfull heavenly melody. You ſhould have joyned in it on earth, if you would have joyned in Heaven. As your eyes muſt be taken up with other kinde of ſights; ſo muſt your hearts be taken up with other kinde of thoughts, and your voices turned to another tune. As the doors of Heaven will be ſhut againſt you; ſo will that joyous employment be denied to you. There is no ſinging the ſongs of Zion in the land of your thraldome: Thoſe that go down to the pit do not praiſe him; Who can rejoice in the place of ſorrows? And who can be glad in the land of confuſion? Gods ſuits mens employments to their natures; The bent of your ſpirits was another way, you hearts were never ſet upon God in your lives: you were never admirers of his Attributes and works, nor ever throughly warmed with his love: you never longed after the enjoyment of him; you had no delight to ſpeak or to hear of him: you were weary of a Sermon or Prayer an hour long, you had rather have continued on earth, if you had known how; you had rather yet have a place of earthly preferment, or lands, and lordſhips, or a feaſt, or ſports, or your cups, or whores, then to be intereſſed in the Glorious Praiſes of God, and is it meet then that you ſhould be members of the Celeſtiall Quire? A Swine is fitter for a Lecture of Philoſophy, or an Aſs to build a City, or govern a Kingdom; or a dead Corps to feaſt at thy Table, then thou art for this work of Heavenly Praiſe.

bonorum. Irenæus *adv. hæreſ.* lib. 5. pag. (*edit. Grynæi.*) 610.

SECT. VI.

§. 6.

SECT. VI.

FOurthly, They shall also be deprived of the Blessed society of Angels and glorified Saints. In stead of being companions of those happy Spirits, and numbred with those Joyfull and Triumphing Kings; they must now be members of the Corporation of hell, where they shall have companions of a far different nature and quality. While they lived on earth, they loathed the Saints; they imprisoned, banished them, and cast them out of their societies, or at least they would not be their companions in labour, and in sufferings; And therefore they shall not now be their companions in their Glory. Scorning them, and abusing them, hating them, and rejoycing in their calamities, was not the way to obtain their blessedness. If you would have shined with them as Stars in the Firmament of their Father, you should have joyned with them in their holiness, and faith, and painfulness, and patience: You should have first been ingraffed with them into Christ, the common stock, and then incorporated into the fraternity of the members, and walked with them in singleness of heart, and watched with them with oyl in your Lamps, and joyned with them in mutuall exhortation, in faithfull admonitions, in conscionable reformation, in prayer and in praise; you should have travelled with them out of the Egypt of your naturall estate, through the red Sea and Wilderness of humiliation and affliction, and have cheerfully taken up the Cross of Christ, as well as the name and profession of Christians, and rejoyced with them in suffering persecution and tribulation: All this, if you had faithfully done, you might now have been triumphing with them in Glory, and have possessed with them their Masters joy. But this you could not, you would not endure: your souls loathed it, your flesh was against it, and that flesh must be pleased, though you were told plainly and frequently what would come of it: and now you partake of the fruit of your folly, and endure but what you were foretold you must endure; and are shut out of that company, from which you first shut out your selves; and are separated but from them, whom you would not be joyned with. You could not endure them in your houses, nor in your Towns, nor scarce in the
1 King. 18. 17. Kingdom; you took them as *Ahab* did *Elias*, for the troublers of the

the land; and as the Apoſtles were taken for men that turned the world upſide down; If any thing fell out amiſs, you thought all was long of them. When they were dead or baniſhed, you were glad they were gone; and thought the Country was well rid of them: They moleſted you with their faithfull reproving your ſin; Their holy converſations did trouble your conſciences, to ſee them ſo far excell your ſelves, and to condemn your looſneſs by their ſtrictneſs, and your prophaneſs by their conſcionable lives, and your negligence by their unwearied diligence. You ſcarce ever heard them pray or ſing praiſes in their families, but it was a vexation to you; And you envied their liberty in the worſhipping of God. And is it then any wonder if you be ſeparated from them hereafter? I have heard of thoſe that have ſaid, that if the Puritans were in Heaven, and the good fellows in Hell, they had rather go to Hell then to Heaven. And can they think much to have their deſires granted them? The day is near when they will trouble you no more; betwixt them and you will be a great gulf ſet, that thoſe that would paſs from thence to you (if any had a deſire to eaſe you with a drop of water) cannot, neither can they paſs to them who would go from you (for if they could, there would none be left behinde) *Luk.*16.26. Even in this life, while the Saints were imperfect in their paſſions and infirmities, cloathed with the ſame frail fleſh as other men, and were mocked, deſtitute, afflicted and tormented; yet in the judgement of the holy Ghoſt, they were ſuch, *of whom the World was not worthy*, Heb.11. 36,37,38. Much more unworthy are they of their fellowſhip in their Glory.

Acts 17.6.

CHAP. II.

The aggravations of the loss of Heaven to the ungodly.

§. 5.

SECT. I.

I Know many of the wicked will be ready to think, If this be all, they do not much care; they can bear it well enough: What care they for losing the perfections above? What care they for losing God, his favour, or his presence? They lived merrily without him on earth, and why should it be so grievous to be without him hereafter? And what care they for being deprived of that Love, and Joy, and Praising of God? They never tasted sweetness in things of that nature. Or what care they for being deprived of the Fellowship of Angels and Saints? They could spare their company in this world well enough; and why may they not be without it in the world to come? To make these men therefore to understand the truth of their future condition, I will here annex these two things.

1. I will shew you why this forementioned loss will be intollerable, and will be most tormenting then, though it seem as nothing now.

2. I will shew you what other losses will accompany these; which though they are less in themselves, yet will now be more sensibly apprehended by these sensual men. And all this from Reason, and the truth of Scripture.

1. Then, That this loss of Heaven will be then most tormenting, may appear by these considerations following.

First,

First, The Understandings of the ungodly will be then cleared, to know the worth of that which they have lost. Now they lament not their loss of God, because they never knew his excellency, nor the loss of that holy imployment and society, for they were never sensible what they were worth: A man that hath lost a Jewel, and took it but for a common stone, is never troubled at his loss; but when he comes to know what he lost, then he lamenteth it: Though the understandings of the damned will not then be sanctified (as I said before) yet will they be cleared from a multitude of errors which now possess them, and mislead them to their ruine; They think now that their honour with men, their estates, their pleasures, their health and life, are better worth their studies and labour, then the things of another world which they never saw; but when these things which had their hearts, have left them in misery, and given them the slip in their greatest need, when they come to know by experience the things which before they did but reade and hear of, they will then be quite in another minde. They would not believe that water would drown, till they were in the sea, nor that the fire would burn, till they were cast into it; but when they feel it they will easily believe: All that error of their minde which made them set light by God, and abhor his worship, and vilifie his people, will then be confuted and removed by experience; their knowledge shall be increased, that their sorrows may be increased; as *Adam* by his fall did come to the knowledge of Good and Evil, so shall all the damned have this increase of knowledge: As the knowledge of the excellency of that Good which they do enjoy, and of that Evil which they have escaped, is necessary to the glorified Saints, that they may rationally and truly enjoy their glory, so is the knowledge of the greatnesse of that good which they have lost, and of that evil which they have procured to themselves, necessary to the tormenting of these wretched sinners; for as the joyes of Heaven are not enjoyed so much by the bodily senses, as by the intellect and affections; so it is by understanding their misery, and by affections answerable, that the wicked shall endure the most of their torments; for as it was the soul that was the chiefest in the guilt (whether positively, by leading to sin, or only privatively, in not keeping the Authority of Reason over Sense, the Understanding be most usually guilty, I will not now dispute) so shall the soul

Ignis gehennæ, lucebit miseris ut videant unde doleant, ad augmentum, & non ad consolationē, ne videant unde gaudeant. Isidor de summo bon. *lib.* 1.

Eccles. 1. 18.

be chiefeſt in the puniſhment; doubtleſs thoſe poor ſouls would be (comparatively) happy, if their underſtandings were wholly taken from them, if they had no more knowledge then Ideots, or bruit beaſts; or if they knew no more in hell, then they did upon earth, their loſs and miſery would then leſs trouble them. Though "all knowledge be Phyſically good, yet ſome may be neither "Morally good, nor good to the owner. Therefore when the Scripture ſaith of the wicked, that They ſhall not ſee life, *Joh.*3.36. nor ſee God, *Heb.*12.14. The meaning is, they ſhall not poſſeſs life, or ſee God as the Saints do, to enjoy him by that ſight, they ſhall not ſee him with any comfort, nor as their own, but yet they ſhall ſee him to their terror, as their enemy; and (I think) they ſhall have ſome kinde of eternal knowledge or beholding of God and Heaven, and the Saints that are there happy, as a neceſſary ingredient to their unutterable calamity: The rich man ſhall ſee *Abraham* and *Lazarus*, but afar off; As God beholdeth them afar off, ſo ſhall they behold God afar off: Oh how happy men would they now think themſelves, if they did not know that there is ſuch a place as Heaven, or if they could but ſhut their eyes, and ceaſe to behold it: Now when their knowledge would help to prevent their miſery, they will not know, or will not reade and ſtudy, that they may know: Therefore then when their knowledge will but feed their conſuming fire, they ſhall know whether they will or no; as Toads and Serpents know not their own vile and venemous nature, nor the excellent nature of man or other creatures, and therefore are neither troubled at their own, nor deſirous of ours; ſo is it with the wicked here; but when their eyes at death ſhall be ſuddenly opened, then the caſe will be ſuddenly altered. They are now in a dead ſleep, and they dream that they are the happieſt men in the world, and that the godly are but a company of preciſe fools, and that either Heaven will be theirs as ſure as anothers, or elſe they may make ſhift without it, as they have done here; but when death ſmites theſe men, and bids them awake, and rowſeth them out of their pleaſant dreams, How will they ſtand up amazed and confounded? How will their judgements be changed in a moment? and they that would not ſee, ſhall then ſee, and be aſhamed.

Luk.16.23. Pſal.138.6.

Charron of Wiſdom. *l.*1. *c.*16. *p.*69. tells of a man that having his eyes covered to receive his death, and uncovered again to receive his pardon, was found dead on the ſcaffold. If the imagination can kill, how will the apprehenſion of reall helpleſs miſery, torment?

SECT.

SECT. II.

§. 2.

2. ANother reason to prove that the loss of heaven will more torment them then, is this, Because as the Understanding will be cleared, so it will be more enlarged, and made more capacious to conceive of the worth of that Glory which they have lost. The strength of their apprehensions, as well as the truth of them, will then be encreased. What deep apprehensions of the wrath of God, of the madness of sinning, of the misery of sinners, have those souls that now endure this misery, in comparison of those on earth that do but hear of it? what sensible apprehensions of the worth of life hath the condemned man that is going to be executed, in comparison of what he was wont to have in the time of his prosperity? Much more will the actuall deprivation of eternal blessedness make the damned exceeding apprehensive of the greatness of their loss; and as a large Vessel will hold more water then a shell, so will their more enlarged understandings contain more matter to feed their torment, then now their shallow capacity can do.

SECT. III.

§. 3.

3. AND as the damned will have clearer and deeper apprehensions of the Happiness which they have lost, so will they have a truer and closer application of this Doctrine to themselves, which will exceedingly tend to encrease their torment. It will then be no hard matter to them, to say, This is my loss, and this is my everlasting remedilesse misery. The want of this, is the main cause, why they are now so little troubled at their condition. They are hardly brought to believe, that there is such a state of misery; but more hardly to believe that it is like to be their own. * This makes so many Sermons to them to be lost, and all threatnings and warnings to prove in vain. Let a Minister of Christ

* *Usitatum generis humani vitium est libendo peccatum committere, commissum negando abscondere, & convictum defendendo excusare.* Gregor. Moral. lib. 22. *Superbus vult se credi constantem, prodigus liberalem, avarus diligentem, temerarius fortem, inhumanus parcum, ignavus quietum, timidus cautum.* Prosp. *Hoc enim maximum est vitium, quo laborat humanitas, ut post peccatum suum, maximè ad excusationis refugium, quasi pœnitudinis se confessione prosternat: quod facimus inter summa peccata constat numeratum esse; quia inde nascitur, ut ad pœnitentiam reus tardius venire videatur.* Gregor. Moral.

ſhew them their miſery never ſo plainly and faithfully, and they will not be perſwaded that they are ſo miſerable: Let him tell them of the Glory they muſt loſe, and the ſufferings they muſt feel, and they think it is not They whom he means; ſuch a Drunkard, or ſuch a notorious ſinner they think may poſſibly come to ſuch a dolefull end, but they little think that they are ſo neer it themſelves. We finde in all our Preaching by ſad experience, that it is one of the hardeſt things in the world to bring a wicked man to know that he is wicked; and a man who is poſting in the way to Hell, to know that he is in that way indeed, or to make a man ſee himſelf in a ſtate of wrath and condemnation: Yea, though the Preacher do mark him out by ſuch undoubted ſigns which he cannot deny, yet will he not apply them, nor be brought to ſay, It is my caſe; Though we ſhew them the Chapter and Verſe where it is written, that without Regeneration and Holineſs, none ſhall ſee God; and though they know no ſuch work that was ever wrought upon themſelves; nay, though they might eaſily finde by their ſtrangeneſs to the new Birth, and by their very enmity to Holineſs, that they were never partakers of them, yet do they as verily expect to ſee God and to be ſaved, as if they were the moſt ſanctified perſons in the world. * It is a moſt difficult work to make a proud perſon know that he is proud, or a covetous man to know that he is covetous; or an ignorant, or erronious heretical man to know himſelf to be ſuch a one indeed; But to make any of theſe to confeſs the ſin, and to apply the threatning, and to believe themſelves the children of wrath, this is to Humane ſtrength an impoſſibility. How ſeldom do you hear men after the plaineſt diſcovery of their condemned ſtate, to cry out and ſay, I am the man? or to acknowledg, that if they dye in their preſent condition, they are undone for ever? And yet Chriſt hath told us in his Word, That the moſt of the world are in that eſtate; yea, and the moſt of thoſe that have the preaching of the Goſpel, *For many are called but few are choſen*; ſo that it is no wonder that the worſt of men are not now troubled at their loſs of

Joh. 3. 3. Heb. 12. 14.

Cæpiſti non defendere peccatum tuum? jam inchoaſti juſtitiam. Auguſt. *de* Carne Serm. 4.

* Feavers and Gouts are felt and known when they are ſtrong, though we doubt of them before. But in the diſeaſes which hurt mens ſouls, it is contrary.

The worſe a man is, the leſſe he feels it; and no wonder: For he that doth but ſlumber and dream, doth ſometime think in his ſleep that he is aſleep: But a deep ſleep expelleth dreams, and drowns the minde ſo deeply, that it leaves no uſe of the underſtanding. Why doth no man confeſſe his faults? Becauſe he is yet in them. To rehearſe a dream is the work only of a man that is waking; and to confeſſe ones faults is a ſign of recovery. *Seneca Epiſt.* 54. ad *Lucill. p.* 616.

Heaven,

Heaven, and at their eternal miſery: becauſe if we ſhould convince them by the moſt undeniable Arguments, yet we cannot bring them to acknowledg it: If we ſhould Preach to them as long as we have breath, we cannot make them believe that their danger is ſo great; except a man riſe from the dead, and tell them of that place of torments, and tell them that their merry Jovial friends, who did as verily think to be ſaved as they, are now in Hell in thoſe flames, they will not believe. Nay more, though ſuch a Meſſenger from the dead ſhould appear and ſpeak to them, and warn them that they come not to that place of torments, and tell them that ſuch and ſuch of their dear, beloved, worſhipfull, or honourable friends are now there, deſtitute of a drop of water, yet would they not be perſwaded by all this. For Chriſt hath ſaid ſo, *That if they will not hear Moſes and the Prophets, neither will they be perſwaded, though one ſhould riſe from the dead.* Lnke 16.31.

There is no perſwading them of their miſery till they feel it, except the Spirit of the Almighty perſwade them.

Oh, but when they finde themſelves ſuddenly in the land of darkneſs, and perceive by the execution of the ſentence that they were indeed condemned, and feel themſelves in the ſcorching flames, and ſee that they are ſhut out of the preſence of God for ever, it will then be no ſuch difficult matter to convince them of their miſery: This particular Application of Gods Anger to themſelves, will then be the eaſieſt matter in the world: then they cannot chuſe but know and apply it whether they will or no. If you come to a man that hath loſt a leg, or an arm, or a childe, or goods, or houſe, or his health, is it any hard matter to bring this man to apply it? and to acknowledge that the loſs is his own? or that the pain which he feels in his ſickneſs is his own? I think not. Why, it will be far more eaſie for the wicked in hell, or to apply their miſery in the loſs of Heaven, becauſe their loſs is incomparably greater. O this Application which now if we ſhould dye we cannot get them to, for prevention of their loſs, will then be part of their torment it ſelf: O that they could then ſay, It is not my caſe! But their dolourous voyces will then rore out theſe forced confeſſions; O my miſery! O my folly! O my unconceiveable unrecoverable loſs!

SECT. IV.

SECT. IV.

4. AGain, as the understandings and Consciences of sinners will be strengthened against them, so also will their Affections be then more lively and enlarged then now they are: As Judgment will be no longer so blinded, nor Conscience stifled and bribed as now it is; so the Affections will be no longer so stupified and dead. A hard heart now makes Heaven and Hell to seem but trifles; And when we have shewed them everlasting Glory and misery, they are as men half asleep, they scarce take notice what we say, our words are cast as stones against a hard wall, which fly back in the face of him that casteth them, but make no impression at all where they fall. We talk of terrible astonishing things, but it is to dead men, that cannot apprehend it: We may rip up their wounds, and they never feel us; we speak to Rocks rather then to Men, the earth will as soon tremble as they? O but when these dead wretches are revived, what passionate sensibility! what working Affections! what pangs of horror! what depth of sorrow will there then be! How violently will they fly in their own faces! How will they rage against their former madness! The lamentations of the most passionate wife for the loss of her husband, or of the tendereſt mother for the loss of her children, will be nothing to theirs for the loss of Heaven. O the self-accusing, and self-tormenting fury of those forlorn wretches! How they will even tear their own hearts, and be Gods Executioners upon themselves! I am perswaded, as it was none but themselves that committed the sin, and themselves that were the onely meritorious cause of their sufferings, so themselves will be the chiefest executioners of those sufferings; God will have it so for the clearing of Justice, and the aggravating of their distress: even Satan himself, as he was not so great a cause of their sinning as themselves, so will he not be so great an instrument as themselves of their torment. And let them not think here, that if they must torment themselves, they will do well enough, they shall have wit enough to ease and favour themselves, and resolution enough to command down this violence of their passions: Alas poor souls, They little know what passions those will be? and how much beyond the power of their resolutions to suppress!

Maxima est factæ injuriæ pœna, fecisse: nec quisquam gravius afficitur, quam qui ad supplicium pœnitentiæ trahitur. Seneca *de Ira*, lib. 3. cap. 29. p. 452.

preſs! Why have not lamenting, pining, ſelf-conſuming perſons on earth ſo much wit or power as this? Why do you not thus perſwade deſpairing ſouls, who lye as *Spira*, in a kinde of Hell upon earth, and dare not eat, nor drink, nor be merry, but torment themſelves with continuall terrors? Why do you not ſay to them, Sir, why will you be ſo mad as to be your own Executioner? and to make your own life a continuall miſery, which otherwiſe might be as joyfull as other mens? Cannot you turn your thoughts to other matters, and never think of Heaven or Hell? Alas, how vain are all theſe perſwaſions to him? how little do they eaſe him? you may as well perſwade him to remove a mountain, as to remove theſe helliſh thoughts that feed upon his ſpirit, it is as eaſie to him to ſtop the ſtream of the Rivers, or to bound the overflowing waves of the Ocean, as to ſtop the ſtream of his violent paſſions, or to reſtrain thoſe ſorrows that feed upon his ſoul. O how much leſs then can thoſe condemned ſouls, who ſee the Glory before them which they have loſt, reſtrain their heart-renting, ſelf-tormenting Paſſions! So ſome direct to cure the Tooth-ach, Do not think of it, and it will not grieve you; and ſo theſe men think to eaſe their pains in Hell: O, but the loſs and pain will make you think of it whether you will or no, You were as Stocks or Stones under the threatnings, but you ſhall be moſt tenderly ſenſible under the execution: O how happy would you think your ſelves then, if you were turned into Rocks, or any thing that had neither Paſſion nor Senſe! O now how happy were you, if you could feel as lightly as you were wont to hear! and if you could ſleep out the time of Execution, as you did the time of the Sermons that warned you of it! But your ſtupidity is gone, it will not be.

SECT. V.

5. MOreover, it will much increaſe the torment of the damned, in that their Memories will be as large and ſtrong as their Underſtandings and Affections; which will cauſe thoſe violent Paſſions to be ſtill working: Were their loſs never ſo great, and their ſenſe of it never ſo paſſionate, yet if they could but loſe

5. 5.

the use of their Memory, those passions would dye, and that loss being forgotten, would little trouble them. But as they cannot lay by their life and beeing, though then they would account annihilation a singular mercy; so neither can they lay aside any part of that beeing: Understanding, Conscience, Affections, Memory, must all live to torment them, which should have helped to their Happiness: And as by these they should have fed upon the Love of God, and drawn forth perpetually the Joys of his Presence; so by these must they now feed upon the wrath of God, and draw forth continually the dolours of his absence. Therefore never think, that when I say the hardness of their hearts, and their blindness, dulness, and forgetfulness shall be removed, that therefore they are more holy or more happy then before: No, but Morally more vile, and hereby far more miserable. O how many hundred times did God by his Messengers here call upon them, Sinners, consider whether you are going: Do but make a stand a while, and think where your way will end; what is the offered Glory that you so carelesly reject: will not this be bitterness in the end?

Jer. 23. 20. Psal. 9. 16.

And yet these men would never be brought to consider. But in the later days (saith the Lord), they shall perfectly consider it; when they are ensnared in the work of their own hands; when God hath Arrested them, and Judgment is past upon them, and Vengeance is poured out upon them to the full, then they cannot chuse but consider it, whether they will or no. Now they have no leasure to consider, nor any room in their Memories for the things of another life: Ah, but then they shall have leasure enough, they shall be where they have nothing else to do but consider it; their Memories shall have no other employment to hinder them; it shall even be engraven upon the Tables of their Hearts. God would have had the Doctrine of their eternal State to have been written on the posts of their doors, on their houses, on their hands, and on their hearts; He would have had them minde it, and mention it, as they rise and lye down, as they sit at home, and as they walk abroad, that so it might have gone well with them at their latter end: And seeing they rejected this counsel of the Lord, therefore shall it be written alwaies before them in the place of their thraldom, that which way soever they look, they may still behold it.

Deut. 6. 9.

Among

Among others, I will briefly lay down here some of those Considerations which will thus feed the anguish of these damned wretches.

SECT. VI. §. 6.

FIrst, It will torment them to think of the greatness of the Glory which they have lost. O if it had been that which they could have spared, it had been a small matter: or, If it had been a losse reparable with any thing else; If it had been health, or wealth, or friends, or life, it had been nothing; But to lose that exceeding Eternall weight of Glory! ——

SECT. VII. §. 7.

SEcondly, It will torment them also to think of the possibility that once they were in of obtaining it: † Though all things considered, there was an impossibility of any other event then what did befall; yet the thing in it self was possible, and their will was left to act without constraint. * Then they will remember, The time was when I was in as fair possibility of the Kingdom as others: I was set up on the stage of the world; If I had plaid my part wisely and faithfully, now I might have had possession of the inheritance: I might have been amongst yonder blessed Saints, who am now tormented with these damned fiends! The Lord did set before me life and death, and having chosen death, I deserve to suffer it; The prize was once held out before me: If I had run well, I might have obtained it, If I had striven, I might have had the mastery, If I had fought valiantly, I had been crowned.

† *Non satis acutè igitur Hieronimus ad Ctesiph. adverſ. Pelagian.* fol. (mihi) 117. *Rogo quæ est ita argumentatio, posse esse quod nunquam fuerit?*

* *Actus eveniens est evitabilis, secundum se, inevitabilis vero secundum quod est provisus: At licet hoc sit verum, tamen non solvit nodum, quia Actus eveniens est jam de facto provisus ab æterno: nec quietat intellectum, qui hic in ignorantia sola quietem invenit, inquit* Cajetanus *super Tho.* 1. p. q. 22. *art.* 4.

§. 8.

SECT. VIII.

THirdly, It will yet more torment them to remember, not only the possibility, but the great Probability that once they were in, to obtain the Crown and prevent the misery. It will then wound them, to think, Why I had once the gales of the Spirit ready to have assisted me. I was fully purposed to have been another man, to have cleaved to Christ, and to have forsook the world; I was almost resolved to have been wholly for God: I was once even turning from my base seducing lusts; I was purposed never to take them up again, I had even cast off my old companions; and was resolved to have associated my self with the godly; And yet I turned back, and lost my hold, and broke my promises, and slacked my purposes; Almost God had perswaded me to be a reall Christian, and yet I conquered those perswasions: What workings were in my heart when a faithfull Minister pressed home the truth? O how fair was I once for Heaven? I had almost had it, and yet I have lost it; If I had but followed on to seek the Lord, and brought those beginnings to maturity, and blown up the spark of desires and purposes which were kindled in me, I had now been blessed among the Saints.

O verè Reconciliatio facilis sed perutilis! quam facilis modò tam difficilis erit postea: & sicut modò nemo est qui reconciliari not possit; ita post paululum nemo qui possit: quoniam sicut benignitas apparuit ultra omnem spem, ultra omnem æstimationem; similem expectare possumus judicij districtionem. Bern. Serm. 1. in Epiphan.

Thus will it wound them, to remember what hopes they once had, and how a little more might have brought them over to Christ, and have set their feet in the way of peace.

§. 9.

SECT. IX.

FOurthly, Furthermore, it will exceedingly torment them, to remember the fair opportunity that once they had, but now have lost. To look back upon an age spent in vanity, when his salvation lay at the stake. To think, How many weeks, and months, and years did I lose, which if I had improved, I might now have been happy? Wretch that I was! Could I finde no time to study the work for which I had all my time? Had I no time among all my labours, to labour for eternity? Had I time to eat, and drink, and sleep, and work; and none to seek the saving of my soul? Had I time for sports, and mirth, and vain discourse, and none for

Stultæ valetudinis fructus est peccatum. Nazianz.

for prayer, or meditation on the life to come? Could I take time to look to my eſtate in the world; and none to try my title to Heaven, and to make ſure of my ſpirituall and everlaſting ſtate? O pretious time, whither art thou fled? I had once time enough, and now I muſt have no more! I had ſo much that I knew not what to do with it; I was fain to deviſe paſtimes; and to talk it away, and trifle it away, and now it is gone, and cannot be recalled! O the golden hours that I did enjoy! Had I ſpent but one year of all thoſe years, or but one month of all thoſe months, in through examination, and unfeigned converſion, and earneſt ſeeking God with my whole heart, it had been happy for me that ever I was born; But now its paſt, my dayes are cut off, my Glaſs is run, my Sun is ſet, and will riſe no more: God himſelf did hold me the candle, that I might do his work, and I loitered till it was burnt out; And now how fain would I have more, but cannot? O that I had but one of thoſe years to live over again! O that it were poſſible to recall one day, one hour of that time! Oh that God would turn me into the world, and try me once again, with another lives time! How ſpeedily would I repent! How earneſtly would I pray! And lye on my knees day and night! How diligently would I hear! How carefully would I examine my ſpirituall ſtate! How watchfully would I walk! How ſtrictly would I live! But its now too late; alas, too late. I abuſed my time to vanity whileſt I had it, and now I muſt ſuffer juſtly for that abuſe.

Thus will the remembrance of the time which they loſt on earth, be a continuall torment to theſe condemned ſouls.

Æternum Dei qui fugiunt lumen, quod continet in ſe omnia bona, ipſi ſibi cauſa ſunt, ut æternas inhabitent tenebras; deſtituti omnibus bonis, ſibimetipſi cauſa hujuſmodi habitationis facti. Iræneus adv. hæreſ. *lib.* 4. *cap.* 76.

Here no man is hindred by ſins (repented of) or by age from obtaining ſalvation. While a man is in this world, no (true) repentance is too late. The paſſage to Gods mercy is ſtill open, and to them that ſeek and underſtand the truth, the acceſſe is eaſie. If thou ask pardon of thy ſins at the very time of thy death, and in the paſſage of thy temporall life, and implore the true and only God in confeſſion and beleeving acknowledgement of him; pardon ſhall be given thee by the goodneſs of God on thy Confeſſing, and laving indulgence on thy Beleeving; and thou ſhalt paſs immediatly from death to immortality. This Grace doth Chriſt beſtow: this gift of his mercy he giveth, by ſubduing death in the trophy of his Croſs; by redeeming the Beleever by the price of his Bloud, by reconciling man to God the Father; and by quickning the mortall by Heavenly Regeneration. *Cyprian ad Demetrian* pag. 331. Can there be a fuller teſtimony againſt Purgatory, or neceſſity of meritorious Works, with many the like Popiſh doctrines? when this was written by *Cyprian* to a bloudy perſecuting Pagan?

§. 10.

SECT. X.

FIfthly, And yet more will it add to their calamity, to remember how often they were perſwaded to return, both by the Miniſtry in publike, and in private by all their godly faithfull friends; every requeſt and exhortation of the Miniſter will now be as a fiery dart in his ſpirit. How freſh will every Sermon come now into his minde? even thoſe that he had forgotten, as ſoon as heard them. He even ſeems to hear ſtill the voice of the Miniſter, and to ſee his tears; O how fain would he have had me to have eſcaped theſe torments! How earneſtly did he intreat me! With what love and tender compaſſion did he beſeech me! How did his bowels yearn over me! And yet I did but make a jeſt of it, and hardened my heart againſt all this. How oft did he convince me, that all was not well with me! And yet I ſtifled all theſe convictions. How plainly did he rip up my ſores! And open to me my very heart! And ſhew me the unſoundneſs and deceitfulneſs of it! And yet I was loth to know the worſt of my ſelf, and therefore ſhut mine eyes, and would not ſee. O how glad would he have been after all his ſtudy and prayers and pains, if he could but have ſeen me cordially entertain the truth, and turn to Chriſt! He would have thought himſelf well recompenſed for all his labors and ſufferings in his work, to have ſeen me converted and made happy by it. * And did I withſtand and make light of all this? Should any have been more willing of my happineſs then my ſelf? Had not I more cauſe to deſire it then he? Did it not more nearly concern me? It was not he, but I, that was to ſuffer for my obſtinacie: He would have laid his hands under my feet to have done me good, he would have fallen down to me upon his knees to have begged my obedience to his meſſage, if that would have prevailed with my hardened heart. O how de-

* Make our life dolefull, and Chriſt wil make your death dolefull, be as great as you will: ſtay long in the birth, and kill the Midwife, and you will be delivered in hell. Eaſe us, & eaſe Chriſt, for Chriſt ſtriveth in us. *Lockier* in *Col.* 1.29.p.530.

When I hear men under all the means that we enjoy, yet think that their Ignorance excuſe them, it maketh me think of the Anſwer of the Agent of *Charles* the 5. Emperor to the Ambaſſador of *Siena*. The *Sienois* having rebelled againſt the Emperor, ſent their Ambaſſador to excuſe it; who when he could finde no other excuſe, thought in a jeſt to put it off thus; What, ſaith he, ſhall not we of *Siena* be excuſed, ſeeing we are known to be all fools? The Agent replyed: Even that ſhall excuſe you; but upon the condition which is fit for fools, which is, to be kept bound and enchained. *Lord* Remy *his Civill Conſiderations*, Chap. 79 pag. 200.

ſervedly

ſervedly do I now ſuffer theſe flames, who was ſo forewarned of them, and ſo intreated to eſcape them! Nay my friends, my parents, my godly neighbours did admoniſh and exhort me; They told me what would come of my wilfulneſs and negligence at laſt, but I did neither believe them, nor regard them; Magiſtrates were fain to reſtrain me from ſinning by Law and puniſhment; Was not the foreſight of this miſery ſufficient to reſtrain me! ——

Thus will the Remembrance of all the means that ever they enjoyed, be fuell to feed the flames in their conſciences. O that ſinners would but think of this, when they ſit under the plain inſtruction and preſſing exhortations of a faithfull Miniſtry! How dear they muſt pay for all this, if it do not prevail with them! And how they will wiſh a thouſand times in the anguiſh of their ſouls, that they had either obeyed his doctrine, or had never heard him. The melting words of exhortation which they were wont to hear, will be hot burning words to their hearts upon this ſad review. It coſt the Miniſter dear, even his daily ſtudy, his earneſt prayers, his compaſſionate ſorrows for their miſery, his care, his ſufferings, his ſpending, weakning, killing pains; But O how much dearer will it coſt theſe rebellious ſinners? His loſt tears will coſt them bloud, his loſt ſighs will coſt them eternall groans, and his loſt exhortations will cauſe their eternall lamentations. For Chriſt hath ſaid it, that if any City or people receive not, or welcome not the Goſpel, * the very duſt of the meſſengers feet (who loſt his travell to bring them that glad tidings) ſhall witneſs againſt them, much more then his greater pains: And it ſhall be eaſier for *Sodom* and *Gomorrah* in the day of Judgement then for that City. That *Sodom* which was the ſhame of the world, for unnaturall wickedneſs, the diſgrace of mankinde, that would have committed wickedneſs with the Angels from Heaven, that were not aſhamed to proſecute their villany in the open ſtreet; that proceeded in their rage againſt *Lots* admonitions, yea under the very miraculous judgement of God, and groped for the door when they were ſtricken blinde; That *Sodom* which was conſumed with fire from Heaven, and turned to that deadly ſea of waters, and ſuffers the vengeance of eternall fire (*Jud.*7.) even that *Sodom* ſhall ſcape better in the day of Judgement, then the neglecters of this ſo great Salvation. It will ſomewhat abate the heat of their torment, that they had not thoſe full and plain offers of grace,

* *Mundus eum non cognovit: ut poſſit ſecundum hoc dici, redemptor mundi dedit pro mundo ſanguinem ſuum & mundus redimi voluit: quia lucem tenebræ non receperunt.* Proſper. Reſponſ. ad Cap. 9. Gallor. Mat. 10.14, 15,16.

Heb. 2.3.

grace, nor those constant Sermons, nor pressing perswasions, nor clear convictions, as those under the sound of the Gospel have had. I beseech thee who readest these words, stay here a while, and sadly think of what I say. I professe to thee from the Lord, it is easier thinking of it now, then it will be then; What a dolefull aggravation of thy misery would this be, that the food of thy soul, should prove thy bane? And that That should feed thy everlasting torment, which is sent to save thee, and prevent thy torments?

SECT. XI.

§. 11.

SIxthly, * Yet further it will much add to the torment of these wretches to remember, that God himself did condescend to intreat them, That all the intreatings of the Minister were the intreatings of God: How long he did wait, How freely he did offer, how lovingly he did invite, and how importunately he did solicite them, How the spirit did continue striving with their hearts, as if he were loth to take a deniall. How Christ stood knocking at the door of their hearts, Sermon after Sermon, and one Sabbath after another; crying out, Open, sinner, open thy heart to thy Saviour, and I will come in, and sup with thee, and thou with me, *Rev.*3.20. Why sinner? * Are thy lusts and carnall pleasures better then I? Are thy worldly Commodities better then my everlasting Kingdom? Why then dost thou resist me?

Why dost thou thus delay? What dost thou mean, that thou dost not open to me? How long shall it be till thou attain to innocency? How long shall thy vain thoughts lodge within thee? Wo to thee, O unworthy sinner; Wilt thou not be made clean? Wilt thou not be pardoned, and sanctified, and made happy?

Hos.8.5. Jer.4.14. Jer.13.27.

When

* Subjectio *autem Dei* Requietio *est æterna: ut hi qui fugiunt lumen, dignum fugæ suæ habeant locum: & qui fugiunt æternam requiem, congruentem fugæ suæ habeant habitationem. Cum autem apud Deum omnia sint bona, qui ex sua sententia fugiunt Deum, semetipsos ab omnibus fraudant bonis. Fraudati autem omnibus erga Deum bonis, consequenter in justum Dei Judicium incident. Qui enim fugiunt* Requiem, *justè in pœna conversabuntur: & qui fugerunt lumen, justè inhabitabunt tenebras.* Irenæus adv. hæreses *lib.* 4. *cap.* 76. * *Satanas fecit, dicit peccator, ipse mihi persuasit: Quasi Satanas habeat potestatem cogendi! Astutiam suadendi habet: sed si Satanas loqueretur, & taceret Deus, haberes unde te excusares. Modo aures tuæ positæ sunt inter monentem Deum, & suggerentem serpentem, quare huc flectuntur, hinc avertuntur? Non cessat Satanas suadere malum: sed nec Deus cessat admonere bonum. Satanas autem non cogit invitum: In tua potestate est, consentire aut non consentire.* Augustin. Enarat. *in* Psal.91.

When ſhall it once be? O that thou wouldſt hearken to my word, and obey my Goſpel! Then ſhould thy peace be as the River, and thy righteouſneſs as the waves of the Sea: though thy ſins were as red as the Crimſon or Scarlet, I would make them as white as the Snow or Wooll. O that thou were but wiſe to conſider this! and that thou wouldeſt in time remember thy latter end! before the evil dayes do come upon thee, and the yeers draw nigh when thou ſhalt ſay of all thy vain delights; I have no pleaſure in them! Why ſinner! Shall thy Maker thus beſpeak thee in vain? ſhall the God of all the world beſeech thee to be happy, and beſeech thee to have pitty upon thy own ſoul, and wilt thou not regard him? Why did he make thy ears, but to hear his voice? Why did he make thy underſtanding, but to conſider? Or thy heart, but to entertain the Son in obediential Love? Thus ſaith the Lord of Hoſts, conſider thy wayes.------

Pſa. 81. 13, 14. Iſai. 48. 17, 18.

Iſai. 1. 18. Deut. 32. 29.

Eccl. 12, 1.

Hag. 1. 5.

O how all theſe paſſionate pleadings of Chriſt, will paſſionately tranſport the damned with ſelf-indignation! That they will be ready to tear out their own hearts! How freſh will the remembrance of them be ſtill in their mindes? lancing their ſouls with renewed torments! What ſelf-condemning pangs will it raiſe within them, to remember how often Chriſt would have gathered them to himſelf, even as the Hen gathereth her Chickens under her wings, but they would not? Then will they cry out againſt themſelves, O how juſtly is all this befallen me! Muſt I tire out the patience of Chriſt? Muſt *I* make the God of Heaven to follow me in vain, from home to the Aſſembly? from thence to my Chamber? from Alehouſe to Alehouſe? till I had wearied him with crying to me, Repent, Return? Muſt the Lord of all the world thus wait upon him? and all in vain? O how juſtly is that Patience now turned into fury? which falls upon my ſoul with irreſiſtible violence? when the Lord cryed out to me in his word, How long will it be before thou wilt be made clean and holy? My heart, or at leaſt my practice anſwered, Never; I will never be ſo preciſe; And now when I cry out, How long will it be till I be freed from this torment, and ſaved with the Saints? How juſtly do I receive the ſame anſwer? *Never, Never?* --------O ſinner, I beſeech thee for thy own ſake, think of this for prevention, while the voice of mercy ſoundeth in thine ears: Yet patience continueth waiting upon thee: Canſt thou think it will do

Mat. 27. 37.

Lex jubere novit, Gratia, juvare. Nec Lex juberet, niſi eſſet voluntas: nec Gratia juvaret, ſi ſat eſſet voluntas. Jubetur ut faciamus bonum, & non faciamus malum, & tamen pro his oratur, &c. Sicut ergo agnoſcimus voluntatem cum hæc præcipiuntur, ſic & ipſe agnoſcat Gratiam cum petuntur, Auguſt. *Epiſt. 95.*

ſo ſtill? yet the offers of Chriſt and life are made to thee in the Goſpel; and the hand of God is ſtretched out to thee: But will it ſtill be thus? The Spirit hath not yet done ſtriving with thy heart; But doſt thou know how ſoon he may turn away, and give thee over to a reprobate ſenſe, and let thee periſh in the ſtubbornneſs and hardneſs of thy heart? Thou haſt yet life, and time, and ſtrength, and means; But doſt thou think this life will alwaies laſt? O ſeek the Lord while he may be found, and call upon him while he is neer; He that hath an ear to hear, let him hear what Chriſt now ſpeaketh to his ſoul. And to day, while it is called to day, hearden not your hearts; leſt he ſwear in his wrath that you ſhall never enter into his Reſt. For ever bleſſed is he that hath a Hearing heart and ear, while Chriſt hath a Calling voice.

Iſa. 55. 6, 7.

Rev. 2. & 3.

Heb. 3. 8, 11, 15.

SECT. XII.

§. 12.

As voluntary Election is the Principle of Action, ſo Faith is found to be the Principle of Action, the foundation of prudent choice, &c. All propriety and difference of Faith and unbelief would neither be liable to praiſe or diſpraiſe, if they had a foregoing naturall Neceſſity ariſing from him who is omnipotent. If we are drawn by naturall operations as by ropes, like things that have no life, then it is in vain to talk of Involuntary or Voluntary: Nor do I underſtand that to be a Living Creature, whoſe power of Deſire is ſubject to Neceſſity.— But for us who have learned from the Scripture, that God hath given men to Chooſe and Avoid things by a Free and abſolute power, let us reſt in the Judgment of Faith, which cannot be moved or fail us; manifeſting a chearfull and ready ſpirit, becauſe we have choſen Life, &c. *Clemens Alexandr. Stromat. li. 2. propè init.* * Mat. 11. 28, 29. 1 John 5. 3.

SEventhly, Again, it will be a moſt cutting conſideration to theſe damned ſinners, to remember on what eaſie tearms they might have eſcaped their miſery; and on what eaſie conditions the Crown was tendered to them. If their work had been, to remove Mountains, to conquer Kingdoms, to fulfill the Law to the ſmalleſt tittle, then the impoſſibility would ſomewhat aſſwage the rage of their ſelf-accuſing conſcience: If their conditions for Heaven had been, the ſatisfying of Juſtice for all their tranſgreſſions, the ſuffering of all that the Law did lay upon them, or bearing that burden which Chriſt was fain to bear; why this were nothing but to ſuffer Hell to eſcape Hell: but their conditions were of another nature; The yoke was light, and the burden was eaſie which Jeſus Chriſt would have laid upon them, his commandments were not grievous*. It was but to repent of their former tranſgreſſions, and cordially to accept him for their Saviour

and

and their Lord; to ſtudy his will, and ſeek his face; to renounce all other happineſs, but that which he procureth us, and to take the Lord alone for our Supream Good: to renounce the goverment of the world and the fleſh, and to ſubmit to his meek and gracious government; to forſake the wayes of our own deviſing, and to walk in his holy delightfull way, to engage our ſelves to this by Covenant with him, and to continue faithfull in that Covenant. Theſe were the tearms on which they might have enjoyed the Kingdom: And was there any thing unreaſonable in all this? Or had they any thing to object againſt it? Was it a hard bargain to have Heaven upon theſe conditions? When all the price that is required, is only our Accepting it in that way that the Wiſdom of our Lord thinks meet to beſtow it? And for their want of ability to perform this, it conſiſteth chiefly in their want of will. * If they were but willing, they ſhould finde that God would not be backward to aſſiſt them, If they be willing, Chriſt is much more willing.

O when the poor tormented wretch, ſhall look back upon theſe eaſie tearms which he refuſed, and compare the labour of them with the pains and loſs which he there ſuſtaineth, it cannot be now conceived how it will rent his very heart! Ah (thinks he) how juſtly do I ſuffer all this, who would not be at ſo ſmall coſt and pains to avoid it! Where was my underſtanding when I neg-

* The feud is as mortall about this Queſtion between the Papiſts themſelves, as us: and for all the means to ſilence it, as hot breaks out again as ever: as you may ſee in *Auguſt. Tpreuſ. Apol.* & *Theriaca Vincentii Lenis.* and the Anſwer of *Petavius* & *Ricardus* to it. *All* men *can if they will*, Beleeve in God, and convert themſelves from the Love of viſible and temporall things, to the keeping of his Commandments, *Auguſtin.* de *Gen. Cont. Manich. cap.* 3. It is a certain Truth, that men can do this *if they will*, but the *will* is prepared by the Lord, *Auguſt. Retract. li.* 1. *cap.* 10. *exponens locum priorem.* All men have power to Beleeve *if they will*, but actually to Beleeve (or will) is from that Grace which is proper to the Faithfull, *Auguſt.* de *Prædeſt. Sanct. cap.* 5. There is firſt a Power which the Will commandeth; this we deny not to be in the moſt wicked men, and contemners of God. We can worſhip God if we *will:* And thence it is that God is Juſt in pronouncing ſentence againſt ſinners: For, What hindereth us but we may obey? Certainly it is not the want of any faculty which the Will commandeth, as oft as it impelleth us to do what we willed: Elſe it were no ſin to us (as if a man would fain relieve the poor and cannot) If our diſability were ſuch, it were a Calamity, not a Vice. But there is a diſability which is in the Will it ſelf, which is indeed a ſin, and ſpreads it ſelf far and wide. When we ſay therefore that there are many that *cannot* be good men, we would not be ſo underſtood, as if we meant, as if there were any that *could* not be a good man, and yet *would*, &c. *Camero Prælect.* ad *Phil.* 2. 12, 13. *operum fol. pag.* 340. *Voluntas Libera tanto Liberior quanto Divinæ gratiæ miſericordiæq; ſubjectior:* ut *Auguſt. Ep.* 89. Perhaps ſome ſuch tolerable ſenſe may be put on *Clem. Alexand.* words, who ſo oft ſaith over and over, That to Beleeve and Obey is in our own power, *Stromat. l.* 6. & 7. & *paſſim.*

lected that gratious offer! When I called the Lord a hard Master! and thought his pleasant service to be a bondage, and the service of the Devil and my flesh, to be the only delight and freedom! Was I not a thousand times worse then mad, when I censured the holy way of God, as needless preciseness! And cryed out on it as an intollerable burden! When I thought the Laws of Christ too strict! and all too much that I did for the life to come! O, what had all the trouble of duty been, in comparison of the trouble that I now sustain? Or all the sufferings for Christ and weldoing, in comparison of these sufferings that I must undergo for ever? What if I had spent my daies in the strictest life that ever did Saint? What if I had lived still upon my knees? What if I had lost my credit with men? and been hated of all men for the sake of Christ? and born the reproach and scorn of the foolish? What if I had been imprisoned, or banished, or put to death? O what had all this been to the miseries that I now must suffer? Then had my sufferings now been all over, whereas they do but now begin, but will never end: Would not the Heaven which I have lost, have recompensed all my losses? and should not all my sufferings have been there forgotten? What if Christ had bid me do some great matter? as to live in continuall tears and sorrow, to suffer death a hundred times over? (which yet he did not) should I not have done it? How much more, when he said but, Believe and be saved? Seek my face, and thy soul shall live: Love me above all, walk in my sweet and holy way, take up thy Cross and follow me, and I will save thee from the wrath of God, and I will give thee everlasting life. O gracious offer! O easie tearms! O cursed wretch, that would not be perswaded to accept them!

§. 13.

SECT. XIII.

EIghthly, Furthermore, this also will be a most tormenting Consideration; to remember what they sold their eternall welfare for, and what it was that they had for Heaven? when they compare the value of the pleasures of sin, with the value of the recompence of reward which they forsook for those pleasures; how will the vast disproportion astonish them! To think

think of a few merry hours, a few pleasant cups, or sweet morsels, a little ease, or low delight to the flesh, the applauding breath of the mouth of mortal men, or the possession of so much [a] gold or earth; and then to think of the everlasting glory! what a vast difference between them will then appear? To think, This is all I had for my soul, my God, my hopes of Blessedness! It cannot possibly be expressed how these thoughts will tear his very heart. Then will he exclaim against his folly, O deservedly miserable wretch! Did I set my soul to sale on so base a price? Did I part with my God for a little [b] dirt and dross? and sell my Saviour, as *Judas*, for a little silver? O for how small a matter have I parted with my Happiness? I had but a dream of delight, for my hopes of Heaven; and now I am awaked, it is all vanished: where are now my honours and attendance? who doth applaud me, or trumpet out my praises? where is the Cap and Knee that was wont to do me reverence? my Morsels now are turned to Gall, and my Cups to Wormwood: They delighted me no longer then while they were passing down, when they were past my taste, the pleasure perished. And is this all that I have had for the inestimable treasure? O what a mad exchange did I make? What if I had gained all the world and lost my soul? Would it have been a saving match? But alas! How small a part of the world was it, for which I gave up my part in Glory? —— O that sinners would forethink of this, when they are swimming in delights of flesh; and studying how to be rich, and honourable in the world! when they are desperately venturing upon known transgression, and sinning against the checks of Conscience!

a *Avarus potiùs vult in inferno æternaliter comburi, quam hæreditatem falsè acquisitam minui, vel injustè retentam restituere.* Alexand. Fabritius in Destructorio vitiorum part. 4. cap. 2. M.

b *Lutum, est divitiarum propriissimum epitheton: ut lutum enim in plateis à pedibus ambulantium conculcatur, ita Deus in pœnis opes, vel maximas dispergit & delet.* Wigandus in Habac. 2. pag. 400. *Avarus est pueris similis papiliones sequentibus, magna negligentibus,* Fabri. *ubi sup.* I.

Cæterum non leviter peccat in Dominum, qui cum æmulo ejus Diabolo pœnitentiâ renunciasset, & hoc nomine illum omino subjecisset, rursus eundem regreßu suo erigit; & exultatione ejus seipsum facit; ut denuò malus recuperata præda sua adversus Dominum, gaudeat. Nonne, quod dicere quoq; periculosum est, sed ad ædificationem proferendum est, diabolum Domino præponit? Comparationem enim videtur egisse qui utrumq; cognoverit, & judicatò pronunciaße cum meliorem cujus se rursus eße maluerit. Tertullian. *lib.* de Penitent. *cap.* 5. *pag.* (edit Pamel.) 115.

§. 14.

SECT. XIV.

NInthly, Yet much more will it add unto their torment, when they consider that all this was their * own doings, and that they most wilfully did procure their own destruction: Had they been forced to sin whether they would or no, it would much abate the rage of their consciences; Or if they were punished for another mans transgressions; or if any other had been the chiefest author of their ruine; But to think, that it was the choice of their own will; and that God had set them in so free a condition, that none in the world could have forced them to sin against their wils, this will be a griping thought to their hearts. What (thinks this wretched creature) had I not enemies enough in the world, but I must be an enemy to my self? God would neither give the devil nor the world so much power over me, as to force me to commit the least transgression: if I had not consented, their temptations had been in vain, they could but intice me, it was my self that yeelded, and that did the evil; and must I needs lay hands upon my own soul? and imbrew my hands in my own bloud? who should pity me, who pitied not my self, and who brought all this upon mine own head? When the enemies of Christ did pull down his Word and Laws, his Ministry and worship, the

* *Ille qui non consequitur eam, sibimet suæ imperfectionis est causa. Nec enim lumen deficit propter eos qui semetipsos excæcaverunt. Sed illo perseverante quale & est, excæcati per suam culpam in caligine constituuntur. Neq; lumen cum magna necessitate subjiciet sibi quenquam; neq; Deus cogit enim qui nolit continere ejus artem. Qui igitur abstiterunt à paterno lumine, & transgressi sunt legem libertatis, per suam abstiterunt culpam: liberi arbitrii & suæ potestatis facti. Deus autem omnia præsciens utrisque aptas præparavit habitationes: eis quidem qui inquirunt lumen incorruptibilitatis, & ad id recurrunt, benignè donans hoc quod concupiscunt lumen: aliis verò id contemnentibus & avertentibus se ab eo, & id fugientibus, & quasi ipsos excæcantibus, congruentes lumini adversantibus præparavit tenebras: & his qui fugiunt ei esse subjecti, convenientem subdidit pœnam,* Irenæus adverſ. hereſ. *li.* 4. *cap.* 76. As if a man be armed all over, yet it is left in his own Will, either to use his arms, to fight and strive with the enemy, and carry the victory; or else to love and make peace with his enemy, and not to fight, for all he is armed: So Christians that have put on perfect vertue, and have got the heavenly armour; if they Will they may be delighted in Satan, and make peace with him, and forbear warre. For nature is changeable; and if a man Will, he may be the Son of God; if not, the son of death; because there remains to us our *Free Will* or choice, *Macarius in Homil.* 27. *p.* 366. Yet this doth not intimate any sufficiency without grace. *Austin* himself, and all the Fathers, and all Divines acknowledge *liberum arbitrium*, Free Will or Choice, who yet plead most for a necessity of Grace.

Qua petiit rutilans operum splendore bonorum,
Quæ Deus in nobis veluti sua dona coronat.
Liberum enim Arbitrium divina ita gratia semper
Adjuvat, ut sine ea sit inanis cuncta potestas:

ut canit Eucharius Gaudensis *in Vita* Dionysii Carthusiani *ante ejus opera.*

news

news of it did rejoyce me; when they ſet up dumb, or ſeducing, or ungodly Miniſters, in ſtead of the faithfull Preachers of the Goſpel, I was glad to have it ſo; when the Miniſter told me the evil of my wayes, and the dangerous ſtate that my ſoul was in, I took him for mine enemy, and his Preaching did ſtir up my hatred againſt him, and every Sermon did cut me to the heart, and I was ready to gnaſh my teeth in indignation againſt him. If a drunken Ceremonious Preacher did ſpeak me fair, or reade the Common Prayer, or ſome toothleſs Homily, in ſtead of a ſearching plain-dealing Sermon, why, this was according to my own heart; never was I willing of the means of mine own welfare; never had I ſo great an enemy as my ſelf; never did God do me any good, or offer me any for the welfare of my ſoul, but I reſiſted him, and was utterly unwilling of it: he hath heaped mercy upon me, and renewed one deliverance after another, and all to intice my heart unto him, and yet was I never heartily willing to ſerve him: He hath gently chaſtized me, and made me groan under the fruit of my diſobedience, and yet, though I promiſed largely in my affliction, I was never unfainedly willing to obey him: Never did a good Magiſtrate attempt a Reformation, but I was againſt it, nor a good Miniſter labour the ſaving of the Flock, but I was ready to hinder as much as I could; nor a good Chriſtian labour to ſave his ſoul, but I was ready to diſcourage and hinder him to my power, as if it were not enough to periſh alone, but I muſt draw all others to the ſame deſtruction. O what cauſe hath my wife, my children, my ſervants, my neighbours, to curſe the day that ever they ſaw me! As if I had been made to reſiſt God, and to deſtroy my own and other mens ſouls, ſo have I madly behaved my ſelf. Thus will it gnaw upon the hearts of theſe wretches, to remember that they were the cauſe of their own undoing; and that they wilfully and obſtinately perſiſted in their Rebellion, and were meer Voluntiers in the ſervice of the Devil; They would venture, they would go on, they would not hear him that ſpoke againſt it: God called to them, to hear and ſtay, but they would not; Men called, Conſcience called, and ſaid to them (as *Pilates* wife) Have nothing to do with that hatefull ſin, for I have ſuffered many things becauſe of it, but they would not hear, their Will was their Law, their Rule and their Ruine. Mat. 27. 19.

SECT.

§. 15.

SECT. XV.

TEnthly and laſtly*, It will yet make the wound in their Conſciences much deeper, when they ſhall remember, that it was not only their own doing, but that they were at ſo much coſt and pains for their own damnation: What great undertakings did they ingage in for to effect their ruine? To reſiſt God, to conquer the Spirit, to overcome the power of Mercies, Judgements, and the Word it ſelf, to ſilence Conſcience! all this did they take upon them, and perform. What a number of ſins did they manage at once? What difficulties did they ſet upon? even the conquering of the power of Reaſon it ſelf. What dangers did they adventure on? Though they walked in continuall danger of the wrath of God, and knew he could lay them in the duſt in a moment; though they knew they lived in danger of eternall perdition, yet would they run upon all this. What did they forſake for the ſervice of Satan, and pleaſures of ſin? They forſook their God, their Conſcience, their beſt Friends, their eternall hopes of ſalvation, and all. They that could not tell how to forſake a luſt, or a little honour or eaſe for Chriſt; yet can loſe their ſouls, and all, for ſin. O the labour that it coſteth poor wretches to be damned! Sobriety they might have at a cheap rate, and a great deal of health and eaſe to boot; and yet they will rather have Gluttony and drunkenneſs, with poverty, and ſhame, and ſickneſs, and belchings, and vomitings; with the outcries and lamentations of wife and children, and Conſcience it ſelf. Contentedneſs they might have with eaſe and delight; yet will they rather have Covetouſneſs and Ambition, though it coſt them ſtudy, and care, and fears, and labour of body and minde, and a continuall unquietneſs and diſtraction of ſpirit, and uſually a ſhameful overthrow at the laſt. Though their anger be nothing but a tormenting themſelves, and Revenge and Envy do conſume their ſpirits, and keep them upon

* *Cupiditas mundi initium habet ex Arbitrio voluntatis, progreſſum ex jucunditate voluptatis i. firmamentum ex vinculo conſuetudinis*, Auguſt. *lib. de Patientia.* cap. 17. *Eſt quippe Anima condita libera, poteſtq; bona ut eligere, ita & averſari. Quum igitur quod bonum eſt refugiat, neceſſariò contraria cogitat: quieſcere enim à motu omninò non prævalet, cum ſit, ut dixi, naturaliter mobilis. Aguſcens verò arbitrii ſui libertatem, conſpicit ſe poſſe in utramq; partem membris corporis uti, ſive ad ea quæ ſunt ſive ad ea quæ non ſunt. Sunt quippe bona; non ſunt autem mala.* Athanaſius *li. 1. contr. Gentiles. Neq; enim malum in Deo eſt, neq; per ſeipſum omninò ſubſiſtit. Alioqui Bonus non eſſet, ſi vel permixtam haberet contrariam naturam, vel cauſa eſſet Mali*, Athanaſ. *ubi ſupra. Veritas ſententiæ Eccleſiaſticæ per ſe elucet. Malum ſcilicet neque à Deo, neque in Deo, neque ab initio fuiſſe; ne illam quidem ipſius Mali eſſe ſubſtantiam: Sed homines per privationem Boni ſibi, quæ* non ſunt, *& quæ* volunt, *cæpiſſe confingere. Vid. ultra in* Athanaſio *ibid.*

a con-

a continuall Rack of disquiet, though uncleanness destroy their bodies, and states, and names; and though they are foretold of the hazard of their eternal Happiness, yet will they do and suffer all this, rather then suffer their souls to be saved. How fast runs *Gehezi* for his Leprosie? what cost and pains is *Nimrod* at to purchase an universal confusion? How doth an amorous *Amnon* pine himself away for a self-destroying lust? How studiously and painfully doth *Absalon* seek a hanging? *Ahitophels* reputation and his life must go together; even when they are struck blinde by a Judgement of God, yet how painfully do the *Sodomites* grope and weary themselves to finde the door? what cost and pains are the Idolatrous Papists at for their multifarious Will-worship? How unweariedly and unreservedly have the Malignant enemies of the Gospel among us, formerly and still, spent their estates, and health, and limbs, and lives, to overthrow the power of Godliness, and set up Formality? to put out the light that should guide them to Heaven? and how earnestly do they still prosecute it to the last? How do the Nations generally rage, and the people imagine a vain thing? The Kings of the Earth setting themselves, and the Rulers taking counsel together, against the Lord, and against his Christ? that they may break the bonds of his Laws asunder, and cast away the cords of his Government from them, though he that sitteth in Heaven do laugh them to scorn, though the Lord have them in derision; though He speak to them in his wrath, and vex them in his sore displeasure, and resolve them, that yet in despite of them all, He will set his King upon his holy Hill of *Sion*? Yet will they spend and tire out themselves as long as they are able to stir against the Lord. O how the reviews of this will feed the flames of Hell? With what rage will these damned wretches curse themselves? and say, Was damnation worth all my cost and pains? Was it not enough that I perished through my negligence, and that I sit still while Satan played his game, but I must seek so diligently for my own perdition? Might I not have been damned on free-cost, but I must purchase it so dearly? I thought I could have been saved without so much ado; and could I not have been destroyed without so much ado? How well is all my care, and pains, and violence now requited? Must I work out so laboriously my own damnation; when God commanded me to work out my sal-

Gen. 19. 11.

As *Phocian*, when being condemned to die, his fellows had drunk up all the poyson before him so that he could not have any except he would pay for it a dear price, he desires his friend to pay for it, *quoniam Athenis ne mori quidem gratis licet*; so, because God in mercy hath resolved that no man shall be damned except he buy it with his sinfull labour, they will pay the price rather then escape.
Phil. 2. 12.

vation. † O if I had done as much for Heaven, as I did for Hell, I had ſurely had it. I cried out of the tedious way of Godlineſs, and of the painfull courſe of Duty and Self-deniall; and yet I could be at a great deal more pains for Satan, and for death. If I had loved Chriſt as ſtrongly as I did my pleaſures and profits, and honours, and thought on him as often, and ſought him as painfully, O how happy had I now been! But juſtly do I ſuffer the flames of Hell, who would rather buy them ſo dear, then have Heaven on free coſt, when it was purchaſed to my hands!——

Thus I have ſhewed you ſome of thoſe thoughts, which will aggravate the miſery of theſe wretches for ever. O that God would perſwade thee, who readeſt theſe words, to take up theſe thoughts now ſeaſonably and ſoberly for the preventing of that unconceivable calamity, that ſo thou mayeſt not be forced in deſpite of thee, to take them up in Hell as thy own tormentor.

It may be ſome of theſe hardened wretches, will jeſt at all this, and ſay, How know you what thoughts the damned in Hell will have?

Anſw. Firſt, Why read but the 16th of *Luke*, and you ſhall

† Though I am no Arminian, yet I deteſt their doctrine and way of preaching on the other extreame, who teach men to lay the chief cauſe of their Sin and Damnation from themſelves on God: And would have wicked men believe, that none but the Elect do ſin againſt the price that was paid for them, and that Chriſt

that died for them; and ſo would quiet their conſciences in Hell, as if they were not guilty of any ſuch ſin. And the Doctrine of a Phyſicall Active Determination of mans Will to ſin, or the Act which is ſinfull by Gods effectuall Influx, hath need of a wary conſideration: And though *Twiſſe* and other learned men aſſert it, yet ordinary Chriſtians need not put it into their Creed. May not all common Chriſtians well take up with a contemned ignorance here, when *Cajetan* could finde reſt no where elſe? and *Arriba* (that reproveth him) ſaith in a manner as much. *li.* 1. *c.* 30. *p.* 188. and our learned *Barlow* takes up this *De futuritione mali, præſertim moralis, ſtatuant alij; non ego: qui rem tot difficultatibus perplexam determinare nec volo nec valeo. Solum hoc firmum maneat & immotum; nempe mali moralis futuritionem ita ſtatuendam, ut hypotheſes noſtræ peccati originem in Deum non reflciant. Siquidem ſpuria illa & deformis ſoboles, noſtri pragenies eſt, non Dei: qui peccatum placido vultu nec videat quidem, nedum faciat. Scilicet inſanam Ethnicorum ſuperſtitionem anguit, quod fovem Deum ignoverunt & adulterum: ut Minutius & minatur Arbenagoras qui fieri potuit, ut illum tanquam Deum colerent, quem ἐπιλήπτην & μοιχὸν ſuum & ſuperbum cognoverunt. Certè Deus non eſt, niſi omnino Bonus, malitia nulla vitiatus. Recte Nazianzi Epiſcopus, ἀναμάρτητος ὁ Θεός, Deus peccati neſcius. Cum impoſſibile eſt ut vitiis ſuccumbat ipſa bonitas, &c.* Barlow Exercit. 5. pag. 127. *Nullo modo cogimur, aut retenta præſcientia Dei tollere voluntatis arbitrium; aut retento voluntatis arbitrio, Deum (quod nefas eſt) negare præſcium futurorum: Sed utrumq; ample ſimus: utrumq; fideliter & veraciter confitemur: Illud, ut laudè Credamus: hoc, ut bene Vivamus: Male autem Vivitur, ſi de Deo non bene Creditur:* Auguſtin. de Civit. li. 5. c. 10. *Quiſquis audet dicere,* [*Habeo ex meipſo fidem, non ergo accepi*] *profectò contradicit huic apertiſſimæ veritati* [*Quid habes quod non acceperiſti?*] *Non quia Credere vel non Credere non eſt in arbitrio voluntatis humanæ; ſed in Electis præparatur Voluntas a Domino. Ideo ad ipſum quoq; Fidem, quæ in Voluntate eſt pertinet* [*Quis te diſcernit?*] Auguſtin. de Prædeſt. Sanct. c. 5.

there

there finde ſome of their thoughts mentioned.

Secondly, I know their underſtandings will not be taken from them, nor their conſcience, nor Paſſions: As the Joys of Heaven are chiefly enjoyed by the Rationall ſoul in its Rationall actings: ſo alſo muſt the pains of Hell be ſuffered. As they will be men ſtill, ſo will they act as men.

Thirdly, Beſide, Scripture hath plainly foretold us as much, that their own thoughts ſhall accuſe them, *Rom.* 2. 15. and their hearts condemn them. And we ſee it begun in deſpairing perſons here. 1 Joh. 3. 19, 20, 21.

CHAP. III.

They ſhall loſe all things that are comfortable, as well as Heaven.

SECT. I.

§. 1.

HAving ſhewed you thoſe conſiderations which will then aggravate their miſery, I am next to ſhew you their Additionall loſſes which will aggravate it. For as Godlineſs hath the promiſe both of this life and that which is to come, and as God hath ſaid, that if we firſt ſeek his Kingdom and Righteouſneſs, all things elſe ſhall be added to us: ſo alſo are the ungodly threatned with the loſs both of ſpiritual and of corporal bleſſings; and becauſe they ſought not firſt Chriſts Kingdom and Righteouſneſs, therefore ſhall they loſe both it, and that which they did ſeek; and there ſhall be taken from them even that little which they have. If they could but have kept their preſent enjoyments, they would not much have cared for the loſs of

It is a great Queſtion with many, Whether there be no Mercy in Hell? *Aquinas* 1. *q.* 21. *a.* 4. 1^m. ſaith there is: So *Lorinus*, *Pars*, *Cajetan*, *Fruardentius*, *Salmeron*: Alſo *Vrſine* Cat. with ſome of ours: but I ſay as *Fac. Laurentius* in *Fac.* 2. 13. What need is there curiouſly to enquire or boldly to determin this? It is enough to know, that the pains and torments of Hell to the wicked, will be both æternall and incomprehenſible. *pag.* 165.

Heaven: let them take it that have more minde of it; But catching at the ſhadow and loſing the ſubſtance, they now finde that they have loſt both, and that when they rejected Chriſt, they rejected all things. If they had loſt and forſaken all for Chriſt, they would have found all again in him; for he would have been all in all to them: But now they have forſaken Chriſt for other things, they ſhall loſe Chriſt and that alſo for which they did forſake him.

But I will particularly open to you ſome of their other loſſes.

SECT. II.

§ 2.

FIrſt, They ſhall loſe their preſent preſumptuous conceit and belief, of their Intereſt in God, and of his favour towards them, and of their part in the merits and ſufferings of Chriſt. This falſe Belief doth now ſupport their ſpirits, and defend them from the terrors that elſe would ſeize upon them; and fortifie them againſt the fears of the wrath to come. Even as true Faith doth afford the ſoul a true and grounded ſupport and conſolation, and enableth us to look to Eternity with undaunted courage: So alſo a falſe ungrounded Faith doth afford a falſe ungrounded comfort; and abates the trouble of the conſiderations of Judgment and damnation. But alas, this is but a palliate ſalve, a deceitfull comfort; what will eaſe their trouble when this is gone? When they can Believe no longer, they will be quieted in minde no longer, and rejoyce no longer. If a man be neer to the greateſt miſchief, and yet ſtrongly conceit that he is in ſafety; his conceit may make him as cheerfull as if all were well indeed, till his miſery comes, and then both his conceit and comforts vaniſh. An ungrounded perſwaſion of happineſs, is a poor cure for reall miſery. When the miſchief comes, it will cure the miſ-belief; but that belief can neither prevent nor cure the miſchief. If there were no more to make a man happy, but to believe that he is ſo, or ſhall be ſo, happineſs would be far commoner then now it is like to be.

* It is a wonder, that any man who is not a ſtranger both to Go-

* Indeed to ſpeak the plain truth, that which ſome teach, and the Preſumptuous conceit to be true, Juſtifying Faith, *viz.* [A Believing that our ſins are pardoned before they are; that is, upon our bare Receiving Chriſt as Saviour to Juſtifie us, before we receive him as Lord to Rule us] this is truly a believing the Devil, the father of lyes, and not God; yea againſt God. And it is a Reſting on the deceiving promiſe of the Devil for Juſtification: And are not ſuch like to be well Juſtified, by their Accuſer? Nay it is a making the Divel their God, by taking his word, who tells them, they ſh all be Juſtified and ſaved by a bare expecting Juſtification and ſalvation from Chriſt, when God telleth them the contrary. *Tertullian* ſaith, *Per diverſitatem enim Promiſſionum, diverſitas inſinuatur Deorum.* Tertul. li. de Reſurrect. Carn. cap. 2. pag. 407.

ſpel

ſpel and Reaſon, ſhould be of the Antinomian faith in this; who tell us that faith is but the believing that God loveth us, and that our ſins are already pardoned through Chriſt; that this is the chief thing that Miniſters ſhould preach; that our Miniſters preach not Chriſt, becauſe they preach not this; that every man ought thus to believe, but no man to queſtion his Faith, whether he believe truly or not, &c. But if all men muſt believe that their ſins are pardoned, then moſt of the world muſt believe a lye; And if no man ought to queſtion the truth of his Faith, then moſt men ſhall reſt deluded with an ungrounded belief. The Scripture commandeth us firſt to believe for remiſſion of ſins, before we believe that our ſins are remitted: If we believe in Chriſt, that is, accept him cordially for our Saviour, and our King, then we ſhall receive the pardon of ſins. The truth is, we have more ado to Preach down this Antinomian faith, then they have to Preach it up; and to Preach our people from ſuch a believing, then they have to Preach them to it. I ſee no need to perſwade people ſo to believe, the generality are ſtrong and confident in ſuch a belief already. Take a Congregation of 5000 perſons, and how few among them all will you finde, that do not believe that their ſins are pardoned, and that God loves them? Eſpecially of the vileſt ſinners, who have leaſt cauſe to believe it? Indeed, as it is all the work of thoſe men to perſwade people to this belief: ſo is it the hardeſt task almoſt that we meet with, to convince men of the ungroundedneſs of this belief, and to break that peace which Satan maintaineth in their ſouls. Neither do I know a commoner cauſe of mens deſtruction, then ſuch a misbelief. Who will ſeek for that which he believes he hath already? This is the great engine of Hell, to make men go merrily to their own perdition. I know men cannot believe Chriſt, or believe in, or upon Chriſt, either too ſoon, or too much. But they may believe, or judg that themſelves are pardoned, adopted, and in favour with God, too ſoon, and too much. For a falſe judgment is alwaies too much and too ſoon. As true grounded Faith is the maſter grace in the Regenerate, and of greateſt uſe in the Kingdom of Chriſt; ſo is a falſe ungrounded faith, the maſter vice in the unregenerate ſoul, and of greateſt uſe in the Kingdom of Satan. Why do ſuch a multitude ſit ſtill, when they might have pardon for the ſeeking, but that they verily think they are pardoned already?

Why do men live ſo contentedly in the power of the Devil, and walk ſo careleſly in the certain way to Hell? but that they think their way will have no ſuch end, and that the Devil hath nothing to do with them?? they defie him, they ſpit at the mention of his name. If you could aske ſo many thouſands as are now in Hell, What madneſs could cauſe you to come hither voluntarily? or to follow Satan to this place of torment? when you might follow Chriſt to the land of Reſt? They would moſt of them anſwer you, We believed that we had followed towards Salvation; and that the way which we were in, would have brought us to Heaven: We made ſure account of being ſaved, till we found our ſelves damned; and never feared Hell, till we were ſuddenly in it; we would have renounced our ſinfull courſes and companions, but that we thought we might have them, and Heaven too; We would have ſought after Chriſt more heartily, but that we thought we had part in him already; We would have been more earneſt ſeekers of Regeneration, and the power of godlineſs, but that we verily thought we were Chriſtians before. O if we had known as much as now we know, what lives would we have led! what perſons would we have been! But we have flattered our ſelves into theſe unſufferable torments: We were told of this before from the word of God: but we would not believe it, till we felt it: and now there is no remedy. —— Reader, do but ſtop, and think here with thy ſelf, how ſad a Caſe this is? That men ſhould ſo reſolutely cheat themſelves of their Everlaſting Reſt? The Lord grant it never prove thy own caſe. I would be very loth to weaken the true faith of the meaneſt Chriſtian, or to perſwade any man that his faith is falſe, when it is true: God forbid, that I ſhould ſo diſparage that pretious grace which hath the ſtamp of the Spirit! or ſo trouble the ſoul that Chriſt would have to be comforted! But I muſt needs in faithfulneſs tell thee, that the confident belief of their good eſtate, and of the pardon of their ſins, which the careleſs, unholy, unhumbled multitude amongſt us, do ſo commonly boaſt of, will prove in the end but a ſouldamning deluſion. It hath made me ready to tremble many a time, to hear a drunken, ungodly, unfaithfull Miniſter, as confidently in his formall prayers in the Pulpit, give God thanks for Vocation, Juſtification, Sanctification, and aſſured hope of Glorification, as if he had been a moſt aſſured Saint! when it may be his

Sermon

Sermon was intended to reproach the Saints, and to jeer at Sanctification! Me thoughts I even heard the Phariſee ſay, *I thank thee that I am not as other men:* Or *Corah, Are not all the people holy, every one?* How commonly do men thank God for theſe, which they never received, nor ever ſhall do? How many have thanked God for pardon of ſin, who are now tormented for it? and for Sanctification, and aſſured hope of Glory, who are now ſhut out of that Inheritance of the Sanctified? I warrant you, ther's none of this believing in hell: nor any perſwaſions of pardon or happineſs, nor any boaſting of their honeſty, nor juſtifying of themſelves: This was but Satans ſtratagem, that being blindefold they might follow him the more boldly, but then he will uncover their eyes, and they ſhall ſee where they are.

Luk. 18. 11. Num. 16. 3, 5.

SECT. III.

§. 3.

SEcondly, Another addition to the miſery of the damned will be this; That with the loſs of heaven, they ſhall loſe alſo all their hopes. In this life, though they were threatned with the wrath of God, yet their hope of eſcaping it did bear up their hearts; And when they were wounded with the terrors of the Word, they lick't all whole again with their groundleſs hopes; but then they ſhall part with their hopes and heaven together: We can now ſcarce ſpeak with the vileſt Drunkard, or Swearer, or covetous Worldling, or ſcorner at Godlineſs, but he hopes to be ſaved for all this: If you ſhould go to all the Congregation, or Town, or Countrey, and ask them one by one, whether they hope to be ſaved? how few ſhall you meet with, that will not ſay yea, or that make any great queſtion of it? But, O happy world, if Salvation were as common as this Hope! Even thoſe whoſe helliſh nature is written in the face of their converſation, that he that runs may reade it, whoſe tongues plead the cauſe of the devil, and ſpeak the language of hell, and whoſe delight is in nothing but the works of the fleſh, yet theſe do ſtrongly hope for heaven, though the God of heaven hath told them over and over again in his Word, that no ſuch as they ſhall ever come there. Though moſt of the world ſhall eternally periſh, and the Judge of the world himſelf hath told us, that of the many that are called, yet but

It doth us no good to *know* what is to come, but to fear it; that we may be alwaies as ſet on our watch; that ſo the Righteous grow not remiſſe or negligent, or the ſinner ſecure: that ſo not knowing we ſhould alwaies fear, and obſerving and looking for the time, we ſhould amend. *Ambroſ. de fide. l. 5. c. 8.*

but few are chosen,yet almost all do hope for it,and cannot endure any man that doth but question their hopes: Let but their Minister Preach against their false hopes; or their best friend come to them, and say, *I am afraid your present hopes of heaven will deceive you, I see you minde not your soul, your heart is not set upon Christ and heaven,you do not so much as pray to God,and worship him in your Family; and the Scripture gives you not the least hope of being saved in such a condition as this is:* How ill would they take such an admonition as this?and bid the Admonisher look to himself,and let them alone,he should not answer for them,they hope to be saved as soon as these preciser men, that pray, and talk of heaven so much. —— Nay,so strong are these mens hopes,that they will dispute the case with Christ himself at Judgement, and plead their eating and drinking in his presence, their Preaching in his Name, and casting out devils (and these are more probable Arguments, then our Baptism,and common Profession, and name of Christians) they will stifly deny that ever they neglected Christ in hunger, nakedness, prison, *&c.* (and if they did, yet that is less then stripping,imprisoning,banishing,or killing Christ in his Members) till Christ confute them with the sentence of their condemnation: Though the heart of their hopes will be broken at their death, and particular Judgement,yet it seems they would fain plead for some hope at the general Judgement.But O the sad state of these men,when they must bid farewell to all their Hopes! when their Hopes shall all perish with them! Reader, if thou wilt not beleeve this, it is because thou wilt not beleeve the Scriptures. The holy Ghost hath spoke it as plain as can be spoken, *Prov.*11.7. *When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth.* Prov.10.28. *The hope of the righteous shall be gladness,but the expectation of the wicked shall perish.* See Isa.28.15, 18. Job 27.8,9. *For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?* Job 8.12,13,14. *Can the rush grow up without mire? Can the flag grow without water? Whilest it is yet in its greenness,not cut down,it withereth before any other herb; So are the paths of all that forget God, and the hypocrites hope shall perish; whose hope shall be cut off, and whose trust shall be a spiders web: He shall lean upon his house, but it shall not stand, he shall hold it fast, but it shall not endure.* Job 11.20. *But the eyes of the wicked shall fail, and*

and they shall not escape, and their hope shall be as the giving up of the ghost: The giving up of the ghost is a fit, but terrible resemblance of a wicked mans giving up of his hopes. For first, As the soul departeth not from the body without the greatest terrour and pain, so also doth the hope of the wicked depart. O the direfull gripes and pangs of horror that seize upon the soul of the sinner at Death and Judgement, when he is parting with all his former hopes! Secondly, The soul departeth from the body suddenly, in a moment, which hath there delightfully continued so many years; Just so doth the hope of the wicked depart. Thirdly, The soul which then departeth, will never return to live with the body in this world any more; and the hope of the wicked when it departeth, taketh an everlasting farwell of his soul. A miracle of Resurrection shall again conjoyn the soul and body, but there shall be no such miraculous Resurrection of the damned's hope. Methinks it is the most dolefull spectacle that this world affords, to see such an ungodly person dying, and to think of his soul and his hopes departing together: and with what a sad change he presently appears in another world. Then if a man could but speak with that hopeless soul, and ask it; what, are you now as confident of salvation as you were wont to be? Do you now hope to be saved as soon as the most godly? O what a sad answer would he return! They are just like *Corah, Dathan,* and their Companions; while they are confident in their Rebellion against the Lord, and cry out, *Are not all the people holy?* They are suddenly swallowed up, and their hopes with them: Or like *Ahab*, who hating and imprisoning the Prophet for foretelling his danger, while he is in confident hopes to return in peace, is suddenly smitten with that mortal Arrow, which let out those hopes, together with his soul: Or like a Thief upon the Gallows, who hath a strong conceit that he shall receive a Pardon, and so hopes and hopes, till the Ladder is turned: Or like the unbelieving sinners of the world before the

One of the commonest causes of mens self-deceit, is because they say, they daily repent as they daily sin, and therefore hope they have daily pardon. Indeed in ordinary unavoidable infirmities, such as some call Venial, & as *Paul* laments (I think) *Rom.* 7. this may hold good: But when men will daily or frequently swear, whore, be drunk, deceive, revenge, lye, backbite, *&c.* and then comfort themselves in that they repent of it, and so spend their lives in grosse sinning and repenting, it will prove an unprofitable repentance. As *Clem. Alexand.* saith, Continued repenting for (gross) sins, which run on in course (repenting and sinning again) do nothing differ from them that beleeve not at all; save only in this; that they perceive themselves to sin: And I know not which is the worse; to sin wittingly and willingly, or (thus) to sin again after repentings, *&c.* It *seemeth* therefore to be repentance, but *indeed* is not, for a man frequently to beg pardon, when he frequently sinneth, (*viz.* grosly, or as some call it, mortally, for thats his meaning.) *Clem. Alex.* Stromat. li. 2. (*Quod adjungit de secunda tantum & non tertia pœnitentia admissa, improbandum est.*)

Flood, who would not believe the threatnings of *Noah*, but perhaps deride him for preparing his Ark so many years together, when no danger appeared, till suddenly the Flood came and swept them all away. If a man had asked these men, when they were climbing up into the tops of Trees and Mountains, Where is now your hope of escaping, or your merry deriding at the painfull preventing preparations of godly *Noah*? Or your contemptuous unbelief of the warnings of God? what do you think these men would then say! when the waters still pursued them from place to place, till it devoured their hopes and them together? Or if one had asked *Ahab*, when he had received his wound, and turned out of the battel to die; what think you now of the Prophecie of *Micaiah*? will you release him out of prison? do you now hope to return in peace? Why, such a sudden overthrow of their hopes will every unregenerate sinner receive. While they were upon earth, they frustrated the expectations (as I may say) of God and man: God sent his messengers to tell them plainly of their danger, and said, It may be they will hear, and return and escape: but they stiffened their necks and hardened their hearts: The Minister studied, and instructed, and perswaded, in hope: * And when one Sermon prevailed not, he laboured to speak more plainly and piercingly in the next, in hope that at last they would be perswaded and return: till their hopes were frustrate, and their labour lost, and they were fain to turn their exhortation to lamentation, and to sit down in sorrow for mens wilfull misery; and take up the sad exclamation of the Proper, *Isai.* 53.1. *Who hath beleeved our report? And to whom is the arm of the Lord revealed?* So did godly parents also instruct their children in Hope; and watch over them, and pray for them, hoping that at last their hearts would turn to Christ. And is it not meet that God should frustrate all their hopes, who have frustrated the hopes of all that desired their welfare? O that careless sinners would be awaked to think of this in time. If thou be one of them, who art reading these lines, I do here as a friend advise thee from the word of the Lord, that, as thou wouldst not have all thy Hopes deceive thee when thou hast most need of them, thou presently try them whether they will prove currant at the touchstone of the Scripture; and if thou finde them unsound, let them go, what sorrow soever it cost thee. Rest not till thou canst give a reason

* When our Ministry petrifies, turns hearts into stones, & these taken up and thrown at us, this kils us: the recoiling of our pains kils us: when our peace returns to us: When we spend our strength to make men more naught then they were: This wounds our heart; which should be considered of sinners: to kill ones self, and ones Minister too that would save him, What a bloody condition is this? the blood of a Minister on a mans soul, is more then the blood of many men. Stubborn souls, lay this to heart. *Lockier on Col.* 1.29. p. 529.

reaſon of all thy hopes: till thou canſt prove that they are the hopes which grace and not nature only hath wrought, that they are grounded upon Scripture-promiſes and ſound evidences, that they purifie thy heart: that they quicken, and not cool thy endeavours in godlineſs; that the more thou hopeſt, the leſſe thou ſinneſt*, and the more painfull thou art in following on the work; and not grow more looſe and careleſs by the increaſing of thy hopes: that they make thee ſet lighter by all things on earth, becauſe thou haſt ſuch hopes of higher poſſeſſions: that thou art willing to have them tried, and fearfull of being deceived: that they ſtir up thy deſires of enjoying what thou hopeſt for, and the deferring thereof is the trouble of thy heart, *Prov.* 13. 12. If thou be ſure that thy hopes be ſuch as theſe; God forbid that I ſhould ſpeak a word againſt them, or diſcourage thee from proceeding to hope thus to the end: No, I rather perſwade thee to go on in the ſtrength of the Lord; and what ever men or devils, or thy own unbelieving heart [a] ſhall ſay againſt it, go on, and hold faſt thy hope, and be ſure it ſhall never make thee aſhamed. But if thy hope be not of this ſpiritual nature, and if thou art able to give no better reaſon why thou hopeſt, then the worſt in the world may give, That God is mercifull; and thou muſt ſpeed as well as thou canſt, or the like; and haſt not one ſound evidence of a ſaving work of grace upon thy ſoul to ſhew for thy hopes; but only hopeſt that thou ſhalt be ſaved becauſe thou wouldeſt have it ſo, and becauſe it is a terrible thing to deſpair; If this be thy caſe, delay not an hour; but preſently caſt away thoſe hopes, that thou mayeſt get into a capacity of having better in their ſtead. But it may be thou wilt think this ſtrange doctrine, and ſay, What, would you perſwade me directly to deſpair? *Anſw.* Sinner; I would be loth to have thy ſoul deſtroyed by wilful ſelf-deluſion. The truth is, There is a hope (ſuch as I have before ſhewed thee of) which is a ſingular grace and duty: and there is a hope which is a notorious dangerous ſin. So conſequently there is a deſpair which is a grievous ſin: and there is a deſpair which is abſolutely neceſſary to thy ſalvation. I would not have thee deſpair of the ſufficiency of the bloud of Chriſt to ſave thee, if thou believe and heartily obey him: Nor of the willingneſs of God to pardon and ſave thee, if thou be ſuch a one: Nor yet abſolutely of thy own ſalvation; becauſe while there is life and time, there is ſome hope of

1 Pet. 3. 15.

Markes of ſound Hope.

* There is a twofold repentance: The one for that a man hath ſinned, which is common: the other, When a man hath learned the nature of ſin, perſwadeth him by principall reaſon to deſiſt from ſin; the conſequent of which is, To ſin no more. *Clem. Alexand. Stromat.* li. 6.

[a] Give me a man that after many ſecret bickerings, and hard conflicts in his breſt, upon a ſerious penitẽce, & ſenſe of reconciliation with his God, hath attained to a quiet heart, walking conſcionably and cloſe with that Majeſty with whom he is atoned. I ſhall bleſs and emulate him as a meet ſubject of true joy. B. *Hall Soliloq.* 11. p. 37, 38.

of thy converſion, and ſo of thy ſalvation; Nor would I draw thee to deſpair of finding Chriſt, if thou do but heartily ſeek him: Or of Gods acceptance of any ſincere endeavors, nor of thy ſucceſſe againſt Satan, or any corruption which thou ſhalt heartily oppoſe, nor of any thing whatſoever God hath promiſed to do, either to all men in generall, or to ſuch as thou art. I would not have thee doubt of any of theſe in the leaſt meaſure, much leſs deſpair. But this is the deſpair that I would perſwade thee to, as thou loveſt thy ſoul: That thou deſpair of ever being ſaved, except thou be born again; or of ſeeing God without Holineſs: or of eſcaping periſhing, except thou ſoundly Repent: Or of ever having part in Chriſt, or ſalvation by him, or ever being one of his true Diſciples, except thou love him above Father, Mother, or thy own life: Or of ever having a Treaſure in Heaven, except thy very heart be there: Or of ever ſcaping eternal death, if thou walk after the fleſh, and doſt not by the Spirit mortifie the deeds of the fleſh; or of ever truly loving God, or being his ſervant, while thou loveſt the world, and ſerveſt it. Theſe things I would have thee deſpair of; and whatever elſe God hath told thee ſhall never come to paſſe. And when thou haſt ſadly ſearched into thy own heart, and findeſt thy ſelf in any of theſe caſes, I would have thee deſpair thy ſelf of ever being ſaved in that ſtate thou art in; Never ſtick at the ſadneſs of the concluſion, man, but acknowledg plainly, If I die before I get out of this eſtate, I am loſt for ever. It is as good deal truly with thy ſelf as not: God will not flatter thee, he will deal plainly, whether thou do or not. The very truth is. This kinde of deſpair is one of the firſt ſteps to Heaven. Conſider, if a man be quite out of his way, what muſt be the firſt means to bring him in again? Why, a deſpair of ever coming to his journies end in the way that he is in. If his home be Eaſtward, and he be going Weſtward, as long as he hopes he is in the right, he will go on; and as long as he ſo goes on hoping, he goes further amiſs. Therefore when he meets with ſome body that aſſures him that he is clean out of his way, and brings him to deſpair of coming home, except he turn back again; then he will return, and then he may hope and ſpare not. Why, ſinner, Juſt ſo it is with thy ſoul: Thou art born out of the way to Heaven; and in that way thou haſt proceeded many a yeer; Yet thou goeſt on quietly, and hopeſt to be ſaved, becauſe

John 3. 3. Heb. 12. 14. Luke 13. 3, 5. Luke 14. 24, 25, 26, 27, &c. Mat. 6. 11. Rom. 8. 9, 7, 8, 13. 1 John 2. 15. Luke 16. 13.

becauſe thou art not ſo bad as many others. Why, I tell thee, except thou be brought to throw away thoſe hopes, and ſee that thou haſt all this while been quite out of the way to Heaven, and haſt been a childe of wrath, and a ſervant of Satan, unpardoned, unſanctified, and if thou hadſt died in this ſtate, hadſt been certainly damned; I ſay, till thou be brought to this, thou wilt never return and be ſaved. Who will turn out of his way, while he hopes he is right? And let me once again tell thee, that if ever God mean good to thy ſoul, and intend to ſave thee, this is one of the firſt things he will work upon thee: Remember what I ſay, till thou feel God convincing thee, that the way which thou haſt lived in, will not ſerve the turn, and ſo breaking down thy former hopes, there is yet no ſaving work wrought upon thee; how well ſoever thou mayeſt hope of thy ſelf. Yea, thus much more, If any thing keep thy ſoul out of Heaven (which God forbid) there is nothing in the world liker to do it, then thy falſe hopes of being ſaved, while thou art out of the way to ſalvation. Why elſe is it that God cries down ſuch hopes in his word? Why is it that every faithfull, skilfull Miniſter doth bend all his ſtrength againſt the falſe faith and hope of ſinners? as if he were to fight againſt neither ſmall nor great, but this prince of iniquity? Why alas, they know that theſe are the main pillars of Satans Kingdom; Bring down but them two, and the houſe will fall. They know alſo the deceit and vanity of ſuch hopes: that they are directly contrary to the Truth of God, and what a ſad caſe that ſoul is in, who hath no other hope, but that Gods word will prove falſe: when the truth of God is the only ground of true hope. Alas, it is no pleaſure to a Miniſter to ſpeak to people on ſuch an unwelcome ſubject; no more then it is to a pitifull Phyſician, to tell his patient; I do deſpair of your life, except you let blood, or there is no hope of the cure, except the gangren'd member be cut off. If it be true, and of flat neceſſity, though it be diſpleaſing, there is no remedy. Why, I beſeech you think on it reaſonably without prejudice or paſſion, and tell me, Where doth God give any hope of your ſalvation till you are new Creatures? *Gal.6.15.* Nay, I have ſhewed you where he flatly overthroweth all ſuch hope. And will it do you any good for a Miniſter to give you hope, where God gives you none? or would you deſire them to do ſo? Why, what would you think of ſuch a Miniſter, when thoſe

Gal. 5. 18, 19, 20, 21, 22, 23, 24.
2 Cor. 5. 17.

hopes forſake you? or what thanks will you give him, when you finde your ſelf in Hell? would you not there lye and curſe him for a deceiver for ever? I know this to be true, and therefore I had rather you were diſpleaſed with me here, then curſe me there. For my own part, if I had but one Sermon to preach while I lived, I think this ſhould be it; to perſwade down all your ungrounded hopes of Heaven; not to leave you there in deſpair, but that you may hope upon better grounds which will never deceive you. God hath told us what we ſhall ſay, *Iſa.*3.10,11. *Say to the Righteous, It ſhall be well with him, and to the wicked, It ſhall be ill with him.* And if I ſhall ſay, it ſhall be well with thee, when God hath ſaid, it ſhall be ill with thee, what the better were thou for this? Whoſe word would ſtand, think you, Gods or mine? O, little do carnall Miniſters know what they do, who ſtrengthen the hopes of ungodly men? They work as hard as they can againſt God, while they ſtand there to ſpeak in the name of God. God layeth his battery againſt theſe falſe hopes, as knowing that they muſt now down, or the ſinner muſt periſh: And theſe teachers build up what God is pulling down: I know not what they can do worſe to deſtroy mens ſouls. There are falſe teachers in regard of application, though they are true in regard of doctrine. This is partly through their flattering men-pleaſing temper, partly becauſe they are guilty themſelves, and ſo ſhould deſtroy their own hopes, as well as others; and partly becauſe being graceleſs, they want that experience which ſhould help them to diſcern betwixt hope and hope. The ſame may be ſaid of carnall friends. If they ſee a poor ſinner but doubting whether all be well with him, and but troubled for fear leaſt he be out of the way; What pains do they take to keep up his old hopes? What, ſay they, If you ſhould not be ſaved, God help a great many: You have lived honeſtly, *&c.* Never doubt, man; God is mercifull. —— Alas ſilly creatures! You think you perform an office of friendſhip, and do him much good! Even as much as to give cold water to a man in a Feaver, you may eaſe him at the preſent, but it afterward inflames him. What thanks will he give you hereafter, if you ſettle him upon his former hopes again? Did you never read *Prov.*24.24. *He that ſaith to the wicked, Thou art righteous; him ſhall the people curſe, Nations ſhall abhorre him.* If you were faithfull friends indeed, you ſhould rather

ther ſay thus to him; Friend, if you perceive the ſoundneſs of your hopes for Heaven to be doubtfull, O do not ſmother thoſe doubts; but go and open them to your Miniſter, or ſome able friend; and try them throughly in time; and hold no more of them now, then will hold good at Judgment: it is better they break while they may be built more ſurely, then when the diſcovery will be your torment, but not your remedy.—— This were friendly and faithfull counſel indeed. The Proverb is, *If it were not for hope the heart would break*: And Scripture tels us, that the heart muſt break that Chriſt will ſave. How can it be bound up, till it be broken firſt? So that the hope which keeps their hearts from breaking, doth keep them alſo from healing and ſaving.

Well, if theſe unwiſe men (who are as we ſay, peny wiſe, and pound fooliſh, who are wiſe to keep off the ſmart of a ſhort, conditionall, neceſſary, curable deſpair, but not wiſe to prevent an eternal, abſolute, tormenting, uncurable deſpair) do not change their condition ſpeedily, theſe Hopes will leave them, which they would not leave; and then they that were now reſolved to hold faſt their Hopes, let all the Preachers in the world ſay what they would, ſhall let them go whether they will or no. Then let them hope for heaven if they can.

So that you ſee it will aggravate the miſery of the damned, that with the loſs of heaven, they ſhall loſe all that hope of it, which now ſupporteth them.

SECT. IV. §. 4.

THirdly, Another Additional loſs will be this. They will loſe all that falſe peace of Conſcience, which maketh their preſent life ſo eaſie. The loſs of this muſt neceſſarily follow the loſs of the former. When Preſumption and Hope are gone, Peace cannot tarry. Who would think now that ſees how quietly the multitude of the ungodly live, that they muſt very ſhortly lye roaring in everlaſting flames? They lye down, and riſe, and ſleep as quietly, they eat and drink as quietly; they go about their work as cheerfully, they talk as pleaſantly as if nothing ailed them, or as if they were as far out of danger as an obedient Believer; like a man

a man that hath the Falling-ſickneſs, you would little think while he is labouring as ſtrongly, and talking as heartily as another man, how he will preſently fall down, and lye gaſping, and foaming, and beating his breſt in torment; So it is with theſe men: They are as free from the fears of hell as others, as free from any vexing ſorrows, not ſo much as troubled with any cares for the ſtate of their ſouls, nor with any ſad or ſerious thoughts of what ſhall become of them in another world; yea, and for the moſt part they have leſs doubts or diſquiet of minde, then thoſe who ſhall be ſaved. O happy men, if it would be alwaies thus! and if this peace would prove a laſting peace! But alas, there's the miſery, it will not. They are now in their own Element, as the Fiſh in the water, but little knows that ſilly creature, when he is moſt fearleſly and delightfully ſwallowing down the Bait, how ſuddenly he ſhall be ſnatched out, and lye dead upon the Bank! And as little think theſe careleſs ſinners, what a change they are near. The Sheep, or the Ox is driven quietly to the ſlaughter, becauſe he knows not whither he goes; if he knew it were to his death, you could not drive him ſo eaſily. How contented is the Swine, when the Butchers knife is ſhaving his throat? little thinking that it is to prepare for his death, Why, it is even ſo with theſe ſenſual careleſs men: they fear the miſchief leaſt when they are neareſt to it, becauſe they feel it not, or ſee it not with their eyes:

Matth. 24. 37, 38, 39. *As in the dayes of* Noah (ſaith Chriſt) *they were eating and drinking, marrying, and giving in marriage, till the day that* Noah *entered into the Ark, and knew not till the Flood came and took them all away*; So will the coming of Chriſt be; and ſo will the coming of their particular judgement be; *For* (ſaith the Apoſtle) *when they ſay peace and ſafety, then ſudden deſtruction cometh upon them, as travel upon a woman with childe, and they ſhall not eſcape*, 1 Theſ. 5. 3. O cruel Peace, which ends in ſuch a War! Reader, if this be thy own caſe; if thou haſt no other peace in thy Conſcience then this ungrounded ſelf-created Peace; I could heartily wiſh for thy own ſake that thou wouldſt caſt it off. As I would not have any humble gratious ſoul to vex their own conſciences needleſly, nor to diſquiet, and diſcompoſe their ſpirits by troubles of their own making, nor to unfit themſelves for duty, nor interrupt their comfortable communion with God, nor to weaken their bodies, or caſt themſelves into Melancholy diſtempers to the ſcandal of Religion:

ligion: ſo would I not have a miſerable wretch, who lives in daily and hourly danger of dropping into Hell, to be as merry and as quiet, as if all were well with him: It is both unſeemly and unſafe; more unſeemly then to ſee a man go laughing to the Gallows; and more unſafe then to favor the Gangren'd member which muſt be cut off, or to be making merry when the enemy is entring our Habitations: Mens firſt peace is uſually a falſe peace; it is a ſecond peace which is brought into the ſoul upon the caſting out of the firſt, which will ſtand good, and yet not alway that neither; for where the change is by the halves, the ſecond or third peace may be unſound as well as the firſt: as many a man that caſteth away the peace of his Prophaneſs, doth take up the peace of meer Civility and morality; or if he yet diſcover the unſoundneſs of that, and is caſt into trouble, then he healeth all with outward Religiouſneſs, or with a half Chriſtianity, and there he taketh up with peace: This is but driving Satan out of one room into another, but till he be caſt out of poſſeſſion, the peace is unſound. Hear what Chriſt ſaith, *Luk.*11.21,22. *When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger then he ſhall come upon him, and overcome him, he taketh from him all his Armour wherein he truſted, and divideth his ſpoils.* The ſoul of every man by nature is Satans Garriſon; all is at peace in ſuch a man, till Chriſt comes; when Chriſt ſtorms this heart, he breaks the peace, he giveth it moſt terrible Alarms of Judgment and Hell, he battereth it with the Ordnance of his Threatnings and Terrors; he ſets all in a combuſtion of Fear and Sorrow, till he have forced it to yield to his meer mercy, and take him for the Governor, and Satan is caſt out; and then doth he eſtabliſh a firm and laſting Peace. If therefore thou art yet but in that firſt peace, and thy heart was never yet either taken by ſtorm, or delivered up freely to Jeſus Chriſt, never think that thy peace will indure. Can the ſoul have peace which is at enmity with Chriſt, or ſtands out againſt him, or thinks his Government too ſevere, and his Conditions hard? Can he have peace againſt whom God proclaimeth war? I may ſay to thee, as *Jehu* to *Joram*, when he asked, *Is it peace? What peace while the whoredoms of thy mother Jezabel remain?* So thou art deſirous to hear nothing from the mouth of a Miniſter but peace; but what peace can there be till thou haſt caſt away thy wickedneſs, and thy firſt peace, and made

thy peace with God through Christ? wilt thou believe God himself in this Case? Why, read then what he saith twice over, *Isa.* 48. 22. and 57. 21. *There is no peace, saith my God, to the wicked.* And hath he said it? and shall it not stand? Sinner, Though thou maist now harden and fortifie thy heart against Fear, and Grief, and Trouble; yet as true as God is true, they will batter down thy proud and fortified spirit, and seize upon it, and drive thee to amazement: This will be done either here or hereafter. My counsel therefore to thee is, that thou presently examine the grounds of thy peace, and say, I am now at ease and quiet in my minde; but Is it grounded? and will it be lasting? Is the danger of eternal Judgment over? Am I sure my sins are pardoned, and my soul shall be saved? If not, alas, what cause of peace? I may be in hell before the next day for ought I know. —— Certainly, a man that stands upon the Pinacle of a Steeple, or that sleeps on the top of the main Mast, or that is in the heat of the most bloody fight, hath more cause of peace and carelesness then thou. Why, thou livest under the wrath of God continually, thou art already sentenced to eternal death, and mayst every hour expect the execution, till thou have sued out a pardon through Christ. I can shew thee a hundred threatnings in Scripture which are yet in force against thee; but canst thou shew me one Promise for thy safety an hour? What assurance hast thou when thou goest forth of thy doors, that thou shalt ever come in again? I should wonder, but that I know the desperate hardness of the heart of man, how a man that is not sure of his peace with God, could eat, or drink, or sleep, or live in peace! That thou art not afraid when thou liest down, lest thou shouldst awake in hell; or when thou risest up, lest thou shouldst be in hell before night; or when thou sittest in thy house, that thou still fearest not the approach of death, or some fearfull judgement seizing upon thee, and that the threats and sentence are not alwaies sounding in thy ears. Well, if thou were the nearest friend that I have in the world, in this case that thou art in, I could wish thee no greater good, then that God would break in upon thy careless heart, and shake thee out of thy false peace, and cast thee into trouble; that when thou feelest thy heart at ease, thou wouldest remember thy misery, that when thou art pleasing thy self with thy estate, or business, or labours, thou wouldest still remember the approaching wo; that thou wouldest cry out in the midst

midſt of thy pleaſant diſcourſe and merry company, *O how neer is the great and dreadful change*; that what ever thou art doing, God would make thee reade thy ſentence, as if it were ſtill written before thine eyes: and which way ſoever thou goeſt, he would ſtill meet thee full in the face with the ſenſe of his wrath, as the Angel did *Balaam* with a drawn ſword, till he had made thee caſt away thy groundleſs peace, and lye down at the feet of Chriſt whom thou haſt reſiſted, and ſay, Lord, what wouldeſt thou have me to do? and ſo receive from him a ſurer and better peace, which will never be quite broken, but will be the beginning of thy everlaſting Peace, and not periſh in thy periſhing, as the groundleſs peace of the world will do.

SECT. V.

§. 5.

FOurthly, Another additionall loſs, aggravating their loſs of Heaven, is this; They ſhall loſe all their carnal Mirth. Their merry vein will then be opened and emptied: They will ſay themſelves (as *Solomon* doth) of their laughter, Thou waſt mad; and of their mirth, What didſt thou? *Eccl.*2.2. Their witty jeſts, and pleaſant conceits are then ended, and their merry tales are all told. Their mirth was but as the crackling of thorns under a pot, *Eccleſ.*7.6. It made a great blaze and unſeemly noiſe for a little while, but it was preſently gone, and will return no more. They ſcorned to entertain any ſadning thoughts; the talk of death and judgment was irkſome to them, becauſe it dampt their mirth; they could not endure to think of their ſin or danger, becauſe theſe thoughts did ſad their ſpirits: They knew not what it was to weep for ſin; or to humble themſelves under the mighty hand of God: They could laugh away ſorrow, and ſing away cares, and drive away theſe Melancholy thoughts: They thought, if they ſhould live ſo auſterely, and meditate, and pray, and mourn, as the godly do, their lives would be a continuall miſery, and it were enough to make them run mad. Alas, poor ſouls! What a miſery then will that life be, where you ſhall have nothing but ſorrow, intenſe, heart-piercing, multiplied ſorrow? When you

The ſorrow of the godly is with Hope and Joy: but the ſorrow of the wicked is without hope. Jeſt not with hell: It is an horrible thing to fall into the hands of a conſuming fire. *Rollock.* on *Job.* Lect. 16. *p.*152.

I know Mirth is lawfull: But as *Seneca* ſaith to the Epicure: *Tu voluptatem complecteris: ego compeſco. Tu voluptate fruëris: ego utor. Tu illam ſummum bonum putas: ego nec bonum. Tu omnia voluptatis cauſa facis: ego nihil.* Sen. *de Vita beat.* c.10,11.

shall have neither the Joyes of the Saints, nor your own former Joyes? Do you think there is one merry heart in hell? or one joyfull countenance? or jesting tongue? You cry now, A little mirth is worth a great deal of sorrow: But sure a little godly sorrow, which would have ended in eternal Joy, had been more worth then a great deal of your fooliſh mirth, which will end in sorrow. Can men of gravity run laughing and playing in the streets, as little children do? or wise men laugh at a mischief, as fools and mad men? Or men that are sound in the brain, fall a dauncing, as they will do in a *Viti Saltus*, till they fall down dead with it? No more pleasure have wise men in your pitifull mirth: For the end of such mirth is sorrow.

Vid. Platerum observat. lib. 1. pag. 92.

§. 6.

SECT. VI.

FIfthly, Another additional loss will be this, They shall lose all their sensuall contentments and delights. That which they esteemed their chiefest good, their heaven, their God, that must they lose as well as heaven and God himself. They shall then in despite of them fulfil that command, which here they would not be perswaded to obey, *Rom.* 13.14. of making no provision for the flesh, to fulfil the lusts thereof. O what a fall will the proud ambitious man have, from the top of his honors! As his dust and bones will not be known from the dust and bones of the poorest beggar; so neither will his soul be honoured or favoured any more then theirs. * What a number of Right Honourable Lords, Right Worshipfull Knights and Gentlemen, Right Reverend Fathers and Learned Doctors are now shut out of the presence of Christ? If you say, How can I tell that? Why I answer, because their Judge hath told me so: Hath he not said by his Apostle, 1 *Cor.* 1.26. *That not many wise men after the flesh, not many mighty,*

* The dead skull of a King retains not so much as a print of the Crown: the guilty soul may the spots of sin. As the bold Bishop told the great Emperor, taking hold of his purple robe, Sir, you shall not carry this hence with you, *D. Stoughton Magistr. Commiss.* p. 32.

Tunc edax flamma comburit, quos nunc carnalis delectatio polluit: Tunc infinitum patens inferni barathrum devorat, quos inanis elatio nunc exaltat: & qui olim ex vitio voluntatem calidi persuasoris expleverunt, tunc cum duce suo reprobi ad tormenta perveniunt. Gregor. Moral. 9. *Quid enim consoletur eos qui suam habent consolationem? Non consolatur Christi infantia garrulos: non consolantur Christi lachrimæ cachinnantes; non consolantur panni ejus ambulantes in stolis: Non consolantur præsepe & stabulum amantes primas cathedras in Synagogis: sed æquanimiter fortè universam hanc consolationem expectantibus in silentio dominum: lugentibus, pannosis, pauperibus credere videbuntur.* Bernard. Serm. 22.

mighty, not many noble are called? And if they be not called, they be not predestinate, or justified, or glorified, *Rom.* 8. 30. Sure that rich man, *Luk.* 16. hath now no humble obeysance done him, nor titles of honour put upon him; nor do the poor now wait at his gates to receive of his scraps. They must be shut out of their wel-contrived houses, and sumptuous buildings, their comely chambers, with costly hangings, their soft beds, and easie couches. They shall not finde there their gallant walks, their curious gardens, with variety of beauteous odoriferous fruits and flowers; their rich pastures and pleasant meadows, and plenteous Harvest, and Flocks and Herds. Their tables will not be so spread and furnished, nor they so punctually attended and observed. They have not there variety of dainty fare, nor severall courses, nor tempting dishes, prepared to please their appetites to the full: the rich man there fareth not deliciously every day: Neither shall he wear there his purple and fine linnen: The jetting gorgeous well dresst gallant, that must not have a pin amiss, that stands as a picture set to sale, that take themselves more beholden to the Taylor or Semster for their comelinesse, then to God, they shall then be quite in a different garb; There is no powdering or curling of the hair, nor eying of themselves, nor desirous expecting the admiration of beholders. * Sure our voluptuous youths must leave their Cards and Dice behinde them; as also their Hawks, and Hounds, and Bowls, and all their former pleasant sports: They shall then spend their time in a more sad employment, and not in such pastimes as these. Where will then be your Maygames, and your Morrice daunces? your Stage Playes, and your Shews? What mirth will you have in remembring all the Games, and Sports, and Dauncings which you had on the Lords days, when you should have been delighting your selves in God and his work? O, what an alteration will our Joviall roaring swaggerers then finde? What bitter draughts they will have in stead of their Wine and Ale? If there were any drinking of healths, the Rich man would not have begged so hard for a drop of water: The heat of their lust will be then abated: They shall not spend their time in courting their Mistresses, in lascivious discourse, in amorous songs,

* *Defectus a summo bono ad infimum bonum, hoc est peccatoris proprium & voluntarium malum, quo malo seipsum perdit injustus. Et quia huic malo author non est Deus, sed homo perversus, dignè itaq; homini qui se perdidit peccato, redditur in tormentis aterna perditio: ut pereat quidem qui perire voluit; non tamen sic pereat quemadmodum voluit. Qui enim sic peribit, delectatione peccatorum illectus, ut si posset fieri, maneret in opere peccati perpetuus: juste quidem est in perditione peccati dimissus, quo propria cecidit voluntate.* Fulgen. l. 1. ad Monim. c. 19. *A voluptate occupatus quomodo resistet labori ac periculo, egestati & tot humanam vitam circumstrepentibus miseriis? Quomodo conspectum mortis? quomodo doloris feret? quomodo mundi fragores, & tantum acerrimorum hostium, a tam molli adversario victus? Quicquid voluptas suaserit, faciet: Age, non vides quam multa suasura sit.* Seneca de Vit. beat. c. 11.

in wanton dalliance, in their luſtfull embracements, or brutiſh defilements: Yet they are like enough to have each others company there; But they will have no more comfort in that company, then *Zimri* and *Cosbi* in dying together, or then lewd companions have in being hanged together on the ſame Gallows: O the dolefull meeting that theſe luſtfull wantons will have there? How it will even cut them to the heart to look each ether in the face! And to remember that beaſtly pleaſure for which they now muſt pay ſo dear! So will it be with the Fellowſhip of Drunkards, and all others that were play-fellows together in ſin, who got not their pardon in the time of their lives: What a direfull greeting will there then be? Curſing the day that ever they ſaw the faces of one another! Remembring and ripping up all their lewdneſs, to the aggravation of their torment? O that ſinners would remember this in the midſt of their pleaſure and jollity, and ſay to one another, We muſt ſhortly reckon for this before the jealous God. Will the remembrance of it then be comfortable, or terrible? Will theſe delights accompany us to another world? How ſhall we look each other in the faces, if we meet in Hell together for theſe things? Will not the memoriall of them be then our torment? Shall we then take theſe for friendly actions? Or rather wiſh we had ſpent this time in praying together, or admoniſhing one another? O, why ſhould we ſell ſuch a laſting, incomprehenſible Joy, for one taſt of a ſeeming pleaſure? Come, as we have ſinned together, let us pray together before we ſtir, that God would pardon us: and let us enter into a promiſe to one another, that we will do thus no more, but will meet together with the godly in the worſhip of God, and help one another toward Heaven, as oft as we have met for our ſinfull merriments, in helping to deceive and deſtroy each other. —— This would be the way to prevent this ſorrow, and a courſe that would comfort you when you look back upon it hereafter. * Who would ſpend ſo many dayes and years, and thoughts, and cares, and be at ſo much coſt and pains, and all to pleaſe this fleſh for a moment, which muſt ſhortly be moſt loathſome ſtinking rottenneſs; and in the mean time neglect our precious ſouls, and that ſtate which we muſt truſt to for ever and ever? To be at ſuch pains for that pleaſure which dies in the enjoying, and is almoſt as ſoon gone as come, and when we have moſt need of comfort will

* *Quid mihi Voluptatem nominas? Hominis bonum quæro, non Ventris, qui pecudibus & belluis laxior eſt.* Seneca de Vit. beat. c. 9.

will be ſo far from following us as our happineſs, that it will be perpetuall fuell to the flames which ſhall torment us! O that men knew but what they deſire, when they would ſo fain have all things ſuited to the deſires of the fleſh! They would have Buildings, Walks, Lands, Cloathes, Diet, and all ſo fitted as may be moſt pleaſing and delightfull. Why, this is but to deſire their temptations to be increaſed, and their ſnare ſtrengthened: Their Joyes will be more carnall; and how great an enemy carnall Joy is to ſpirituall, experienced men can quickly tell you. If we took the fleſh ſo much for our enemy as we do profeſs, we could not ſo earneſtly deſire, and contrive to accommodate it, and ſo congratulate all its contentments as we do.

Moſt certain it is, that Vertue hath not a more capitall enemy then ſuch a perpetuall ſucceſs as they call moſt happy: which to join together with Honeſty, is no leſs

difficulty, then to combine things by nature moſt contrary. *Bodin Commonwealth. li. 1. p. 3.*

CHAP. IV.

The greatneſs of the torments of the damned diſcovered.

SECT. I. §. 1.

HAving thus ſhewed you how great their loſs is who are ſhut out of Reſt, and how it will be aggravated by thoſe Additional loſſes which will accompany it: I ſhould next here ſhew you the greatneſs of thoſe Poſitive ſufferings which will accompany this loſs. But becauſe I am to Treat of Reſt rather then of Torment, I will not meddle with the Explication of the quality of thoſe ſufferings, but only ſhew their greatneſs in ſome few brief diſcoveries, leſt the careleſs ſinner, while he hears of no other puniſhment but that of loſs, before mentioned, ſhould think he can bear that well enough by his own reſolvedneſs, and ſo flatter himſelf in hope of a tollerable hell. That there are, beſides the loſs of Happineſs, ſuch actuall ſenſible Torments for

for the damned, is a matter beyond all doubt, to him that doth not doubt of the truth of the Scripture; and that they will be exceeding great, may appear by theſe Arguments following.

* Firſt, From the principal Author of them, which is God himſelf: As it was no leſs then God whom the ſinner had offended, ſo it is no leſs then God that will puniſh them for their offences. He hath prepared thoſe torments for his enemies; His continued Anger will ſtill be devouring them; His Breath of Indignation will kindle the flames; His Wrath will be an intollerable burden to their ſouls. O, if it were but a creature that they had to do with, they might better bear it, for the Penalty would be anſwerable to the Infirmity of him that ſhould inflict it: A childe can give but an eaſie ſtroak, but the ſtroaks of a Gyant will be anſwerable to his ſtrength: Wo to him that fals under the ſtroaks of the Almighty! They ſhall feel to their ſorrow, That it is a fearful thing to fall into the hands of the living God: It were nothing in compariſon to this, if all the world were againſt them, or if the ſtrength of all creatures were united in one to inflict their penalty. They had now rather venture upon the diſpleaſure of God, then to diſpleaſe a Landlord, a Maſter, a Friend, a Neighbour, or their own Fleſh; but then they will wiſh a thouſand times in vain, that they had loſt the favour of all the world, and been hated of all men, ſo they had not loſt the favour of God; for as there is no life like his favour, ſo is there no death like his diſpleaſure; O, What a conſuming fire is his Wrath? If it be kindled here, and that but a little, how do we wither before it, as the graſs that is cut down before the ſun? How ſoon doth our ſtrength decay and turn to weakneſs? and our beauty to deformity? Churches are rooted up, Common-wealths are overthrown, Kingdoms depopulated, Armies deſtroyed, and who can ſtand before his wrath? Even the Heavens and the Earth will melt at his preſence, and when he ſpeaks the word at his great day of Accompt, they will be burnt up before him as a ſcrole in the fire. The flames do not ſo eaſily run through the dry Stubble, or conſume the Houſes where its violence hath prevailed, as the wrath of God will feed upon

* Yet I know what *Gibeouf* ſaith, and many Schoolmen, That God is not *cauſa mali (etiam pœnæ) quâ malum:* And *Irenæus* ſpeaks as if he thought it were a natural conſequent of their own wilfulneſs, and not properly effected by God, (And indeed if it be true, as *Barlow* and many Philoſophers ſay, that *Malum ſenſus*, as well as *Malum damni eſt formaliter privatio boni*, &c. *tunc cauſam efficientem pro ſe non habet Deum.) Qui ergo pro Apoſtaſiam amiſerunt quæ prædicta ſunt, quippe deſolati ab omnibus bonis, in omni pœna converſantur. Deo quidem principaliter non a ſeipſo eos puniente; proſequente autem eos pœna quoniam ſunt deſolati ab omni bono. Ut in immenſo lumine, qui excæcaverunt ſemetipſos, vel ab aliis excæcati ſunt, ſemper privati ſunt jucunditate luminis: Non quod lumen pœnam eis inferat cæcitatis; ſed quod ipſa cæcitas ſuperinducat eis calamitatem.* Irenæus adverſ. hæreſ. *li.* 5. *pag. (mibi)* 610, 611.

upon theſe wretches. O, they that could not bear a Priſon, or a Gibbet, or Fire for Chriſt, no nor ſcarce a few ſcorns from the mouths of the ignorant, how will they now bear the devouring fire?

SECT. II.

§. 2.

2. THe place or ſtate of torment is purpoſely ordained for the glorifying of the Attribute of Gods Juſtice. As all the Works of God are great and wonderful, ſo thoſe above all, which are ſpecially intended for the eminent advancing of ſome of his Attributes: When he will glorifie his Power, he makes the worlds by his Wiſdom: The comely order of all and ſingular creatures declare his Wiſdom; His Providence is ſhewn in ſuſtaining all things, and maintaining order*, and attaining his excellent ends, amongſt the confuſed, perverſe, tumultuous agitations of a world of wicked, fooliſh, ſelf-deſtroying Miſcreants: When a ſpark of his Wrath doth kindle upon the earth, the whole world, ſave only eight perſons, are drowned; *Sodom, Gomorrah, Admah* and *Zeboim* are burnt with fire from heaven to aſhes; The ſea ſhuts her mouth upon ſome; The earth doth open and ſwallow others; The Peſtilence deſtroyeth them up by thouſands: The preſent deplorable eſtate of the *Jews* may fully teſtifie this to the world: And yet the glorifying of the two great Attributes, of Mercy and Juſtice, is intended moſt eminently for the life to come. As therefore when God will purpoſely then glorifie his Mercy, he will do it in a way and degree that is now incredible and beyond the comprehenſion of the Saints that muſt enjoy it; ſo that the blood of his Son, and the enjoyment of himſelf immediatly in Glory, ſhall not be thought too high an honour for them; So alſo, when the time comes that he will purpoſely manifeſt his Juſtice, it ſhall appear to be indeed the Juſtice of God: The everlaſting flames of Hell will not be thought too hot for the rebellious; and when they have there burned through millions of Ages, he will not repent him of the evil which is befaln them. O, wo to the ſoul that is thus ſet up for a Butt, for the wrath of the Almighty to ſhoot at! and for a Buſh that muſt burn in the flames of his Jealouſie, and never be conſumed!

* *Deus permittit Mala ut inde eliciat Bona, ut probat* Gibieuf. *li. 2. c. 22. §. 6, 7, 8, 9, 10. Etſi Malum in terris abundet; ſi tamen diſponentem deſuper providentiam ſpectes nihil uſquam Mali deprehendes,* Boethius referent. Gibieuf.

SECT. III.

§. 3.

3. THe torments of the damned must needs be extream, because they are the effect of Divine Revenge: Wrath is terrible, but Revenge is implacable: When the great God shall say, I will now be righted for all the wrongs that I have born from rebellious creatures; I will let out my wrath, and it shall be staied no more, you shall now pay for all the abuse of my Patience! Remember now how I waited your leasure in vain, how I stooped to perswade you; how I, as it were, kneeled to intreat you: did you think I would alwaies be slighted by such miscreants as you? —— O, who can look up when God shall thus plead with them in the heat of Revenge? Then will he be revenged for every mercy abused, for his creatures consumed in luxury and excess, for every hours time mispent, for the neglect of his Word, for the vilifying of his Messengers, for the hating of his people, for the prophanation of his Ordinances, and neglect of his Worship, for the breaking of his Sabbaths, and the grieving of his Spirit, for the taking of his Name in vain, for unmerciful neglect of his servants in distress. O the numberless Bils that will be brought in! And the Charge that will overcharge the soul of the sinner! And how hotly Revenge will pursue them all to the highest! How God will stand over them with the rod in his hand (not the rod of Fatherly chastisement, but that Iron rod wherewith he bruiseth the rebellious) and lay it on for all their neglects of Christ and Grace! O that men would foresee this! and not put themselves under the hammer of revenging fury, when they may have the treasure of happiness at so easie rates, and please God better in preventing their woe!

Cremabit addictos ardens semper gehenna; & vivacibus flammis vorax pœna. Nec erit unde habere tormenta vel requiem possint aliquando vel finem. Servabuntur cum corporibus suis animæ infinitis cruciatibus ad dolorem: ---- Vermis eorum non morietur, & ignis eorum non extinguetur, &c. Cyprian. ad Demetrian. p. 330.

Psal. 2. 9.

SECT. IV.

§. 4.

4. COnsider also how this Justice and Revenge will be the delight of the Almighty. Though he had rather men would stoop to Christ and accept of his mercy, yet when they persist in rebellion, he will take pleasure in their execution. Though he

he deſire not the death of him that dieth, but rather that he repent and live; yet when he will not repent and live, God doth deſire and delight in the execution of Juſtice: conditionally, ſo that men will repent, he deſires not their death, but their life, *Ezek.*33.11. yet if they repent not, in the ſame place he uttereth his reſolution for their death, *verſ.*8.13. He tels us, *Iſai.* 27.4. That fury is not in him, yet he addeth in the next words, Who would ſet the bryers and thorns againſt me in battel? I would go through them, I would burn them together. What a doleful caſe is the wretched creature in, when he ſhall thus ſet the heart of his Creator againſt him? and he that made him will not ſave him, and he that formed him will not have mercy upon him, *Iſai.*27.11. How heavy a threatning is that in *Deut.*28.63. As the Lord Rejoyced over you to do you good, ſo the Lord will Rejoyce over you to deſtroy you, and to bring you to nought. Wo to the ſoul which God Rejoyceth to puniſh. Yea, he tels the ſimple ones that love ſimplicity, and the ſcorners that delight in ſcorning, and the fools that hate knowledge, That becauſe he called and they refuſed, he ſtretched out his hand and no man regarded, but ſet at nought all his Counſel, and would none of his reproof, therefore he will alſo laugh at their calamity, and mock when their fear cometh; when their fear cometh as deſolation, and their deſtruction as a whirlwinde, when diſtreſs and anguiſh cometh upon them, Then ſhall they call upon him, but he will not anſwer, they ſhall ſeek him early, but ſhall not finde him; for that they hated knowledge, and did not chooſe the fear of the Lord, *Prov.* 1.22,23,24,25,26,27,28,29. I would intreat thee, who readeſt this, if thou be one of that ſort of men, that thou wilt but view over ſeriouſly that part of the Chapter, *Prov.*1. from the 20th *verſe to the end*, and believe them to be the true words of Chriſt by his Spirit in *Solomon:* Is it not a terrible thing to a wretched ſoul, when it ſhall lie roaring perpetually in the flames of Hell, and the God of mercy himſelf ſhall laugh at them? When they ſhall cry out for mercy, yea, for one drop of water, and God ſhall mock them in ſtead of relieving them? When none in Heaven or Earth can help them but God, and he ſhall Rejoyce over them in their calamity? Why, you ſee theſe are the very words of God himſelf in Scripture: And moſt juſt is it, that they who laughed at the Sermon,

Unus igitur, & idem Deus pater, qui concupiſcentibus ejus communicationem, & perſeverantibus in ſubjectione ejus, quæ ſunt apud ſe præparata bona: principi autem abſceſſionis, Diabolo, & qui cum eo abſceſſerunt, angelis, æternum iguem preparans in quem mittuntur, inquit Dominus, illi qui in ſiniſtrâ ſeparati ſunt, Irenæus adv. hereſ. *li.*4. *cap.*76.

and mocked at the Preacher, and derided the people that obeyed the Goſpel, ſhould be laughed at, and derided by God. Ah poor ignorant Fools (for ſo this Text cals them) they will then have mocking enough, till their heart ake with it! I dare warrant them for ever making a jeſt at Godlineſs more, or making themſelves merry with their own ſlanderous reports. It is themſelves then that muſt be the woful objects of deriſion, and that of God himſelf, who would have crowned them with Glory. I know when the Scripture ſpeaks of Gods laughing and mocking, it is not to be underſtood literally, but after the manner of men: but this may ſuffice us, that it will be ſuch an act of God to the tormenting of the ſinner, which we cannot more fitly conceive or expreſs under any other notion or name, then theſe.

So alſo Pſal. 37.13.

§. 5. SECT. V.

5. CONſider who ſhall be Gods Executioners of their Torment; and that is, Firſt, Satan. Secondly, Themſelves. Firſt, He that was here ſo ſucceſsful in drawing them from Chriſt, will then be the Inſtrument of their puniſhment, for yielding to his temptations. It was a pitifull ſight to ſee the man poſſeſſed, that was bound with chains, and lived among the Tombs; and that other that would be caſt into the fire, and into the water; but alas, that was nothing to the torment that Satan puts them to in Hell: That is the reward he will give them for all their ſervice; for their rejecting the commands of God, and forſaking Chriſt, and neglecting their ſouls at his perſwaſion. Ah, if they had ſerved Chriſt as faithfully as they did Satan, and had forſaken all for the love of him, he would have given them a better reward. Secondly, and it is moſt juſt alſo, that they ſhould there be their own tormentors, that they may ſee that their whole deſtruction is of themſelves; and they who were wilfully the meritorious cauſe, ſhould alſo be the efficient in their own ſufferings; and then who can they complain of but themſelves? and they will be no more able to ceaſe their ſelf-tormenting, then men that we ſee in a deep Melancholy, that will by no Arguments be taken off from their ſorrows.

Utrum ignis Gehennæ ſit corporeus, Lege pleniſſime diſſerentem D. Jo. Raignoldum de Libr. Apocryphis præl. 51. & 52. & 53, 54, 55, 56, 57, 58, & 59.

SECT.

SECT. VI.

§. 6.

6. CONsider also how that their torment will be universal, not upon one part alone, while the rest are free, but as all have joined in the sin, so must they all partake of the torment. The soul, as it was the chief in sinning, shall be chief in suffering; and as it is of a more spiritual and excellent nature then bodies are, so will its torments as far exceed our present bodily sufferings. As the joyes of the soul do far surpasse all sensual pleasures, and corporal contentments, so do the pains of the soul surpass these corporal pains; and as the Martyrs did triumph in the very flames, because their souls were full of joy, though their bodies were in pain; so though these damned creatures could enjoy all their bodily pleasures, yet the souls sufferings would take away the sweetness of them all.

And it is not only a soul, but a sinfull soul that must suffer; The guilt which still remains upon it, will make it fit for the wrath of God to work upon; As fire will not burn except the fuel be combustible, but if the wood be dry, or it light upon straw, how fiercely will it burn them? Why, the guilt of all their former sins will be as Tinder or Gun-powder to the damned soul, to make the flames of hell to take hold upon them with furie.

And as the soul, so also the body must bear its part; that body that must needs be pleased whatsoever became of its eternal safety, shall now be paid for all its unlawful pleasures: That body which was so carefully looked to, so tenderly cherished, so curiously drest; that body which could not endure heat or cold, or an ill smell, or a loathsome sight; O what must it now endure! How are its haughty looks now taken down! How little will those flames regard its comlinesse and beauty! But as

Duplex damnatorum pœna est in gehennâ, nam & mentem urit tristitia & corpus flamma. Bern. *de medit. gehennalis supplicii.*

(Patietur etiam corpus) non quia sensire quid sine carne non possit anima, sed quia necesse est illam etiam carne sentire. Quantum enim ad Agendum de suo sufficit, tantum & ad Patiendum. Ad agendum autem minus de suo sufficit. Habet enim de suo solummodo cogitare, velle, cupere, disponere: ad perficiendum autem opera carnis expectat. Sic itaque & ad Patiendum societatem carnis expostulat, ut tam plenè per eam pati possit,

quam sine eâ plenè agere non potuit. Tertul. *de Resur. Carnis c.* 17. *p.* 411. *Negent operarum societatem, ut meritò possent etiam Mercedem negare. Non sit particeps sententiæ caro, si non fuerit & in causâ. Sola anima revocetur, si sola decedit. At enim non magis sola decedit, quam sola decucurrit, illud unde decedit, vitam hanc dico. Adeo autem non sola anima transigit vitam, ut nec cogitatus licet solos, licet non ad effectum per carnem deductos, auferamus à collegio carnis. Siquidem & in carne, & cum carne, & per carnem agitur ab animâ, quod agitur in corde.* Tertullian. *de Resurrect. Carnis cap.* 15. *pag.* 410.

Death did not regard it, nor the Worms regard it, but as freely feed upon the face of the proud and lustful Dames, and the heart of the most ambitious Lords or Princes, as if they had been but beggars or bruits; so will their tormentors then as little pitie their tenderness, or reverence their Lordliness, when they shall be raised from their graves to their eternal doom. Those eyes which were wont to be delighted with curious sights, and to feed themselves upon beauteous and comely objects, must then see nothing but what shall amaze and terrifie them; an angry, sin-revenging God above them, and those Saints whom they scorned enjoying the Glory which they have lost; and about them will be only Devils and damned souls: Ah then how sadly will they look back and say, Are all our merry Meetings, our Feasts, our Playes, our wanton Toyes, our Christmas Games, and Revels come to this? Then those Ears which were wont to be delighted with Musick, shall hear the shrieks and cries of their damned companions, Children crying out against their Parents, that gave them incouragement and example in evil, but did not teach them the fear of the Lord: Husbands crying out upon their Wives, and Wives upon their Husbands, Masters and Servants cursing each other; Ministers and People, Magistrates and Subjects charging their misery upon one another, for discouraging in Duty, conniving at sin, and being silent or formal, when they should have plainly told one another of their misery, and forewarned them of this danger. Thus will Soul and Body be companions in Calamity *.

* *Hanc denique carnis speciem arcem animæ etiam Dominus in sugillatione cogitatuum taxat.* [Quid cogitatis in cordibus vestris nequam?] *Et* [*Qui conspexerit mulierem ad concupiscendum*, &c] *Adco & sine opere, & sine effectu, cogitatus carnis est actus: Sed etsi in cerebro vel in medio superciliorum discrimine, vel ubi Philosophis placet, principalitas sensuum consecrata est, quod Hegemonicon appellatur,* Caro erit omne Animæ cogitatorium. *Nunquam Anima sine carne est, quamdiu in carne est. Nihil non cum illa agit sine quâ non est. Quæ adhuc an cogitatus quoque per carnem administrentur, qui per carnem dinoscuntur extrinsecus. Volutet aliquid Anima; vultus operatur indicium. Facies intentionum omnium speculum est. Negent factorum societatem, cui negare non possunt cogitatorum. Et illi quidem delinquentias Carnis enumerant; ergo peccatrix tenebitur supplicio.* Tertullian. *ubi supra.* pag. 410.

SECT.

SECT. VII.

§ 7.

7. AND the greater by far will their Torments be, becauſe they ſhall have no comfort left to help them to mitigate them. In this life when a Miniſter fore-told them of Hell, or Conſcience begun to trouble their peace, they had Comforters enough at hand to relieve them: Their carnal friends were all ready to ſpeak comfort to them, and promiſe them that all ſhould be well with them, but now they have not a word of comfort, either for him or themſelves. Formerly they had their buſineſs, their company, their mirth, to drive away their fears, they could drink away their ſorrows, or play them away, or ſleep them away, or at leaſt, time did wear them away; but now all theſe remedies are vaniſhed: They had a hard, a preſumptuous, unbelieving heart, which was a wall to defend them againſt troubles of minde, but now their experience hath baniſhed theſe, and left them naked to the fury of thoſe flames: Yea, formerly Satan himſelf was their comforter, and would unſay all that the Miniſter ſaid againſt them, as he did to our firſt Mother; Hath God ſaid, Ye ſhall not eat? Ye ſhall not ſurely die. So doth he now, Doth God tell you that you ſhall lie in Hell? It is no ſuch matter, God is more merciful, he doth but tell you ſo to fright you from ſinning; Who would loſe his preſent pleaſures, for fear of that which he never ſaw? Or if there be a hell, What need you to fear it? Are not you Chriſtians? And ſhall you not be ſaved by Chriſt? Was not his bloud ſhed for you? Miniſters may tell you what they pleaſe, they delight to fear men, that they may be maſters in their Conſciences, and therefore would make men believe that they ſhall all be damned, except they will fit themſelves to their preciſe humor.-----Thus as the Spirit of Chriſt is the Comforter of the Saints, ſo Satan is the Comforter of the wicked, for he knows if he ſhould now diſquiet them, they would no longer ſerve him; or if fears and doubts ſhould begin to trouble them, they would bethink themſelves of their danger, and ſo eſcape it: never was a thief more careful leſt he ſhould awake the people when he is robbing the houſe, then Satan is careful not to awake a ſinner: And as a cut-purſe will look you in the face, and hold you in a tale, that you may never ſuſpect him while he is robbing your

your pockets, ſo will Satan labour to keep men from all doubts or jealouſies, or ſorrowful thoughts. But when the ſinner is dead, and he hath his prey, and his ſtratagem hath had ſucceſs, then he hath done flattering and comforting them. While the ſight of ſin and miſery might have helped to ſave them, he took all the pains he could to hide it from their eyes: but when it is too late, and there is no hope left, he will make them ſee and feel it to the utmoſt. O, which way will the forlorn ſinner then look for comfort? They that drew him into the ſnare and promiſed him ſafety, do now forſake him, and are forſaken themſelves. His ancient comforts are taken from him, and the righteous God, whoſe fore-warnings he made light of, will now make good his word againſt him to the leaſt tittle.

SECT. VIII.

§. 8.

8. BUt the great aggravation of this miſery, will be its Eternity. That when a thouſand millions of ages are paſt, their Torments are as freſh to begin as the firſt day. If there were any hope of an end, it would eaſe them to foreſee it; but when it muſt be for ever, that thought is intollerable: much more will the miſery it ſelf be ſo. They were never weary of ſinning, nor ever would have been, if they had lived eternally upon earth; And now God will not be weary of plaguing them. They never heartily repented of their ſin; and God will never repent him of their ſufferings; They broke the Laws of the eternal God, and therefore ſhall ſuffer eternal puniſhment; They knew it was an Everlaſting Kingdom which they refuſed when it was offered them, and therefore what wonder if they be everlaſtingly ſhut out of it; It was their immortal ſouls that were guilty of the treſpaſs, and therefore muſt immortally ſuffer the pains. O now what happy men would they think themſelves, if they might have lain ſtill in their graves, or continued duſt, or ſuffered no worſe then the knawing of thoſe worms! O that they might but there lie down again! What a mercy now would it be to die? And how will they call and cry out for it? O death, whi-

Horrendo modo fit miſeris mors ſine morte, finis ſine fine, defectus ſine defectu; quia mors ſemper vivit, & finis ſemper incipit, & defectus deficere neſcit. Mors perimit & non extinguit, dolor cruciat, ſed nullatenus pavorem fugat: flamma comburit ſed nequaquam tenebras excutit. Greg. *Moral. lib.* 9.

I approve not learned *Parkers* judgement about the Deſert of eternal ſuffering, as ariſing only from the Eternity or perpetuity of ſinning, which he taketh from *Scotus* and *Mirandula*, lib. 4. *de Deſcenſu. p.* 164, 165.

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ther art thou now gone? Now come and cut off this dolefull life! O that theſe pains would break my heart, and end my being! O that I might once at laſt die! * O that I had never had a being! —— Theſe groans will the thoughts of Eternity wring from their hearts. They were wont to think the Sermon long, and Prayer long; how long then will they think theſe Endleſs torments? What difference is there betwixt the length of their pleaſures, and of their pains? The one continued but a moment, but the other endureth through all eternity. O that ſinners would lay this thought to heart! Remember how time is almoſt gone: Thou art ſtanding all this while at the door of Eternity; and death is waiting to open the door, and put thee in: Go ſleep out yet but a few more nights, and ſtir up and down on earth a few more dayes, and then thy nights and dayes ſhall end; thy thoughts, and cares, and pleaſures, and all, ſhall be devoured by Eternity: thou muſt enter upon that ſtate which ſhall never be changed. As the Joys of Heaven are beyond our conceiving, ſo alſo are the pains of Hell. Everlaſting Torment is unconceivable Torment.

* *Quando iſtinc exceſſum fuerit, nullus jam pœnitentiæ locus eſt, nullus ſatisfactionis effectus: Hic vita aut amittitur aut tenetur: Hic ſaluti æternæ cultu Dei, & fructu fidei providetur.* Cyprian. ad Demetrian. li. 22. p. 331. *Vbi hic Purgatorium Pontificiorum? Æterna autem & ſine fine ſunt a Deo bona, & propter hoc & amiſſio eorum æterna & ſine fine eſt.* Irenæus adv. hæreſ. li. 5. pag. (mihi) 610.

SECT. IX. §. 9.

Object. BUt I know if it be a ſenſuall unbeliever that readeth all this, he will caſt it by with diſdain, and ſay, I will never believe that God will thus Torment his Creatures: What, to delight in their torture! And that for everlaſting! And all for the faults of a ſhort time! It is incredible: How can this ſtand with the infiniteneſs of his mercy? I would not thus Torment the worſt enemy that I have in the world, and yet my mercifulneſs is nothing to Gods. Theſe are but threats to awe men: I will not believe them.

Anſw. *Anſ.* Wilt thou not believe? I do not wonder if thou be loath to believe ſo terrible tidings to thy ſoul as theſe are; which if they were believed and apprehended indeed according to their weight, would ſet thee a trembling and roaring in the anguiſh of horror day and night: And I do as little wonder that the

Devil who ruleth thee, ſhould be loth, if he can hinder it, to ſuffer thee to believe it: For if thou didſt believe it, thou wouldeſt ſpare no coſt or pains to eſcape it. But go to: If thou wilt read on, either thou ſhalt believe it before thou ſtirreſt, or prove thy ſelf an Infidell or Pagan. Tell me then, Doſt thou believe Scripture to be the word of God? If thou do not, thou art no more a Chriſtian then thy horſe is, or then a Turk is: For what ground have we beſides Scripture to believe that Jeſus Chriſt did come into the world, or die for man? If thou believe not theſe, I have nothing here to do with thee, but refer thee to the ſecond part of this book, where I have proved Scripture to be the word of God. But if thou do believe this to be ſo, and yet doſt not believe that the ſame Scripture is true, thou art far worſe then either Infidell or Pagan: For the vileſt Pagans durſt hardly charge their Idol-Gods to be lyars: And dareſt thou give the lye to the God of Heaven? And accuſe him of ſpeaking that which ſhall not come to paſs? and that in ſuch abſolute threats, and plain expreſſions? But if thou dareſt not ſtand to this, but doſt believe Scripture both to be the word of God, and to be true; then I ſhall preſently convince thee of the truth of theſe eternall Torments. Wilt thou believe if a Prophet ſhould tell it thee? Why read it then in the greateſt Prophets, *Moſes*, *David*, and *Iſaiah*, *Dent.*32.22. *Pſal.*11.6. & 9,17. *Iſai* 30.33. Or wilt thou believe one that was more then a Prophet? Why hear then what *John Baptiſt* ſaith, *Mat.*3.10. *Luk.*3.17. Or wilt thou believe if an Apoſtle ſhould tell thee? why hear what one ſaith, *Jude* 7.13. where he calls it *the vengeance of eternall fire; and the blackneſs of darkneſs for ever.* Or what if thou have it from an Apoſtle that had been rapt up in Revelations into the third Heaven, and ſeen things unutterable? Wilt thou believe then? Why take it then from *Paul*, 2 Theſ.1.7,8,9. *The Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Je-*

Credunt Judæi quod ex Iſraelitis ſolis tria genera mortuorũ in die judicij ſint reſuſcitanda: quorum unum futurum ſit Iſraelitarum probiſſimorum: alterum improbiſſimorum & impiiſſimorum, tertium mediocrium, qui non minus benè quam malè operati fuerint. Probos illos è veſtigio ad vitam æternam inſcriptum obſignatumque, improbos autem in Gehennam, ſive ignem infernalem abjectum iri dicunt: Mediocres vero iſtos peccatores per ſpatium Chadaſchim ſive menſium tantummodo duodecim pro peccatis ipſorum in inferno torquebuntur; deinde corpora eorum conſumentur, ventuſq; cineres eorum diſſlando diſpergent ſubter plantas pedum juſtorum, &c. Sic Rabbi Bechai è Talmudo magno, ut Buxtorfius Synag. Judai. cap. 1. pag. 25,26,27. *Ad hanc hæreſin appropinquat doctrina Papiſtarum. Non eſt vera vita niſi ubi fœliciter vivitur: nec vera incorruptio, niſi ubi ſalus nullo dolore corrumpitur. Ubi autem infœlix mori non finitur; ut ita dicam, mors ipſa non moritur: & ubi dolor perpetuus non interimit, ſed affligit; ipſa corruptio non finitur.* Auguſt. Enchirid. c. 92. *Niſi per indebitam miſericordiam nemo liberatur, & niſi per debitum judicium nemo damnatur.* Auguſt. Enchirid. c. 94.

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ſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. And 2 *Theſ.* 2.12. *That they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.* So *Rom.*2.5,6,7,8,9,10. Or wilt thou believe it from the beloved Apoſtle, who was ſo taken up in Revelations, and ſaw it, as it were, in his viſions? Why ſee then, *Rev.*20.10,15. They are ſaid there to be *caſt into the lake of fire, and tormented day and night for ever.* So *Rev.*21.8. So 2 *Pet.*2.17. Or wilt thou believe it from the mouth of Chriſt himſelf the Judg? Why read it then, *Mat.*7.19.& 13.40,41,42,49,50. As therefore the Tares are gathered and burnt in the fire, ſo ſhall it be in the end of this world: the Son of man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them which do iniquity: and ſhall caſt them into a furnace of fire; there ſhall be weeping and gnaſhing of teeth, *&c.* So *Mat.*18.8,9. So *Mark* 9.43,44,46,48. Where he repeateth it three times over, *Where their Worm never dieth, and their fire is not quenched.* And *Mat.*25.41,46. *Then ſhall he ſay to them on the left hand, Depart from me, ye curſed, into everlaſting fire prepared for the Devil and his angels: For I was,*&c. *And theſe ſhall go away into everlaſting puniſhment, and the righteous into life eternall.*

What ſayeſt thou now to all this? Wilt thou not yet believe? If thou wilt not believe Chriſt, I know not whom thou wilt believe: and therefore it is in vain to perſwade thee any further: Only let me tell thee, the time is at hand when thou wilt eaſily believe, and that without any preaching or arguing: when thou ſeeſt the great and terrible day, and heareſt the condemning ſentence paſt, and art thy ſelf thruſt down to Hell (as *Luk.*10.11.) then thou ſhalt believe, and never doubt again: And do not ſay but thou waſt told ſo much. Surely he that ſo much diſſwades thee from believing, doth yet believe and tremble himſelf, *James* 2.19.

* And whereas thou thinkeſt that God is more mercifull; why ſure he knows beſt his own mercifullneſs. His Mercy will not croſs his Truth. Cannot God be infinite in mercy, except he ſave the wilfull and rebellious? Is a Judg unmercifull for condemning malefactors? Mercy and Juſtice have their ſeverall objects: Thouſands of humble, believing, obedient ſouls ſhall know to their eternall comfort that God is mercifull, though the refuſers

Vindictam Divinam certò futuram ſuper impios & reſipiſcere nolentes, obſignant quotidie tot exempla iræ Dei quæ nobis ante oculos ponuntur. Polanus in Ezek. 11. p.291.

* *Sic Diabolico ſpiritu pleni innumeras accuſationes inferunt factori noſtro, cum & ſpiritum vitæ nobis donaverit, & legem omnibus aptam poſuerit, & nolunt juſtũ eſſe judicium Dei: Quapropter & alterum quendam excogitarunt patrem, neq; curantem neq; providentem eorum quæ ſunt erga nos, aut etiam conſentientem omnibus peccatis.* Irenæus adv. hæreſ. li. 5. pag. 609.

of his grace, shall lye under Justice. God will then force thy conscience to confess in Hell, that God who condemned thee was yet mercifull to thee. Was it no mercy to be made a reasonable creature? and to have Patience to endure thy many years provocations, and wait upon thee from Sermon to Sermon, desiring and intreating thy repentance and return? Was it no mercy to have the Son of God, with all his blood and merits freely offered thee, if thou wouldest but have accepted him to govern and to save thee? Nay when thou hadst neglected and refused Christ once, twice, yea a hundred times, that God should yet follow thee with invitations from day to day? And shalt thou wilfully refuse mercy to the last hour, and then cry out that God will not be so unmercifull as to condemn thee? Thy conscience will smite thee for this madness, and tell thee, that God was mercifull in all this, though such as thou do perish for your wilfullness. Yea the sense of the greatness of his mercy, will then be a great part of thy torment*.

And whereas thou thinkest the pain to be greater then the offence, that is because thou art not a competent Judg; Thou knowest what pain is, but thou knowest not the thousand part of the evil of sin; shall not the righteous Judg of the world do justly? Nay, it is no more then thou didst chuse thy self: Did not God set before thee Life and Death? and tell thee, If thou wouldest accept of the Goverment of Christ, and renounce thy Lusts, that then thou shouldest have eternal Life? And if thou wouldest not have Christ, but the World or Flesh to rule over thee, thou

Jam scies nequitia sua hanc eos meruisse fortunam: nec quicquam accidisse quod non sit his si in contumacia perseverarent, antea prædictũ. Ita prius eos deseruisse comprehendes, quã esse desertos. Minut. Felix Octav. p. 394.

* When I read in *Spanhemius Posthum. Vind.* against *Armiraldus* & some other Divines (that love not to be named in opposition) both pages filled with extenuations of Gods mercy to the wicked, as if because he gives them not effectuall Grace to Believe, therefore Christs Dying for them (in *Davenant* and *Camero's* middle sense) is no Mercy to them, but a mocking of them, and therefore conclude, that Christ died not for them at all: it makes me tremble to think, that learned Divines in heat of dispute should speak so desperately against God! And yet this is almost all they have to say. I intreat such to consider, seeing Conscience is the great Tormentor of the damned in Hell; And the Rejecting of Christ, and the abuse of Gospel-mercy will be the greatest thing that God and Conscience will charge them with, Whether these mens doctrine, if the damned could believe it, would not make Hell to be no Hell to them, or more ease? If they could say, Christ never died for me at all: or if he had, yet it had been no Mercy, because God would not give me Faith in him: It was meerly Gods Will that I should be damned, that brought me hither, which I could not resist: If they could thus lay all on God, where were the worm of Conscience? Shall we deny that which is clear and plain, because we cannot comprehend that which is hid and secret? Shall we say, that is not so, which we see to be so, because we cannot finde why it is so? saith *Augustine* excellently. *li. de Bono perscver. c.14.* Which saying I would desire the persons before mentioned well to consider.

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ſhouldeſt then endure eternal torments? Did not he offer thee thy choice? and bid thee take which of theſe thou wouldeſt? yea, and intreat thee to chuſe aright? And doſt thou now cry out of Severity, when thou haſt but the conſequents of thy wilfull choice? But it is not thy accuſing God of cruelty that ſhall ſerve thy turn; in ſtead of procuring thy eſcape, or the mitigation of thy torments, it will but make thy burthen the more heavy.

And whereas thou ſaiſt that thou wouldeſt not ſo torment thy own enemy; I *Anſw.* There is no reaſon that thou ſhouldeſt: For is it all one to offend a crawlin Worm of the earth, and to offend the eternall glorious God? Thou haſt no abſolute dominion over thine enemy, and there may be ſome fault in thy ſelf as well as in him, but with God and us the caſe is contrary: Yet thou makeſt nothing of killing a Flea if it do but bite thee, yea a hundred of them though they did not touch thee, and yet never accuſeſt thy ſelf of cruelty: Yea, thou wilt torment thy Ox all his life time with toilſom labor, and kill him at the laſt, though he never deſerved ill of thee, nor diſobeyed thee, and though thou haſt over him but the borrowed authority of a ſuperiour fellow-creature, and not the ſoveraign power of the abſolute Creator: Yea, How commonly doſt thou take away the lives of Birds, and Beaſts, and Fiſhes? Many times a great many of lives muſt be taken away to make for thee but one meal. How many deaths then have been ſuffered in obedience to thy will from thy firſt Age to thy laſt hour? and all this without any deſert of the creature? And muſt it yet ſeem cruelty, that the Soveraign Creator, who is ten thouſand times more above thee, then thou art above a Flea or a Toad, ſhould execute his Juſtice upon ſuch a contemner of his Authority? But I have given you ſome Reaſons of this before.

SECT. X.

§. 10.

BUt methinks I perceive the obſtinate ſinner deſperately reſolving, If I muſt be damned, there is no remedy, rather then I will live ſo preciſely as the Scripture requireth, I will put it to the venture, I ſhall ſcape as well as the reſt of my neighbours,

and as the moſt of the world, and we will even bear it as well as we can. —— *Anſw.* Alas, poor creature! would thou didſt but know what it is that thou doſt ſo boldly venture on: I dare ſay thou wouldeſt ſleep this night but very unquietly. Wilt thou leave thy ſelf no room for Hope? Art thou ſuch a malicious implacable enemy to Chriſt and thy own ſoul? And doſt thou think indeed, that thou canſt bear the wrath of God, and go away ſo eaſily with theſe eternal Torments? Yet let me beg this of thee, that before thou doſt ſo flatly reſolve, thou wouldeſt lend me thine attention to theſe few Queſtions which I ſhall put to thee, and weigh them with the reaſon of a man, and if then thou think thou canſt bear theſe pains, I ſhall give thee over and ſay no more.

Reade Pſal. 77.18. Exod.9.28.

Firſt, Who art thou, that thou ſhouldeſt bear the wrath of God? Art thou a God? or art thou a man? What is thy ſtrength to undergo ſo much? Is it not as the ſtrength of Wax or Stubble to reſiſt the fire? or as Chaff to the Winde? or as the Duſt before the fierce Whirlwinde? Was he not as ſtout a man as thy ſelf, who cried to God, *Job* 13.25. *Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?* and he that confeſſeth, *I am a worm and no man*, Pſal.22.6. If thy ſtrength were as iron, and thy bones as braſs, thou couldeſt not bear; If thy foundation were as the Earth, and thy power as the Heavens, yet ſhouldeſt thou periſh at the breath of his Indignation: How much more when thou art but a little piece of warm, creeping, breathing Clay, kept a few dayes from ſtinking, and from being eaten with Worms, by the meer ſupport and favour of him whom thou thus reſiſteſt?

Secondly, If thou art able to wraſtle with the Indignation of the Almighty, Why then doſt thou tremble at the ſigns of his Power, or Wrath? Do not the terrible Thunder-claps ſometime fear thee? or the Lightning flaſhes? or that unſeen Power which goes with it, in renting in pieces the mighty Oaks, and tearing down the ſtrongeſt buildings? If thou hadſt been in the Church of *Withicombe* in *Devonſhire*, when the lightning broke in, and ſcorched and burnt the people, and left the brains and hair upon the pillars, would it not have made thee afraid? If thou be but in a place where the plague doth rage, ſo that it comes to ſo many thouſand a week, doth it not aſtoniſh thee to ſee men that were well

well within a few dayes to be thrown into the graves by heaps and multitudes? If thou hadst stood by when *Pharaoh* and his people were so strangely plagued, and at last drowned together in the Sea, or when the earth swallowed up *Dathan, Abiram* and their companies, and the people fled away at the cry, lest the earth should swallow them up also: or when *Elias* brought fire from Heaven to consume the Captains and their companies; would not any of these sights have daunted thy spirit? Why, how then canst thou bear the hellish plagues?

Thirdly, Tell me also, if thou be so strong, and thy heart so stout, why do those small sufferings so dismay thee which befal thee here? If thou have but a tooth ake, or a fit of the gout, or stone, What groans dost thou utter? What moan dost thou make? The house is filled with thy constant complaints: Thy friends about thee are grieved at thy pains, and stand over thee condoling thy miserable state: If thou shouldest but lose a leg or an arm, thou wouldest make a greater matter of it; If thou lose but a friend, if thou lose thine estate, and fall into poverty, and beggery, and disgrace; how heavily wouldest thou bear any one of these: And yet all these laid together will be one day accounted a happy state, in comparison of that which is suffered in Hell. Let me see thee shake off the most painful sickness, and make as light of Convulsive, Epileptick, Arthritick, Nephritick pains, or such like diseases when they seise upon thee, and then the strength of thy spirit will appear. Alas, how many such boasters as thy self, have I seen made stoop and eat their words? And when God hath but let out a little of his wrath, that *Pharaoh* who before asked, Who is the Lord, that I should let all go for him? have turned their tune, and cried, I have sinned?

Fourthly, If thy stout spirit do make so light of Hell, why then doth the approach of death so much affright thee? Didst thou never finde the sober thoughts of death to raise a kinde of dread in thy minde? Wast thou never in a feaver, or a consumption, or any disease wherein thou didst receive the sentence of death? If thou wast not, thou wilt be before long: and then when the Physitian hath plainly told thee that there is no hopes, O how cold it strikes to thy heart? Why is death to men, the King of terrors else? and the stoutest champions then do abate their courage? O but the grave would be accounted a Palace or a Paradise,

diſe, in compariſon of that place of Torment which thou ſo rately ſlighteſt.

Fifthly, If all this be nothing, go try thy ſtrength by ſome poral torment: As *Bilney* before he went to the ſtake, would try his finger in the candle: ſo do thou; Hold thy finger a wh in the fire, and feel there whether thou canſt endure the fire of Hell: *Auſtin* mentioneth a chaſt Chriſtian woman, who being tempted to uncleanneſs by a lewd Ruffian, ſhe deſireth him for her ſake to hold his finger an hour in the fire; he anſwereth, It is an unreaſonable requeſt: How much more unreaſonable is it (ſaith ſhe) that I ſhould burn in Hell for the ſatisfying of your luſt? So ſay I to thee; If it be an intollerable thing to ſuffer the heat of the fire for a year, or a day, or an hour, what will it be to ſuffer ten thouſand times more for ever? What if thou were to ſuffer *Lawrence* his death, to be roſted upon a Gridiron? or to be ſcraped or pricked to death as other Martyrs were? Or if thou were to feed upon toads for a year together? If thou couldeſt not endure ſuch things as theſe, how wilt thou endure the eternal flames?

Sixtly, Tell me yet again, If Hell be ſo ſmall a matter, Why canſt thou not endure ſo much as the thoughts or the mention of it? If thou be alone, thou dareſt ſcarcely think of Hell, for fear of raiſing diſquietneſs in thy ſpirit: If thou be in company, thou canſt not endure to have any ſerious ſpeech of it, leſt it ſpoil the ſport and marre the mirth, and make thee tremble as *Felix* did when *Paul* was diſcourſing of the Judgement to come. Thou canſt not endure to hear a Miniſter preach of Hell, but thou gnaſheſt thy teeth, and diſdaineſt him, and reproacheſt his Sermon, as enough to drive men to deſperation, or make them mad. And canſt thou endure the Torments, when thou canſt not endure ſo much as to hear of them? Alas man, to hear thy Judgement from the mouth of Chriſt, and to feel the execution, will be another kinde of matter then to hear it from a Miniſter.

Seventhly, Furthermore, What is the matter that the rich man in Hell, mentioned in *Luk.* 16. could not make as light of it as thou doſt? Was not he as likely a man to bear it as thy ſelf? Why doth he ſo cry out that he is tormented in the flames? and ſtoop ſo low as to beg a drop of water of a beggar that he had but a little before deſpiſed at his gates? and to be beholden to him that had

had been beholden to the dogs to lick his ſores?

Alſo what aileth thy companions who were as reſolute as thy ſelf, that when they lye a dying, their courage is ſo cooled, and their haughty expreſſions are ſo greatly changed? They who had the ſame ſpirits and language as thou haſt now, and made as light of all the threats of the Word, yet when they ſee they are going into another world, how pale do they look? how faintly do they ſpeak? how dolefully do they complain and groan? They ſend for the Miniſter then, whom they deſpiſed before, and deſire to be prayed for, and would be glad to dye in the ſtate of thoſe, whom they would not be perſwaded to imitate in their lives: Except it be here and there a deſperate wretch, who is given over to a more then Helliſh hardneſs of heart. Why cannot theſe make as light of it as thou?

Eighthly, Yet further, If thou be ſo fearleſs of that eternal miſery, Why is the leaſt foretaſt of it ſo terrible? Didſt thou never feel ſuch a thing as a tormenting Conſcience? If thou haſt not, thou ſhalt do. Didſt thou never ſee and ſpeak with a man that lived in deſperation? or in ſome degree of theſe wounds of Spirit, that was near Deſpair? How uncomfortable was their conference? How burdenſome their lives? Nothing doth them good which they poſſeſs: The ſight of friends, or houſe, or goods, which refreſh others, is a trouble to them: They feel no ſweetneſs in meat or drink: They are weary of life, and fearful of death: What is the matter with theſe men? If the miſery of the damned it ſelf can be endured, why cannot they more eaſily endure theſe little ſparks?

Ninthly, Again, tell me faithfully; What if thou ſhouldeſt but ſee the Devil appear to thee in ſome terrible ſhape? Would it not daunt thee? What if thou ſhouldeſt meet him in thy way home? Or he ſhould ſhew himſelf to thee at night in thy bed-chamber? Would not thy heart fail thee? and thy hair ſtand an end? I could name thee thoſe that have been as confident as thy ſelf, who by ſuch a ſight have been ſo appaled, that they were in danger of being driven out of their wits. Or what if ſome damned ſoul of thy former acquaintance, ſhould appear to thee in ſome bodily likeneſs? Would not this amaze thee? What fears do people live in, whoſe houſes or perſons have been but haunted with ſpirits? Though they have only heard ſome noiſes, and ſeen

ſome ſights, but never felt any hurt upon their bodies? Alas, what is this to the Torments of Hell? Canſt thou not endure a ſhadow to appear before thee? O how wilt thou endure to live with them for ever? where thou ſhalt have no other company but Devils and the damned; and ſhalt not only ſee them, but be tormented with them and by them! And as incredible a matter as this ſeems to thee, if thy through-converſion prevent it not, thou knoweſt not how few moneths thou ſhalt be out of this eſtate.

Tenthly and laſtly, Let me ask thee one more Queſtion: If the wrath of God be to be made ſo light of, as thou doſt; Why did the Son of God himſelf make ſo great a matter of it? When he who was perfectly innocent himſelf, had taken upon him the payment of our debt, and ſtood in our room, and bore that puniſhment that we had deſerved, it makes him ſweat forth water and blood, it makes the Lord of Life to cry, *My ſoul is heavy, even to the death:* It makes him cry out upon the croſs, *My God, my God, Why haſt thou forſaken me?* Surely if any one could have born theſe ſufferings eaſily, it would have been Jeſus Chriſt: He had another meaſure of ſtrength to bear it then thou haſt.

And let me tell thee one thing, which every one underſtandeth not: Thou wilt have ſins of a more hainous nature and degree to ſuffer for, then ever were laid upon Jeſus Chriſt, and conſequently a puniſhment of a ſoter degree: * For Chriſt ſuffered only for the breaches of the Covenant of works, and not for the violation of the Covenant of Grace (properly ſo called, that is, not for the final non-performance of the conditions of this Covenant,) There was no mans final prevailing unbelief or impenitencie, or rejecting of Chriſt, that did lye upon Chriſt: Howſo-

* See this proved in my *Aphoriſmes of Juſtificat.* And it is a wonder that learned ſober Divines ſhould deny this. As if either the new law did threaten hell, to any but final impenitent unbelievers and rebels to Chriſt; or Chriſt had ever died for ſuch final rebellion? This is ſuch a doctrine of Univerſal Redemption, as a Jeſuite would abhorre. Reade learned *Math. Martinius*, and *Lud. Crocius* their Theſes in the Synod of *Dort*, on the ſecond Article, among the ſuffrages. Methinks that which is ſo near the foundation, that every childe ſhould learn it in his Carechiſme, ſhould not have been ſo ſtrange to learned Divines, as I have found by the oppoſition of ſome of them, ſince I publiſhed that Doctrine, that it is. Is not that of great *Camero* an eaſie plain truth, *Quæſt. in Hebr.* (*operum folio*) *pag.* 413. *Certè nemo ſervatur niſi fœdere obſervato. Ergo fœdus quo ſervantur homines, diverſum eſt ab eo, quo a nemine obſervato nemo ſervatur, i.e.* Certainly no man is ſaved, but by a Covenant performed or kept: Therefore the Covenant which men are ſaved by, is not the ſame with that which ſaveth no man, being performed by none. And Learned *Parker* ſaith, *Deſcendit eo ſua in exinanitione Chriſtus, quo primus Adam ſuo lapſu cecidit, ut nos inde liberaret,* Parker *de Defenſu. li.* 3. *p.* 1. And yet I dare not nor will not ſay ſo much this way, as the Learned *Parker* doth, *lib.* 4. *pag.* 164, 165. not will I repeat it.

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ever the aggregation of all mens ſins might aggravate his burden, yet the puniſhment due to thoſe ſins particularly, was not like the puniſhment which is due to thine: For as the firſt Covenant gave not ſo great a reward, ſo neither did it threaten ſo great a penalty as the later doth: And the penalty which the new Covenant threateneth, Chriſt never underwent. So that the puniſhment which thou muſt ſuffer, is that which the Apoſtle ſpeaks of *Heb.*10.26. Of how much ſorer puniſhment, &c. and that fearfull looking for of Judgement, and fire which devoureth the adverſaries, *Heb.*6.8. Woe to poor ſinners for their mad ſecurity! Do they think to finde it tolerable to them, which was ſo heavy to Chriſt? Nay, the Son of God is caſt into a bitter agony, and bloudy ſweat, and dolorous complaints, under the curſe of the Law alone: and yet the feeble fooliſh creature makes nothing to bear alſo the curſe of the Goſpel! The good Lord bring theſe men to their right minds by Repentance, leſt they buy their wit at too dear a rate.

SECT. XI.

§.11.

AND thus I have ſhewed you ſomewhat of their miſery, who miſſe of this Reſt prepared for the Saints. And now Reader, I demand thy reſolution, what uſe thou wilt make of all this? Shall it all be loſt to thee? Or wilt thou as thou art alone conſider of it in good earneſt? Thou haſt caſt by many a warning of God, wilt thou do ſo by this alſo? Take heed what thou doſt, and how thou ſo reſolveſt; God will not alwayes ſtand warning and threatning; The hand of revenge is lifted up; the blow is coming, and woe to him whoever he be on whom it lighteth; Little thinkeſt thou how neer thou ſtandeſt to thy eternal ſtate, and how neer the Pit thou art dancing in thy greateſt jollity; if thy eyes were but opened, as they will be ſhortly, thou wouldeſt ſee all this that I have ſpoken before thine eyes without ſtirring from the place (I think) in which thou ſtandeſt. Doſt thou throw by the Book, and ſay, It ſpeaks of nothing but Hell and Damnation? Thus thou uſeſt alſo to complain of the Miniſter; but wouldſt thou not have us to tell thee of theſe things? ſhould we be guilty of the bloud of thy ſoul, by keeping ſilent

that which God hath charged us upon pain of death to make known? Wouldſt thou periſh in eaſe and ſilence? and alſo have us to periſh with thee, rather then to awake thee, or diſpleaſe thee by ſpeaking the truth? If thou wilt be guilty of ſuch inhumane cruelty, yet God forbid we ſhould be guilty of ſuch moſt ſottiſh folly! There are few Preachers ſo ſimple, but they know that this kinde of Preaching is the ready way to be hated of their Hearers: And the deſire of applauſe, and the favour of men is ſo natural to all men, that I think there is few that delight in ſuch a diſpleaſing way: Our temptations to flattery and Manpleaſing are too ſtrong for that. But I beſeech thee conſider, Are theſe things true, or are they not? If they were not true, I would heartily join with thee againſt any Miniſter that ſhould offer to preach them, and to affright poor people when there is no cauſe; and I ſhould think ſuch Preachers did deſerve Death or Baniſhment: But if every word of theſe threatnings be the words of God, and if they be as true as thou liveſt and readeſt this, what a wretch art thou that wouldeſt not hear it, or conſider it? Why, what is the matter? If thou be ſure that thou art one of the People of God, this Doctrine will be a comfort to thee and not a terror; but if thou be yet carnal and unregenerate, methinks thou ſhouldeſt be as fraid to hear of Heaven as of Hell, except the bare name of Heaven or Salvation be ſufficient; Sure there is no Doctrine concerning Heaven in all the Scripture, that can give thee any comfort but upon the ſuppoſal of thy converſion. What comfort is it to thee to hear that there is a Reſt remaining for the people of God, except thou be one of them? Nay, what more terrible then to reade of Chriſt and Salvation for others, when thou muſt be ſhut out? Therefore except thou wouldeſt have a Miniſter to preach a lie, it is all one to thee for any comfort thou haſt in it, whether he preach Heaven or Hell to thee: His preaching Heaven, and Mercy to thee, can be nothing elſe but to intreat thee to ſeek them, and not neglect or reject them, but he can make thee no promiſe of it, but upon the condition of thy obeying the Goſpel; and his preaching Hell is but to perſwade thee to avoid it: And is not this Doctrine fit for thee to hear? Indeed if thou wert quite paſt hope of eſcaping it, then it were in vain to tell thee of Hell, but rather let thee take a few merry hours whilſt thou maiſt; but

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as long as thou art alive there is ſome hope of thy recovery, and therefore all means muſt be uſed to awake thee from thy Lethargy. O that ſome *Jonas* had this Point in hand to cry in your ears [*Yet a few dayes, and the Rebellious ſhall be deſtroyed*] till you were brought down on your knees in ſackcloth and in aſhes! Or if ſome *John* Baptiſt might cry it abroad, *Now is the Ax laid to the root of the Tree, every Tree that bringeth not forth good fruit, is hewen down and caſt into the fire*; O that ſome ſon of Thunder, who could ſpeak as *Paul*, till the Hearers tremble, were now to Preach this Doctrine to thee! Alas, as terribly as you think I ſpeak, yet is it not the thouſand part of what muſt be felt; for what heart can now poſſibly conceive, or what tongue can expreſſe the dolours of thoſe ſouls that are under the wrath of God? Ah, that ever blinde ſinners ſhould wilfully bring themſelves to ſuch unſpeakable miſery! You will then be crying to Jeſus Chriſt, O mercy! O pity, pity, on a poor ſoul! Why, I do now in the name of the Lord Jeſus cry to thee; O have mercy, have pity, man, upon thine own ſoul; ſhall God pity thee whowilt not be intreated to pity thy ſelf? If thy horſe ſee but a pit before him, thou canſt ſcarcely force him in; *Balaams* Aſſe would not be driven upon the drawn Sword, and wilt thou ſo obſtinately caſt thy ſelf into Hell, when the danger is foretold thee? *O who can ſtand before the Lord, and who can abide the fierceneſſe of his anger?* Nahum. 1.6. Methinks thou ſhouldeſt need no more words, but preſently caſt away thy ſoul-damning ſins, and wholly deliver up thy ſelf to Chriſt. Reſolve on it immediately, man, and let it be done, that I may ſee thy face in Reſt among the Saints. The Lord perſwade thy heart to ſtrike this Covenant without any longer delay: but if thou be hardened unto death, and there be no remedy, yet do not ſay another day, but that thou waſt faithfully warned, and that thou hadſt a friend that would fain have prevented thy damnation.

CHAP. V.

The Second Uſe, Reprehending the general neglect of this Reſt, and exciting to diligence in ſeeking it.

§ 1.

SECT. I.

Otioſitas in Dei ſervitio eſt virago, ſubtilius devorans otiantem. Wickleff. *Trialog. lib.* 3. *ca.* 16. *fol.* 71.

I Come now to the Second Uſe which I ſhall raiſe from this Doctrine of Reſt. If there be ſo certain and glorious a Reſt for the Saints, why is there no more induſtrious ſeeking after it in the world? One would think that a man that did but once hear of ſuch unſpeakable glory to be obtained, and did believe what he heareth to be true, ſhould be tranſported with the vehemency of his deſires after it, and ſhould almoſt forget to eat or drink, and ſhould minde and care for nothing elſe, and ſpeak of, and enquire after nothing elſe, but how to get aſſurance and poſſeſſion of this Treaſure! and yet people who hear of it daily, and profeſſe to believe it undoubtedly, as a fundamental Article of their Faith, do as little minde it, or care, or labour for it, and as much forget and diſregard it, as if they had never heard of any ſuch thing, or did not believe one word that they hear; And as a man that comes into *America*, and ſees the Natives regard more a piece of Glaſſe, or an old Knife, then a piece of Gold, may think, ſure theſe people never heard of the worth of Gold, or elſe they would not exchange it for toies: ſo a man that looked only upon the lives of moſt men, and did not hear their contrary confeſſions, would think, either theſe men never heard of Heaven, or elſe they never heard of its excellency and glory; when alas, they hear of it till they are weary of hearing; and it is offered to them ſo commonly, that they are tired with the tidings, and cry out as the *Iſraelites*, Numb. 11. 6. *Our ſoul is dried away, becauſe there is nothing but this Manna before our*

our eyes: And as the *Indians* who live among the golden Mines do little regard it, but are weary of the daily toil of getting it, when other Nations will compaſſe the world, and venture their lives, and ſail thorow ſtorms and waves to get it: So we that live where the Goſpel groweth, where Heaven is urged upon us at our doors, and the Manna falls upon our Tents, do little regard it, and wiſh theſe Mines of Gold were further from us, that we might not be put upon the toil of getting it, when ſome that want it, would be glad of it upon harder tearms: Surely, though the Reſurrection of the Body and Life everlaſting be the laſt Article in their Creed, it is not the leaſt, nor therefore put laſt, that it ſhould be laſt in their deſires, and endeavours.

SECT. II. §. 2.

I Shall apply this Reproof more particularly yet to four ſeveral ſorts of men. Firſt, To the carnal worldly-minded man, who is ſo taken up in ſeeking the things below, that he hath neither heart nor time to ſeek this Reſt.

May I not well ſay to theſe men, as *Paul* to the *Galatians* in another caſe? Fooliſh ſinners! *Who hath bewitched you?* It is not for nothing that Divines uſe to call the World a Witch; for as in Witchcraft mens lives, ſenſes, goods, or cattle are deſtroyed by a ſtrange ſecret unſeen power of the Devil, of which a man can give no natural Reaſon; ſo here, men will deſtroy their own ſouls in a way quite againſt their own knowledge; and as Witches will make a man dance naked, or do the moſt unſeemly, unreaſonable actions; ſo the World doth bewitch men into bruit beaſts, and draw them ſome degrees beyond madneſſe. Would not any man wonder that is in his right wit, and hath but the ſpiritual uſe of Reaſon, to ſee what riding and running, what ſcrambling and catching there is for a thing of nought, while eternal Reſt lies by neglected! What contriving and caring, what fighting and bloudſhed to get a ſtep higher in the

Sic errant aliqui, & in tantam oblivionem & ſpiritualem phreneſin devenerunt, ut tanquam mortui à corde, omnem inſumunt operam ſuam circa carnem; ſic intendentes tabernaculo ſuo, aſi nunquam patent eſſe caſurum. Veruntamen cadat neceſſe eſt, atque id quidem in brevi. Annon ſeipſos neſcire videntur, qui ſic dediti ſunt carni & ſanguini, aſi omnino nihil aliud quam carnem ſolam ſe eſſe reputent: Sic in vino accipientes animas ſuas, tanquam prorſus ignorent animas ſe habere? Bern. *Serm.* 137.

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world then their brethren, while they neglect the Kingly dignity of the Saints! What inſatiable purſuit of fleſhly pleaſures, whileſt they look upon the Praiſes of God, which is the joy of Angels, as a tiring burden! What unwearied diligence there is in raiſing their poſteritie, in enlarging their poſſeſſions, in gathering a little Silver or Gold? Yea, perhaps for a poor living from hand to mouth? While in the mean time their Judgement is drawing neer, and yet how it ſhall go with them then, or how they ſhall live eternally, did never put them to the trouble of one hours ſober conſideration; What riſing early and ſitting up late, and labouring, and caring year after year to maintain themſelves and their children in credit till they die, but what ſhall follow after that they never think on, as if it were only their work to provide for their bodies, and only Gods work to provide for their ſouls, whereas God hath promiſed more to provide for their bodies without their care, then for their ſouls; though indeed they muſt painfully ſerve his Providence for both; and yet theſe men can cry to us, May not a man be ſaved without ſo much ado? And may we not ſay with more reaſon to them? May not a man have a little Air or Earth? a little credit or wealth without ſo much ado? Or at leaſt, may not a man have enough to bring him to his grave without ſo much ado? O how early do they rouſe up their ſervants to their labour? Up, come away to work, we have this to do, or that to do; but how ſeldom do they call them, Up, you have your ſouls to look to, you have Everlaſting to provide for, up to Praier, to reading of the Scripture; Alas, How rare is this language! What a gadding up and down the world is here, like a company of Ants upon a Hillock? taking unceſſant pains to gather a treaſure, which death, as the next paſſenger that comes by, will ſpurn abroad? as if it were ſuch an excellent thing, to die in the midſt of wealth and honours! Or as if it would be ſuch a comfort to a man at death, or in another world, to think that he was a Lord, or a Knight, or a Gentleman, or a Rich man on Earth? For my part, whatever theſe men may profeſſe or ſay to the contrary, I cannot but ſtrongly ſuſpect that in heart

Conſider, man, thy own Nobility; that thou art called to a Kingly dignity, a choſen Nation, a holy Prieſthood. For the Myſtery of Chriſtianity is ſtrange from this world. The conſpicuous glory of a King, and Riches, are earthly things, corruptible, tranſitory, and periſhing: But that Kingdom and Riches, are things Divine, Celeſtial and Glorious; which ſhall never periſh; never be diſſolved. For they reign with the Heavenly King in the Heavenly Church: He is the firſt-begotten from the dead; and they alſo are the firſt-begotten. *Macarius Homil.* xxvij.

Curas & cupiditates noſtras, quæ noſtrum non opprimunt, ſed obruunt gaudium, novis curis & votis tueri & alleviare ſtudemus. Nil aliud facimus quam integrum onus priſtinum retinere, & pondera nobis nova imponere. Nieremberg. *de arte Volunt. lib.* 2. *cap.* 7. *p.* 112.

they

they are flat Pagans, and do not believe that there is an eternal glory and miſery, nor what the Scripture ſpeaks of the way of obtaining it; or at leaſt, that they do but a little believe it, by the halves, and therefore think to make ſure of Earth, leſt there be no ſuch thing as Heaven to be had; and to hold faſt that which they have in hand, leſt if they let go that, in hope of better in another world, they ſhould play the fools, and loſe all. —— I fear, though the Chriſtian Faith be in their mouths, leſt that this be the Faith which is next their hearts; or elſe the luſt of their Senſes doth overcome and ſuſpend their Reaſon, and prevail with their Wils againſt the laſt practical concluſion of their Underſtanding. What is the excellency of this *Earth*, that it hath ſo many Suiters and Admirers? What hath this *World* done for its Lovers and Friends, that it is ſo eagerly followed, and painfully ſought after, while Chriſt and Heaven ſtand by, and few regard them? Or what will the world do for them for the time to come? The common entrance into it is through anguiſh and ſorrow: The paſſage through it is with continual care, and labour, and grief; The paſſage out of it is with the greateſt ſharpneſſe and ſadneſſe of all. What then doth cauſe men ſo much to follow and affect it? O ſinfull, unreaſonable, bewitched men! Will mirth and pleaſure ſtick cloſe to you? Will Gold and worldly Glory prove faſt Friends to you in the time of your greateſt need? Will they hear your cries in the day of your calamity? If a man ſhould ſay to you at the hour of your death, as *Elias* did to *Baals* Prieſts, *Cry aloud*, &c. O Riches, or Honour, now help us! Will they either * anſwer, or relieve you? Will they go along with you to another world, and bribe the Judge, and bring you off clear? or purchaſe you a room among the bleſſed? Why then did ſo rich a man want a drop of water for his Tongue? Or are the ſweet morſels of preſent Delight and Honour, of more worth then the eternal Reſt? And will they recompenſe the loſſe of that enduring Treaſure? Can there be the leaſt hope of any of theſe? Why, what then is the matter? Is it only a Tomb for our dead bodies, that we are ſo much beholden to the world for? Why, this is the laſt and longeſt courteſie that we ſhall receive from it: But we ſhall have this, whether we ſerve it or no; and even that homely duſty dwelling, it will not afford us alwaies neither: It ſhall poſ-

* Yet Chriſts ſaying [That it is as hard for a rich man to be ſaved, as a Camel to go thorow the eye of a Needle] is not to be underſtood literally; it being a Proverb which the Jews uſed of a thing very difficult. *Vid.* Chriſtoph. Cartwright *in præfat. ante Annotat. in* Geneſ.

poſſeſs our duſt but till the great Reſurrection day. Why, how then doth the world deſerve ſo well at mens hands, that they ſhould part with Chriſt and their ſalvation to be its followers? Ah, vile deceitfull world! How oft have we heard thy faithfullest ſervants at laſt complaining, Oh the world hath deceived me, and undone me! It flattered me in my proſperity, but now it turns me off at death in my neceſſity! Ah, if I had as faithfully ſerved Chriſt, as I have ſerved it; He would not thus have caſt me off; nor have left me thus comfortleſs and hopeleſs in the depth of miſery! Thus do the deareſt friends and favorites of the world complain at laſt of its deceit, or rather of their own ſelf-deluding folly: and yet ſucceeding ſinners will take no warning. So this is the firſt ſort of neglecters of Heaven which fall under this Reproof.

SECT. III.

§. 3.

2. THe ſecond ſort to be here reproved, are the * prophane, ungodly, preſumptuous multitude, who will not be perſwaded to be at ſo much pains for ſalvation, as to perform the common outward duties of Religion. Yea though they are convinced that theſe duties are commanded by God, and ſee it before their eyes in the Scripture, yet will they not be brought to the conſtant practice of them. If they have the Goſpel preached in the Town where they dwell, it may be they will give the hearing to it one part of the day, and ſtay at home the other: or if the maſter come to the Congregation, yet part of his family muſt ſtay at home. If they want the plain and powerfull preaching of the Goſpel, how few are there in a whole Town that will either be at coſt or pains to procure a Miniſter; or travell a mile or two to hear abroad? Though they will go many miles to the market for proviſion for their bodies. The Queen of the South ſhall riſe up in Judgment with this generation, and condemn them: for ſhe came from the uttermoſt parts of the earth, to hear the wiſdom of *Solomon*, and behold a greater then *Solomon* doth by his meſſengers preach to them. The King of *Nineve* ſhall riſe up in judge-

* *Utinam & nos aſſequamur ſanitatem qui diſſoluti ſumus & ad omne bonum opus immobiles, neque habemus hominem, hoc eſt, humanam rationem, utpote comparati cum jumentis, ut portet nos in piſcinam pœnitentiæ lachrymarum, in quam qui primus ingreditur, ſanatur. Nam qui pœnitentiam differt in tempora poſteriora, non feſtinat hic pœnitere: qui procraſtinat non aſſequitur ſanitatem. Primus igitur feſtina ingredi, ne mors te præoccupet.* Theophylact. in Joan. c. 5.

judgement with them, and ſhall condemn them; for he repented at the preaching of *Jonas*, but when Jeſus Chriſt ſendeth his Embaſſadors to theſe men, they will ſcarce go to hear them, *Mat.* 12. 41, 42. And though they know that the Scripture is the very Law of God, by which they muſt live, and by which they muſt be acquit or condemned in judgement, and that it is the property of every bleſſed man, to delight in this Law, and to meditate in it day and night, *Pſal.* 1. 2. Yet will they not be at the pains to reade a Chapter once in a day, nor to acquaint their families with this Doctrine of Salvatſon: But if they carry a Bible to Church and let it lie by them all the week, this is the moſt uſe that they make of it. And though they are commanded, to pray without ceaſing, 1 *Theſ.* 5. 17. And to pray alwaies and not wax faint, *Luk.* 18. 1, 2, 3, *&c.* To continue in prayer, and watch in the ſame with thankſgiving, *Col.* 4. 2. Yet will they not be brought to pray conſtantly with their families, or in ſecret: Though *Daniel* would rather be caſt to the Lions, then he would forbear for a while praying openly in his houſe where his enemies might hear him three times a day; yet theſe men will rather venture to be an eternal prey to that roaring Lion that ſeeks to devour them, then they will be at the pains thus to ſeek their ſafety. * You may hear in their houſes two oaths for one prayer. Or if they do any thing this way, it is uſually but the running over a few formal words, which they have got on their tongues end, as if they came on purpoſe to make a jeſt of prayer, and to mock God and their own ſouls. If they be in diſtreſs, or want any thing for their bodies, they want no words to make known their minde; but to a Phyſitian when they are ſick, to a griping Landlord when they are oppreſſed, to a wealthy friend when they are in want, they can lay open their caſe in ſad complaints, and have words at will to preſs home their requeſts: Yea every beggar at their door can crave relief, and make it their daily practice, and hold on with importunity, and take no deniall; neceſſity filleth their mouths with words, and teacheth them the moſt natural prevailing Rhetorick: Theſe beggars will riſe up in judgement againſt them and condemn them. Doubtleſs if they felt but the miſery and neceſſities of their ſouls,

* Some think that God looks only to their hearts, and the doctrine of Juſtification by Faith alone, and not by Works, either miſtaught or miſunderſtood doth make them go on in wickedneſs, & think they believe, and then all is ſafe. To theſe men *Tertullian* hath an excellent ſaying, *Sed alium quidam, ſatis Deum habere ſi corde & animo ſuſpiciatur, licet actu minus fiat: Itaq; ſe ſalvo metu & fide peccare: hoc eſt, ſalva caſtitate matrimonia violare; ſalva pietate parenti venenum temperare: Sic ergo & ipſi ſalva venia in Gehennam detrudentur: dum ſalvo metu peccant.* If they can ſin and yet believe (that is, violate Matrimony and yet keep chaſtity, *&c.*) then they ſhall be thruſt into hell and yet be pardoned, *Tertullian. li. de Penitent. cap. 5. pag. edit. Pamelii* 119.

souls, they would be as forward to beg relief of God, and as frequent, as fervent, as importunate, and as constant till they were past their streights. But, alas, he that only reades in a book that he is miserable, and what his soul stands in need of, but never felt himself miserable, nor felt particularly his several wants, no wonder if he must also fetch his prayer* from his book only, or at furthest from the strength of his invention or memory. *Solomons* request to God was, That *what prayer or supplication soever should be made by any man, or by all the people, when every man shall know his own sore and his own grief, and shall spread forth his hands* before God, that God would then hear and forgive, *&c.* 2 *Chron.*6.29, 30. If these men did thus know and feel every one the sore and the grief of his own soul, we should neither need so much to urge them to prayer, nor to teach them how to perform it, and what to say: Whereas now they do invite God to be backward in giving, by their backwardness in asking; and to be weary of relieving them, by their own being weary in begging relief; and to be seldom and short in his favours, as they are in their prayers; and to give them but common and outward favours, as they put up but common and outside requests; Yea their cold and heartless prayers do invite God to a flat denial: for among men it is taken for granted, that he who asks but sleightly and seldom, cares not much for that he asks. Do not these men judge themselves unworthy of Heaven, who think it not worth their more constant and earnest requests? If it be not worth asking for, it is worth nothing. And yet if you should go from House to House through Town and Parish, and enquire at every House as you go, whether they do morning and evening call their Family together, and earnestly and reverently seek the Lord in prayer? how few would you finde that constantly and conscionably practise this duty? If every door were marked where they do not thus call upon the Name of God, that his wrath might be poured out upon that Family, our Towns would be as places overthrown by the plague, the people being dead within, and the mark of judgement on the door without: I fear where one house would escape, ther's ten would be marked out for death: and then they might teach their doors to pray, *Lord have mercy on us*; because the people would not pray themselves. But especially if you could see what men do in their secret chambers, how few should you finde

* Concerning the lawfulness of forms and book-prayers, I make no doubt but judge as Bishop *Hall* hath expresst himself piously and moderately in his *Susurrium Soliloq.*73 called, *The Extreams of Devotion.* pag.287.

finde in a whole Town, that ſpend one quarter of an hour morning and night in earneſt ſupplication to God for their ſouls? O how litttle do theſe men ſet by this eternal Reſt? Thus do they ſlothfully neglect all endeavours for their one welfare, except ſome publike duty in the Congregation, which cuſtom or credit doth engage them to. Perſwade them to reade good books, and they will not be at ſo much pains: perſwade them to learn the grounds of Religion in ſome Catechiſme, and they think it a toilſome ſlavery, fitter for Schoolboyes or little children then for them: Perſwade them to Sanctifie the Lords day in holy exerciſes, and to ſpend it wholly in hearing the Word, and repeating it with their Families, and Prayer, and Meditation, *&c.* and to forbear all their worldly thoughts and ſpeeches; And what a tedious life do they take this to be? and how long may you Preach to them, before they will be brought to it? as if they thought that Heaven were not worth all this ado. Chriſt hath been pleading with *England* theſe fourſcore years and more, by the Word of his Goſpel, for his Worſhip and for his Sabbaths, and yet the inhabitants are not perſwaded. Nay, he hath been pleading theſe ſix years by threatnings, and fire, and ſword, and yet can prevail but with very few: And though theſe bloody arguments have been ſpread abroad, and brought home to people from Pariſh to Pariſh, almoſt as far as the word hath gone, ſo that there is ſcarce a Pariſh in many Counties where blood hath not been ſhed, and the bodies of the ſlain have not been left, yet multitudes in *England* are no more perſwaded, then they were the firſt day of their warning; and they have not heard the voice of the rod, which hath cried up and down their ſtreets, Yet, O *England*, will ye not ſanctifie my Sabbaths, nor call upon my Name, nor regard my Word, nor turn from your worldlineſs and wickedneſs? God hath given them a laſh and a reproof, a wound and a warning; he hath (as it were) ſtood in their blood with the ſword in his hand, and among the heaps of the ſlain hath he pleaded with the living, and ſaid, What ſay you? Will you yet worſhip me, and fear me, and take me for your Lord? And yet they will not: Alas, yet to this day *England* will not; Let me here write it, and leave it upon record, that God may be juſtified, and *England* may be ſhamed; and poſterity may know, if God do deliver us, how ill we deſerved it, or if he yet deſtroy us, how wilfully

How many of thoſe twelve deplorable abuſes, which are the pillars of Satans kingdom, which (ſuppoſed) *Cyprian* mentioneth, are not common in *England*? 1. A man of knowledge without works. 2. An old man without Religious devotion. 3. A young man without obedience. 4. A rich man without alms. 5. A woman without chaſtity. 6. A Gentleman without vertue. 7. A Chriſtian contentious. 8. A beggar proud. 9. A Biſhop negligent. 10. A Congregation without Diſcipline. 11. A Nation without Law. 12. A King unjuſt. Reade Jer 9. 12, 13, 14. *Vid. lib. de 12. abuſib. Vulgò (ciſi non rectè) Cypriano aſcriptum.*

wilfully we procured it: And if they that paſs by ſhall ask, Why hath God done thus to a flouriſhing and proſperous Land? You may give them the true, though dolefull anſwer,

They would not hear, they would not regard: He ſmit them down, he wounded them, he hewed them as wood, and then he beſeeched the remainder to conſider and return, but they never would do it: They were weary of his wayes, they polluted his Sabbaths, they caſt his Word and Worſhip out of their families, they would not be at the pains to learn and obey his Will, nay they abhorred his Miniſters, and ſervants, and holy paths, and all this to the laſt breath: When he had ſlain five thouſand or eight thouſand at a Fight, the reſt did no more reform, then if they had never heard of it: Nay ſuch a ſpirit of ſlumber is faln upon them, that if God ſhould proceed and kill them all ſave one man, and ask that one man, Wilt thou yet ſeek me with all thy heart? he would rather ſlight it. Lord have mercy upon us! What is gone with mens underſtanding and ſenſe? Have they renounced Reaſon as well as Faith? Are they dead naturally as well as ſpiritually? Can they not hear, nor feel, though they cannot believe? That ſad judgement is faln upon them, mentioned in *Iſa.*42.24,25. *Who gave Jacob for a ſpoil, and Iſrael* (England) *to the robbers? Did not the Lord, he againſt whom we have ſinned? For they would not walk in his wayes, neither were they obedient to his Laws: Therefore he hath poured upon them the fury of his anger, and the ſtrength of battel, and it hath ſet them on fire round about, yet they knew it not; it burned them, yet they laid it not to heart.* Yea this much more let us leave upon Record againſt *England:* They have been ſo far from Reforming and taking up the Worſhip of God with delight, after all this, that multitudes have contrarily [a] abhorred it at the very heart, and fought againſt it as long as they could ſtand, and when they have been wounded and overthrown in one conflict, they have been as forward to the next; as if they had never felt the hand of God at all; and to root out the ſincere Worſhippers and Worſhip of God is their continued endeavour: And ſtill they that ſucceed them do the like. Lord, how haſt thou deſerved ſo much ill at theſe mens hands! What harm hath praying, and reading, and preaching painfully, and ſanctifying the Sabbath, and fearing to offend done to *England?* Have they ſuffered for theſe, or for their enmity to theſe? What evil do theſe wretches

[a] *Pervicaces & obſtinatos vocamus eos, non qui ab infirmitate carnis ſuperati in peccatum aliquod prolapſi ſunt, ſed qui ſibi placent in peccatis, in iiſque toti volutantur; quos non pudor, non metus, non objurgatio, non ipſæ denique Dei comminationes, ipſa Dei judicia, poſſunt à peccando revocare.* Sadeel in Pſal. 32. pag. 55.

wretches discern in the everlasting Kingdom, that they do not only refuse to labour for it, but so detest and resist the holy way that leads to it? It is well for them that they live in Gospel-times, when the patience of God doth wait on sinners, and not in those severer daies, when fire from heaven destroyed the Captains and their Companies that were commanded by the King to bring but one Prophet before him; or when the Lions destroyed fourty two children for calling a Prophet of God Bald-head: Or rather, it had been better for these men to have lived in those times, that though their temporal Judgements had been greater, yet their eternal plagues might have been the less. Yet this much more let me leave upon Record to the shame of *England*; That all this is not meerly through idleness, because they will not be at the pains to serve God, but it is out of a bitter enmity to his Word and waies; for they will be at more pains then this in any way that is evil, [b] or in any worship of mans devising: They are as zealous for Crosses, and Surplices, Processions and Perambulations, reading of a Gospel at a Cross-way, the observation of Holidayes, the repeating of the Letany, or the like forms in the Common Prayer [c], the bowing at the naming of the word Jesus (while they reject his Worship) the * receiving of the Sacrament when they have no right to it, and that upon their knees, as if they were more reverent and devout then the true laborious servants of Christ; with a multitude of things which are only the traditions of their Fathers; I say, they are as zealous for these, as if eternal life consisted in them. Where God forbids them, there they are as forward as if they could never do enough; and where God commands them, they are as backward to it, yea as much against it, as if they were the commands of the Devil himself; and for the discipline of Christ, though all parts of the world have much opposed it, yet where hath it been so fiercely and powerfully resisted? The Lord grant that this hardned, wilfull, malicious Nation fall not under that heavy doom, *Luke* 19.27. *But those mine enemies which would not that I should reign over them, bring them hither and slay them before me.*

2 King. 1.

2 King. 2. 23, 24.

b *Deus non alienis assertionibus, sed suis æstimandus est vocibus.* Ambr. de pœnit. l. 1. c. 4. *Deus disertè docet ea tantum in Deo colendo adhibenda esse, quæ ipse præcepit. Summè displicet omnis ἐθελοθρησκία & simulata religio, & cultus ex inventione humanâ profectus.* Doctor Sutlive adverſ. Bellarm. de Monach. chap. 25. p. 230.

c I meddle not with the question, whether these are in themselves lawfull or not; but only speak of the devotion of formall hypocrites exercised in them. * *Cum schismaticis (& ita aliis impiis) nec secularis panis debet esse communis; multo minus spiritualis.* Cyprian. Epist. 76.

SECT.

SECT. IV.

§ 4.

3. THe [a] third ſort that fall under this Reproof, are thoſe ſelf-couzening, formal, lazie Profeſſors of Religion, who will be brought to any outward duty, and to take up the eaſier part of Chriſtianity, but to the inward work, and more difficult part, they will never be perſwaded: They will Preach, or hear, or reade, or talk of Heaven, or pray cuſtomarily and conſtantly in their Families, and take part with the Perſons or Cauſes that are good, and deſire to be eſteemed among the Godly, but you can never bring them to the more Spiritual and difficult Duties, as to be conſtant and fervent in ſecret Prayer, to be conſcionable in the duty of Self-examination, to be conſtant in that excellent duty of Meditation, to be heavenly minded, to watch conſtantly over his heart, and words, and waies; to deny his bodily ſenſes their delights, to mortifie the fleſh, and not make proviſion for it to fulfil its luſts, to love and heartily forgive an enemy, to prefer his brethren heartily before himſelf, and to think meanly of his own gifts and worth, and to take it well of others that think ſo to, and to love them that have low thoughts of him, as well as thoſe that have high; to bear eaſily the injuries or undervaluing words of others againſt him, to lay all that he hath at the feet of Chriſt, and to prefer his Service and Favour before all; to prepare to die, and willingly to leave all, to come to Chriſt, *&c.* This outſide Hypocrite will never be perſwaded to any of theſe. Above all other, two notable ſorts there are of theſe Hypocrites. Firſt, The ſuperficial, opinionative Hypocrite. Secondly, The worldly Hypocrite. Firſt, The former entertaineth the Doctrine of the Goſpel with Joy *, but it is only into the ſurface of his ſoul, he never gives the ſeed any depth of earth; It changeth his opinion, and he thereupon ingageth for Religion, as the right way, and ſides with it as a party in a Faction, but it never melted and new molded his heart, nor ſet up Chriſt there in full Power and Authority; but

[a] It is one thing to diſcourſe of bread and of the Table; and another thing to take and eat the ſweetneſs of the bread, that all the members may be ſtrengthened by it. It is one thing to diſpute by words, of the moſt pleaſant drink, and another, to go and take it from the Fountain, and to be ſatisfied with its delightfull taſte. It is one thing to diſcourſe of warre, and of ſtout Champions and Warriours; and another for a man to go into the middeſt of the battel, and to join hands with the enemy, to charge through and through, to take, to give, to go away with the victory. So is it alſo in Spirituals: It is one thing to explain ſayings with a certain knowledge and underſtanding; and its another thing in ſubſtance and in deed, and in certainty of Faith, and in the minde, and the inner man, to poſſeſs the treaſure, the grace, the taſte, and the efficacy of the holy Ghoſt. *Bleſſed Macarius in Homil. 27. pag. 367.* * Matth. 13. 5.

as

as his Religion lies moſt in his Opinion, ſo he uſually runs from Opinion to Opinion, and is carried up and down with every winde of Doctrine, by the ſleight of men, and cunning craftineſs whereby they lie in weight to deceive; and as a childe is toſſed too and fro; for as his Religion is but Opinion, ſo is his Study, and Conference, and chief buſineſs all about Opinion: He is uſually an ignorant, * proud, bold, unreverent enquirer and babler about Controverſies, rather then an humble embracer of the known truth, with love and ſubjection; you may conjecture by his bold and forward tongue, and groundleſs conceitedneſs in his own Opinions, and ſleighting of the Judgements and perſons of others, and ſeldom talking of the great things of Chriſt with ſeriouſneſs and humility, that his Religion dwelleth in his brain, and not in his heart; where the winde of Temptation aſſaults him, he eaſily yieldeth, and it carrieth him away as a Feather, becauſe his heart is empty, and not ballaced and ſtabliſhed with Chriſt and Grace. If the Temptation of the Times do aſſault mens Underſtandings, and the ſign be in the Head, though the little Religion that he hath lies there, yet a hundred to one but he turneth Heretick, or catcheth the *Vertigo* of ſome leſſer errors, according to the nature and ſtrength of the ſeducement: If the winde do better ſerve for a vicious converſation, a hundred to one but he turns a Purveyor for the fleſh, and then he can be a Tipler, and yet Religious, a Gameſter, a Wanton, a neglecter of Duties, and yet Religious: If this mans Judgement lead him the Ceremonious way, [a] then doth he imploy his chiefeſt zeal for Ceremonies, as if his Religion lay in Bowing, Kneeling, obſervation of Daies, number, and form of words in Prayer, with a multitude of Traditions and Cuſtoms of his Forefathers. If his Judgement be [b] againſt Ceremonies, then his ſtrongeſt zeal is imployed againſt them, ſtudying, talking, diſputing againſt them, cenſuring the uſers of them, and perhaps fall into a contrary

Epheſ. 4.14.

* *Confidentiâ aſtra petimus, ruimus in præcipitia.* Alberic. Gentilis *de* Jur. Interpræt. *li.* 4.

a *Siquis volet facere voluntatem Dei cognoſcet de Voluntate, at Cultus Electitius non eſt Voluntas Dei. Et timoris Dei fructus eſt, non cultum aliquem eligere quem Deo deferas, ſed à Dei potius oraculis haurire quem ipſi tribuas: juxta illud Prophetæ,* Iſæ. 50. 10. &c. D. Twiſ. *Contr. Corvinū. pag.* 367. a. *Cruces etiam nec colimus nec optamus. Vos plane qui lignеos Deos*

conſecratis, cruces ligneas ut deorum veſtrorum partes fortaſſe adoratis: nam & ſigna ipſa & cantebra, & vexilla caſtrorum, quid aliud quam insuratæ cruces ſunt, & ornatæ? Minutius Fælix *Octav. pag. (ut Arnob. addit. per Elmenhorſt.)* 389. where reade further what he ſaith of the Croſs. b *Facile perſuadeas ſenem ut ſellam deſerat, ſi baculum prius quo niti poſſit, in manum dederis; qui te alioquin nunquam auditurus eſt, ſed inſidiatorem potius judicaturus, ut qui cupiat pronum ad filicem cranium frangere. Sic mentes humanæ ante omnia ſunt ad infallibilem Dei cognitionem adducendæ, quam ubi attigerint, jam facilè dimittent fallacia,* &c. Zuinglius de vera & falſa Relig pag. 406.

superstition, placing his chief Religion in Baptism, Church-Combinations, and forms of Policy, *&c.* For having not his soul taken up with the essentials of Christianity, he hath only the Mint and Cummin, the smaller matters of the Law, to lay out his zeal upon. You shall never hear in private conference any humble and hearty bewailings of his souls imperfections, or any heart-bleeding acknowledgements of his unkindnesses to Christ, or any pantings and longings after him, from this man; but that he is of such a Judgement, or such a Religion, or Party, or Society, or a Member of such a Church, herein doth he gather his greatest comforts; but the inward and spiritual labours of a Christian he will not be brought to.

* *Qui innocentiam colit, domino supplicat: qui Justitiam, Deo libat: qui fraudibus abstinet, propitiat Deum: qui hominem periculo surripit, optimam victimam cædit. Hæc nostra sacrificia: hæc Deo sacra sunt: sic apud nos Religiosior est ille qui Justior.* Minut. Fælix Octav. p. (mihi) 392.

* Secondly, The like may be said of the worldly Hypocrite, who choaketh the Doctrine of the Gospel, with the thorns of worldly cares and desires; His judgement is convinced, that he must be Religious, or he cannot be saved, and therefore he reades, and hears, and prays, and forsakes his former company and courses; but because his belief of the Gospel-Doctrine is but wavering and shallow, he resolves to keep his hold of present things, lest the promise of Rest should fail him, and yet to be religious, that so he may have Heaven when he can keep the world no longer, thinking it wisdom to have two strings to his Bow, lest one should break. This mans judgement may say God is the chief good; but his heart and affections never said so, but look upon God as a kinde of strange and disproportionate Happiness, to be tollerated rather then the flames of Hell, but not desired before the felicity on earth. In a word, the world hath more of his affections then God, and therefore is his God, and his Covetousness is Idolatry. This he might easily know and feel, if he would judge impartially, and were but faithful to himself: And though this man do not gad after Opinions and Novelties in his Religion as the former, yet will he set his sails to the winde of worldly advantage, and be of that opinion which will best serve his turn. And as a man whose spirits are seised on by some pestilentiall malignity, is feeble, and faint, and heartless in all that he does; so this mans spirits being possessed by the plague of this malignant worldly disposition, O how faint is he in secret prayer! O how superficial in Examination and Meditation! How feeble in heart-watchings, and humbling, mortifying endeavours! how nothing

Phil. 3. 9.

nothing at all in loving and walking with God, rejoicing in him, or deſiring after him! So that both theſe, and many other ſorts of lazie Hypocrites there are, who though they will trudge on with you in the eaſie outſide of Religion, yet will never be at the pains of inward and ſpiritual duties. *

* *Eſt autem Tepiditas*, Parvus amor Boni; *amore Dei poſpoſito. Et eſt prima radix Accidiæ, vel convertibilis cum eadem. Ex iſta autem naſcuntur Species aliæ conſequentes, ut creaturæ peccabilis inordinatè afficitur creaturæ. Sic Accidus quieſcit in amore indebito creaturæ: Unde talis Tepiditas cum ſit, propinquo hypocriſi vomitum provocat ſpiritualem. Sicut enim ſunt exhalationes calidæ commixtæ cum frigido aqueo in aqua tepida, quæ provocant ad vomitum: Sic ſunt in Hypocriſi quædam operationes bonæ de genere, commixtæ cum peccato Hypocriſis. Omnis ergo Accidus peccat in Hypocriſi, cum falsè ſimulat ſanctitatem. Et illa Tepiditate inficitur totus Mundus.* Wickleffe *Trialog. l. 3. c. 16. fol. 70.*

SECT. V.

§. 5.

4. AND even the Godly themſelves deſerve this Reproof, for being too lazie ſeekers of their everlaſting Reſt. Alas, what a diſproportion is there betwixt our Light and our Heat? Our Profeſſions and Proſecution? who makes that haſte, as if it were for Heaven? How ſtill we ſtand! How idlely we work! How we talk, and jeſt, and trifle away our time! How deceitfully we do the Work of God! How we hear, as if we heard not, and pray, as if we praied not, and confer, and examine, and meditate, and reprove ſin as if we did it not, and uſe the Ordinances as if we uſed them not, and injoy Chriſt, as if we injoied him not, as if we had learned to uſe the things of Heaven, as the Apoſtle teacheth us to uſe the world! Who would think that ſtood by us, and heard us pray in private or publike, that we were praying for no leſſe then everlaſting glory? Should Heaven be ſought no more earneſtly then thus? Me thinks we are none of us all in good ſadneſſe for our ſouls. We do but dally with the Work of God, and play with Chriſt, as children, we play with our meat when we ſhould eat it, and we play with our clothes, and look upon them, when we ſhould put them on and wear them; we hang upon Ordinances from

1 Cor. 7. 29, 30, 31.

day to day, but * we stir not up our selves to seek the Lord: I see a great many very constant in Hearing and Praying, and give us some hopes that their hearts are honest, but they do not hear and pray as if it were for their lives: O, what a frozen stupidity hath benummed us! The judgement of *Pharaoh* is among us, we are turned into Stones and Rocks, that can neither feel nor stir; The plague of *Lots* wife is upon us, as if we were changed into liveleſſe, unmoveable Pillars: we are dying, and we know it, and yet we stir not; we are at the door of eternal Happineſſe or Miſery, and yet we perceive it not: Death knocks, and we hear it not, Chriſt cals and knocks, and we hear not, God cries to us, *To day if you will hear my voice, harden not your hearts; Work while it is day, for the night cometh, when none shall work;* Now plie your buſineſſe, now labour for your lives, now lay out all your ſtrength and time, now do it, now or never, and yet we ſtir no more then if we were half aſleep; What haſte doth Death and Judgement make? How faſt do they come on? They are almoſt at us, and yet what little haſte make we? What haſte makes the Sword to devour, from one part of the Land to another? What haſte doth Plague and Famine make? and all becauſe we will not make haſte: The Spur of God is in our ſides, we bleed, we groan, and yet we do not mend our pace; The Rod is on our backs, it ſpeaks to the quick; Our laſhes are heard through the Chriſtian world, and yet we ſtirre no faſter then before: Lord, What a ſenſleſſe, ſottiſh, earthly, helliſh thing is a hard heart! That we will not go roundly and cheerfully toward Heaven without all this ado! No nor with it neither! Where is the man that is ſerious in his Chriſtianitie? Methinks men do every where make but a trifle of their eternal ſtate; They look after it but a little upon the by, they do not make it the task and buſineſſe of their lives. To be plain with you, I think nothing undoes men ſo much as complementing, and jeſting in Religion. O, if I were not ſick my ſelf of the ſame diſeaſe, with what tears ſhould I mix this Ink? And with what groans ſhould I expreſſe theſe ſad complaints? And with what Hearts-grief ſhould I mourn over this univerſall deadneſſe? Do the Magiſtrates among us ſeriouſly performe

* their

* Reade Mr. *Whitfields* excellent Sermon on this Text.

* their portion of the work? Are they zealous for God? Do they build up his Houſe? And are they tender of his Honour? Do they ſecond the Word? And encourage the Godly? And relieve the Oppreſſed? And compaſſionate the Diſtreſſed? And let flie at the face of ſin and ſinners, as being the Diſturbers of our Peace, and the only cauſe of all our Miſeries? Do they ſtudy how to do the utmoſt that they can for God? To improve their Power and Parts, and Wealth, and Honour, and all their Intereſts for the greateſt advantage to the Kingdom of Chriſt, as men that muſt ſhortly give account of their Stewardſhip? Or do they build their own Houſes, and ſeek their Advancements, and ſtand upon, and conteſt for their own Honours, and do no more for Chriſt then needs they muſt, or then lies in their way, or then is put by others into their hands, or then ſtands with the pleaſing of their Friends, or with their worldly Intereſts? Which of theſe two courſes do they take? And how thin are thoſe Miniſters that are ſerious in their work? Nay, how mightily do the very beſt fail in this above all things! [a] Do we cry out of mens Diſobedience to the Goſpel in the evidence and power of the Spirit, and deal with ſin as that which is the fire in our Towns and Houſes? And by force pull men out of this fire? Do we perſwade our people, as thoſe that know the terrours of the Lord, ſhould do? Do we preſſe Chriſt and Regeneration, and Faith, and Holineſſe, as men that believe indeed, that without theſe they ſhall never have Life? Do our bowels yearn over

* It is a frivolous dream, to think that a Judge or Lawyer hath one conſcience as a Judge, and another as a Chriſtian, for he hath but one ſoul, *&c.* And how can that ſeem juſt according to Law, which appeareth to a mans conſcience to be unjuſt? *Fulbecks* direction *p.*33. *Rara virtus eſt inter principes, non timori eſſe rectè facta:* h.e. *non obſiſtere veritati, & his qui ſe ad Evangelii veritatem & normam componunt non odioſius immi-*

nere; & contra familiare eſt principibus quibuſdam, peſſimos quoſque dignitatibus, honoribuſque admovere, non alia cauſa quam ut immaniſſimè tractent veridicos. Zuing. *de ver. & falſa Relig. de Scandalo pag.*392. *O Beatum Populum in quo uno ore & uno animo utraque adminiſtratio (Eccleſiaſtica & Civilis) ad Sanctam Communionem cum civili Societate continendam & augendam conſpiraverit. Non minuit illam hæc adminiſtratio: ſed altera alteram ſtantem confirmat, labantem ſtuminat, collapſam erigit. Si homines quibus commiſſa eſt, cogitabunt ſeriò, & volunt in Sparta ſua quam nacti fuerint colenda incumbere. Quo magis admiror audaciam eorum hominum qui de duabus iſtis adminiſtrationibus perinde judicant, aciſi ἀστονδοι inter ſe eſſent infeſtiſſimæ & prorſus ἀσύμφωνοι: Et de hac ſententia ſua tam pertinaciter contendunt quam ſi (quod abſit) alteram ab altera everſam cuperent,* &c. Junius *Eccleſiaſtici.cap.*5. *Operum.* Tom.1.*pag.*1975. *Exeat aula, Qui vult eſſe Pius: Virtus & ſumma Poteſtas, Non coeunt.* Lucan.*lib.*8. A ſad ſaying. See the Life of *Cronenburg.in vitis German.Medicor. per* Melch.Adamum. *Inter Leges ipſas delinquitur, inter jura peccatur. Innocentia nec illic ubi defenditur reſervatur. Sævit invicem diſcordantium rabies, & inter togas pace ruptâ forum litibus mugit inſanum,* &c. *Quis inter hæc ſubveniet? Patronus? Sed prævaricatur & decipit Judex? Sed ſententiam vendit. Qui ſedit crimina vindicaturus, admittit: Et ut reus innocens pereat, ſit nocens Judex.* Cypr *Epiſt.*1.*ad* Donatum. [a] Iſa.58.1. Jude 23. 2 Cor.5.11.

the Ignorant, and the Careleſſe, and the obſtinate Multitude, as men that believe their own Doctrine? That our dear people muſt be eternally damned if they be not timely recovered? When we look them in the faces, do our hearts melt over them, leſt we ſhould never ſee their faces in Reſt? Do we, as *Paul*, tell them weeping, of their fleſhly, and earthly diſpoſition? and teach them * publikely, and from houſe to houſe, night and day with tears? And do we intreat them, as if it were indeed for their Lives and Salvation? That when we ſpeak of the Joyes and Miſeries of another world, our People may ſee us affected accordingly, and perceive that we do indeed mean as we ſpeak? Or rather, do we not ſtudy words, and neat Expreſſions, that we may approve our ſelves able men in the judgement of Critical Hearers? and ſpeak ſo formally, and heartleſly of Eternity, that our People can ſcarcely think that we believe our ſelves? or put our Tongues into ſome affected pace? and our Language into ſome forced Oratorical ſtrain? As if a Miniſters buſineſſe were of no more weight, but to tell them a ſmooth Tale of an hour long, and ſo look no more after them till the next Sermon! Seldom do we fit our Sermons, either for Matter or Manner to the great end, our peoples Salvation; but we ſacrifice our Studies to our own Credit, or our Peoples Content, or ſome ſuch baſe inferiour end; Carnal Diſcretion doth controll our fervency; It maketh our Sermons like beautiful Pictures, which have much pains and coſt beſtowed upon them, to make them

Mat. 9. 36. *Negligemes non ſunt negligendi.* Juſt. Martyr. *ad* Zenam. Phil. 3. 18, 19. Act. 20. 20, 21. * *Longe graviori debito tenentur aſtricti, qui pro multis animabus reddituri ſunt rationem. Quid ego infœlix, quo me vertam ſi tantum theſaurum, ſi pretioſum depoſitum illud quod ſibi Chriſtus ſanguine ſuo pretioſius judicavit, contigerit negligentiùs cuſtodire? ſi ſtillantem in cruce Domini ſanguinem collegiſſem, eſſetque repoſitus penes me, in vaſe vitreo, quod & portari ſæpius oporteret, quid animi habiturus eſſem in diſcrimine tanto? Et certè id ſervandum accepi pro quo mercator non inſipiens, ipſa utique ſapientia, ſanguinem ſuum dedit. Accedit ſane ad ſolicitudinis cumulum, quod cum meam & proximi conſcientiam ſervare neceſſe ſit, neutra mihi ſatis eſt nota: utraque abyſſus, utraque mihi nox eſt, at exigitur à me cuſtodia utriuſque.* Bern. *Serm.* 3. *de tempore.* I cannot better expreſſe my minde to my Brethren, then in *Seneca*'s words: *Non jejuna eſſe & arida volo, quæ de rebus tam magnis dicentur. Neque enim Philoſ. (Theologia) ingenio renunciat. Multum tamen operæ impendi verbis non oportet. Hæc ſit propoſiti noſtri ſumma: quod ſentimus loquamur, quod loquimur ſentiamus, concordet Sermo cum vita. Ille promiſſum ſuum implevit, qui & cum videas illum, & cum audias, idem eſt. Videbimus qualis ſit, quantus ſit. Unus ſit. Non delectent verba noſtra, ſed proſint,* &c. *Non quærit æger Medicum eloquentem, ſed ſanantem: Sed ſi ita competit ut idem ille qui ſanare poteſt, compte de his quæ facienda ſunt diſſerat, bene conſulet: non tamen erit quare gratuletur ſibi, quod inciderit in medicum etiam diſertum. Hoc enim tale eſt, quale ſi peritus Gubernator etiam formoſus eſt. Quid aures meas ſcalpis? Quid oblectas? Aliud agitur. Urendus, ſecandus, abſtinendus ſum. Ad hæc adhibitus es: Curare debes morbum veterem, gravem, publicum, Tantum negotij habes quantum in peſtilentia Medicus. Circa verba occupatus es?* Sen. *Epiſt.* 75. *p.* 679, 680. *Vid. reliqua.*

come-

comely and desirable to the eye; but life, or heat, or motion there is none: Surely, as such a conversation is an Hypocritical conversation; so such a Sermon is as truly an Hypocritical Sermon. O the formal frozen lifeless Sermons which we daily hear preached upon the most weighty piercing Subjects in the world! How gently do we handle those sins, which will handle so cruelly our poor peoples souls? And how tenderly do we deal with their careless hearts? not speaking to them as to men that must be wakened or damned. We tell them of Heaven and Hell in such a sleepy tone, and sleighty way, as if we were but acting a part in a Play, so that we usually preach our people asleep with those subjects which one would think should rather endanger the driving of some besides themselves, if they were faithfully delivered. Not that I commend, or excuse that real indiscretion, and unseemly language, and nauseous repetitions, and ridiculous gestures, whereby many do disgrace the work of God, and bring his Ordinances in contempt with the people, nor think it fit that he should be an Embassadour from God on so weighty a business, that is not able to speak sense or reason: But in a word, our want of seriousness about the things of Heaven, doth charm the souls of men into formality, and hath brought them to this customary, careless hearing, which undoes them: The Lord pardon the great sin of the Ministery in this thing; and in particular, my own.

And are the people any more serious then Magistrates and Ministers? How can it be expected? Reader, look but to thy self, and resolve the Question. Ask conscience, and suffer it to tell thee truly: Hast thou set thine Eternal Rest before thine eies, as the great business which thou hast to do in this world? Hast thou studied, and cared, and watcht, and laboured, and laid about thee with all thy might, lest any should take thy Crown from thee*? Hast thou made haste, lest thou shouldest come too late, and die before the work be done? Hath thy very heart been set upon it, and thy desires and thoughts run out this way? Hast thou pressed on thorow crowds of opposition towards the Mark, *for this price of the high calling of God in Christ Jesus? Still reaching forth unto those things which are before?* When you have set your hand to the work of God, have you done it with all your Might? Can Conscience witnesse your secret cries, and groans

* *Nam & hoc nobis non olim per VISIONEM exprobatum sciatis, quod dormitemus in precibus, nec vigilanter oremus: excutiamus itaque & abrumpamus somni vincula, & instanter, & vigilanter oremus.* Col. 4. 2. Luc. 6. 12. Cyprian. Epist. 8. p. 23. Mat. 6. 21. Phil. 3. 13, 14. Eccles. 9. 10.

groans, or tears? Can your Families witneſſe that you have taught them the fear of the Lord, and warned them all with earneſtneſſe and unweariedneſſe to remember God and their ſouls, and to provide for Everlaſting? Or that you have done but as much for them, as that damned Glutton would have had *Lazarus* do for his brethren on earth, to warn them that they come not to that place of Torment? Can your Miniſters witneſſe, that they have heard you cry out, What ſhall we do to be ſaved? And that you have followed them with complaints againſt your corruptions, and with earneſt enquiries after the Lord? Can your Neighbours about you witneſſe, that you are ſtill learning of them that are able to inſtruct you? And that you plainly and roundly reprove the ungodly, and take pains for the ſaving of your brethrens ſouls? Let all theſe witneſſes judge this day between God and you, Whether you are in good ſadneſſe about the affairs of Eternal Reſt. But if yet you cannot diſcern your neglects; Look but to your ſelves, within you, without you, to the work you have done: You can tell by his work, whether your ſervant have loitered, though you did not ſee him; ſo you may by your ſelves: Is your Love to Chriſt, your Faith, your Zeal, and other Graces ſtrong or weak? What are your Joyes? What is your aſſurance? Is all right and ſtrong, and in order within you? Are you ready to die, if this ſhould be the day? Do the ſouls among whom you have converſed, bleſſe you? Why, Judge by this, and it will quickly appear whether you have been Labourers or Loiterers.

O Bleſſed Reſt! How unworthily art thou neglected! O glorious Kingdom! How art thou undervalued! Little know the careleſſe ſons of men, what a ſtate they ſet ſo light by! If they once knew it, they would ſure be of another minde.

CHAP.

CHAP. VI.

An Exhortation to Seriouſneſs in ſeeking Reſt.

SECT. I.

§. 1. I Hope, Reader, by this time thou art ſomewhat ſenſible, what a deſperate thing it is to triſle about our Eternal Reſt; and how deeply thou haſt been guilty of this thy ſelf. And I hope alſo, that thou dareſt not now ſuffer this Conviction to die; but art reſolved to be another man for the time to come: What ſaieſt thou? Is this thy Reſolution? If thou wert ſick of ſome deſperate diſeaſe, and the Phyſician ſhould tell thee, [*If you will obſerve but one thing, I doubt not to cure you,*] wouldſt thou not obſerve it? Why, if thou wilt obſerve but this one thing for thy Soul, I make no doubt of thy Salvation: If thou wilt now but ſhake off thy ſloth, and put to all thy ſtrength, and plie the work of God unweariedly, and be a down-right Chriſtian in good ſadneſſe; I know not what can hinder thy Happineſſe. As far as thou art gone from God, if thou wouldſt but now return and ſeek him with all thy heart, no doubt but thou ſhalt finde him. As unkindely as thou haſt dealt with Jeſus Chriſt, if thou didſt but feel thy ſelf ſick and dead, and ſeek him heartily, and applie thy ſelf in good earneſt to the obedience of his Laws, thy Salvation were as ſure as if thou hadſt it already. But as full as the Satisfaction of Chriſt is, as free as the Promiſe is, as large as the Mercie of God is; yet if thou do but look on theſe, and talk of them, when thou ſhouldſt greedily entertain them, thou wilt be never the better for them; and if thou loiter when thou ſhouldſt labour, thou wilt loſe the Crown. O fall to work then ſpeedily and ſeriouſly, and bleſs God

that thou haſt yet time to do it; and though that which is paſt cannot be recalled, yet redeem the time now by doubling thy diligence. And becauſe thou ſhalt ſee I urge thee not without cauſe, I will here adjoyn a multitude of Conſiderations to move thee; yet do I not deſire thee to take them by number, but by weight: Their intent and uſe is, to drive thee from Delaying and from Loytering in ſeeking Reſt: And to all men do I propound them, both godly and ungodly: Whoever thou art therefore, I entreat thee to rouze up thy ſpirit, and reade them deliberately, and give me a little while thy attention as to a meſſage from God; and (as *Moſes* ſaid to the people, *Deut.* 32. 46.) *Set thy heart to all the words that I teſtifie to thee this day, for it is not a vain thing, but it is for thy Life:* Weigh what I here write with the Judgement of a man; and if I ſpeak not Reaſon, throw it back in my face; but if I do, ſee thou entertain and obey it accordingly; and the Lord open thy heart, and faſten his counſel effectually upon thee.

O how then ſhould every one of us Believe and ſtrive? and lay out our utmoſt pains in all godly converſation? and hold on in much Hope and ſuffering and patience; that at leaſt we may be worthy or meet to obtain that Heavenly Virtue and Glory of the Holy Ghoſt in the inward ſoul, that ſo when theſe bodies are diſſolved, we may have that which may cover and quicken us? *Macarius Homil.* 5.

SECT. II.

§. 2. * *In quo quemq, invenerit ſuus noviſſimus dies, in hoc eum comprehendet mundi noviſſimus dies. Quoniam qualis in Die iſto quiſq; moritur, talis in die illo judicabitur.* Auguſt. Epiſt. 80. To. 1. *Qualis exieris ex hac vita, talis redderis illi vitæ.* Auguſt. in Pſ. 36. *referente* Jac. Laurentio *in* Jacob. 5. 8. *(ubi hic Purgatorium?)*

1. CONſider; Our Affections and Actions ſhould be ſomewhat anſwerable to the Greatneſs of the Ends to which they are * intended. Now the Ends of a Chriſtians Deſires and Endeavors are ſo Great, that no humane underſtanding on earth can comprehend them; whether you reſpect their proper Excellency, their exceeding Importance, or their abſolute Neceſſity.

Theſe Ends are, The Glorifying of God, the Salvation of our own and other mens Souls, in our eſcaping the Torments of Hell, and poſſeſſing the Glory of Heaven. And can a man be too much affected with things of ſuch Moment? Can he Deſire them too Earneſtly? or Love them too Violently? or Labour for them too Diligently? When we know, that if our prayers prevail not, and our labour ſucceeds not, we are undone for ever? I think it concerns us to ſeek and labour to the purpoſe. When it is put to the Queſtion, Whether we ſhall live for ever in Heaven or in Hell?

* and

*and the Queſtion muſt be reſolved upon our obeying the Goſpel, or our diſobeying it, upon the painfulneſs or the Slothfulneſs of our preſent Endeavours; I think it is time for us to beſtir our ſelves! and to leave our trifling and complementing with God.

* *Si quis diligenter perpendat quæ & qualis ſit cauſa propter quam pugnandum eſt, is certe intelliget, minime dormiendum eſſe: ſed ſedulo, corditè, fortiter pugnandum. De ſumma rerum agitur. Pro aris & focis. Pro Gloria Dei patris noſtri iucunda; & pro ſalute noſtra æterna defendenda.* Zanchius To. 3. l. 4. c. 21. p. 214.

SECT. III.

2. CONſider; Our diligence ſhould be ſomewhat anſwerable to the Greatneſs of the Work which we have to do, as well as to the Ends of it. Now the works of a Chriſtian here are very Many, and very Great: The Soul muſt be renewed; Many and great Corruptions muſt be mortified: Cuſtom, and Temptations, and worldly Intereſts muſt be conquered: Fleſh muſt be maſtered; Self muſt be denied: Life, and Friends, and credit, and all muſt be ſlighted: Conſcience muſt be upon good grounds quieted; Aſſurance of Pardon and Salvation muſt be attained. And though it is God that muſt give us theſe, and that freely, without our own merit; yet will he not give them ſo freely, as without our earneſt ſeeking and labour. Beſides, there is a deal of knowledge to be got, for the guiding of our ſelves, for the defending of the Truth, for the direction of others; and a deal of skill, for the right managing of our parts: Many Ordinances are to be uſed, and duties performed, ordinary and extraordinary: Every age, and year, and day, doth require freſh ſucceſſion of duty; Every place we come in, every perſon that we have to deal with, every change of our own Condition, doth ſtill require the renewing of our labour, and bringeth duty along with it: Wives, Children, Servants, Neighbours, Friends, Enemies, all of them call for duty from us: And all this of great importance too; ſo that for the moſt of it, if we miſcarry in it, it would prove our undoing.

§. 3.

Non cum vacaveris, philoſophandum eſt: omnia alia negligenda, ut huic aſſideamus: cui nullum tempus ſatis magnum eſt: etiamſi a puericia uſq; ad longiſſimos humani ævi terminos, vita protenditur. Non multum refert utrum omittas, an intermittas. Reſiſtendum eſt occupationibus: nec explicandæ, ſed ſubmovendæ ſunt. Seneca Epiſt. 72. p. 669.

Judge then your ſelves, whether men that have ſo much buſineſs lying upon their hands, ſhould not beſtir them? and whether it be their wiſdom either to Delay, or to Loiter?

SECT. IV.

§. 4.

3. CONsider; Our diligence should be somewhat quickned, because of the shortness and uncertainty of the time allotted us, for the performing of all this work, and the many and great impediments which we meet with. Yet a few days, and we shall be here no more. Time passeth on: Many hundred diseases are ready to assault us: We that now are preaching, and hearing, and talking, and walking, must very shortly be carried on mens backs, and laid in the dust, and there left to the worms in darkness and corruption; we are almost there already: It is but a few days, or moneths, or years, and what is that when once they are past? We know not whether we shall have another Sermon, or Sabbath, or hour. How then should those men bestir them for their Everlasting Rest, who know they have so short a space for so great a work? Besides, every step in the way hath its difficulties; the gate is straight, and the way narrow: The righteous themselves are scarcely saved; Scandals and discouragements will be still cast before us: And can all these be overcome by slothfull Endeavors?

SECT. V.

§. 5. If our Enemy never cease assaulting, certainly we must never cease defending. What sottishness and madness then possesseth men, that will carelesly passe the time in feasting and drunkenness, as if they had made a truce with the Devil? Brethren, its present fighting, and not sleeping that beseems us. *Zanchy To. 3. l. 4. c. 21. p. 214.*

4. MOreover; Our diligence should be somewhat answerable to the diligence of our Enemies in seeking our destruction. For if we sit still while they are plotting and labouring, or if we be lazy in our defence, while they are diligent in assaulting us, you may easily conceive how we are likely to speed. How diligent is Satan in all kind of temptations, Therefore, *be sober and vigilant,* (saith 1 *Pet.* 5, 8.) *because your adversary the Devil, as a roaring Lion walketh about, seeking whom he may devour; Whom resist stedfast in the Faith.* How diligent are all the ministers of Satan? false teachers, scorners at godliness, malicious persecutors, all unwearied; And our inward Corruption the most busie and diligent of all: Whatever we are about, it is still resisting us; depraving our duties, perverting our thoughts, dulling our Affections

to

to good, exciting them to evil: And will a feeble reſiſtance then ſerve our turn? Should not we be more active for our own preſervation, then our Enemies for our ruine?

SECT. VI.

5. OUr * Affections and Endeavors ſhould bear ſome proportion with the Talents which we have received, and means which we have enjoyed. It may well be expected, that a horſeman ſhould go faſter then a footman; and he that hath a ſwift horſe, faſter then he that hath a ſlow one: More work will be expected from a ſound man, then from the ſick; and from a man at age, then from a childe: [a] And to whom men commit much, from them they will expect the more. Now the Talents which we have received are many and great: The means which we have enjoyed are very much, and very precious: What people breathing on earth have had plainer Inſtructions? or more forcible Perſwaſions? or more conſtant Admonitions? in ſeaſon and out of ſeaſon? Sermons till we have been weary of them; and Sabbaths till we prophaned them? Excellent Books in ſuch plenty, that we knew not which to reade; but loathing them through abundance have thrown by all? What people have had God ſo near them, as we have had? or have ſeen Chriſt, as it were, crucified before their eyes, as we have done? What people have had Heaven and Hell, as it were, opened unto them, as we? Scarce a day wherein we have not had ſome ſpur to put us on. What ſpeed then ſhould ſuch a people make for Heaven? And how ſhould they fly that are thus winged? and how ſwiftly ſhould they ſail that have wind and tide to help them? Believe it Brethren, God looks for more from *England*, then from moſt Nations in the World; and for more from you that enjoy theſe helps, then from the dark untaught Congregations of the Land. A ſmall meaſure of grace beſeems not ſuch a people; nor will an ordinary diligence in the work of God excuſe them.

§. 6.

* *Fides Scripturæ & vivax ratio dictant nobis, quod ſubducto otio debemus continuè ſervire Deo: Nam ſicut avis naſcitur ad volatum, ſic homo ad laborem: & ſi beati Angeli damnarentur niſi ſervirent continuè & debitè Deo ſuo, quod privilegium excuſaret nos miſeros, ſi ſubtrahamus ſervitium Dei noſtri: cum terrenus Dominus inſtar Dei punit acute proſubtractione ſui ſervitii?* Wickleff. Trialogi. l. 3. cap. 16. fol. 71.

[a] Luk. 12. 48.

SECT. VII.

§. 7. 6. THe Vigour of our Affections and Actions ſhould be ſomewhat anſwerable to the great coſt beſtowed upon us, and to the deep engaging mercies which we have received from God. Surely we owe more ſervice to our Maſter from whom we have our maintenance, then we do to a ſtranger to whom we never were beholden. Oh the coſt that God hath been at for our ſakes! The riches of Sea and Land, of Heaven and Earth, hath he powred out unto us. All our lives have been filled up with Mercies: We cannot look back upon one hour of it, or one paſſage in it, but we may behold Mercy. We feed upon Mercy; we wear Mercy on our backs, we tread upon Mercy: Mercy within us, common and ſpecial; Mercy without us, for this life, and for that to come: Oh the rare Deliverances that we have partaked of! both nationall and perſonall! How oft, how ſeaſonably, how fully have our prayers been heard, and our fears removed? What large Catalogues of particular Mercies can every Chriſtian draw forth and rehearſe? To offer to number them, would be an endleſs task, as to number the Stars, or the ſands of the ſhore. If there be any difference betwixt Hell (where we ſhould have been) and Earth, (where we now are) yea or Heaven, (which is offered us) then certainly we have received Mercy. Yea, if the Blood of the Son of God be Mercy, then are we engaged to God by Mercy; for ſo much did it coſt him to recover us to himſelf. And ſhould a people of ſuch deep engagements be lazy in their returns? Shall God think nothing too much nor too Good for us; and ſhall we think all too much that we do for him? Thou that art an obſerving ſenſible man, who knoweſt how much thou art beholden to God, I appeal to thee: Is not a loytering performance of a few heartleſs duties, an unworthy requitall of ſuch admirable kindneſs? For my own part, when I compare my ſlow and unprofitable life, with the frequent and wonderfull mercies received, it ſhames me, it ſilenceth me, and leaves me unexcuſable.

SECT.

SECT. VIII.

§. 8.

7. AGain conſider; All the Relations which we ſtand in toward God, whether common or ſpeciall, do call upon us for our utmoſt diligence. Should not the pot be wholly at the ſervice of the Potter? and the creature at the ſervice of his great Creator? Are we his children? and do we not owe him our moſt tender affections, and dutifull obedience? Are we the Spouſe of Chriſt? and do we not owe him our obſervance, and our Love? If he be our Father, where is his honour? and if he be our Maſter, where is his fear? *Mal.*1.6. We call him Lord and Maſter, and we do well: but if our induſtry be not anſwerable to our aſſumed relations, we condemn our ſelves in ſaying we are his children or his ſervants. How will the hard labour and daily toyl that ſervants undergo to pleaſe their Maſters, judge and condemn thoſe men who will not labour ſo hard for their Great Maſter? Surely there's none have a better or more honourable Maſter then we; nor can any expect ſuch fruit of their labours, 1 *Cor.*15.*ult.*

John 13.13.

SECT. IX.

§. 9.

8. CONſider; What haſte ſhould they make, who have ſuch Rods at their backs as be at ours? And how painfully ſhould they work, who are ſtill driven on by ſuch ſharp Afflictions? If either we wander out of the way, or loyter in it, how ſurely do we prepare for our own ſmart? Every creature is ready to be Gods Rod to reduce us, or to put us on: Our ſweeteſt mercies will become our ſorrows: Or rather then he will want a Rod, the Lord will make us a ſcourge to our ſelves: Our diſeaſed bodies ſhall make us groan, our perplexed mindes ſhall make us reſtleſs; our conſcience ſhall be as a Scorpion in our boſom. And is it not eaſier to endure the labour then the ſpur? Had we rather be ſtill thus afflicted, then to be up and going? Alas, how like are we to tired horſes, that will lie down, and groan, or ſtand ſtill, and let you lay on them as long as you will, rather then they will freely travel on their journey? And thus we make our own lives miſerable, and neceſſitate God, if he love us, to chaſtiſe us.

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It is true, thoſe that do moſt, do meet with Afflictions alſo: but ſurely according to the meaſure of their peace of Conſcience, and faithfulneſs to Chriſt, ſo is the bitterneſs of their Cup (for the moſt part) abated.

SECT. X.

§. 10. 9. HOw cloſe ſhould they ply their work, who have ſuch great preparations attending them as we have? All the world are our ſervants, that we may be the Servants of God. The Sun, and Moon, and Stars, attend us with their light and influence: The Earth, with all its furniture, is at our ſervice: How many thouſand plants and flowers, and fruits, and birds, and beaſts do all attend us? The Sea with its inhabitants, the Air, the winde, the froſt and ſnow, the heat and fire, the clouds and rain, all wait upon us while we do our work. Yea the Angels are miniſtring Spi-
Heb. 1. 14. rits for the Service of the Elect. And is it not an intolerable crime for us to trifle, while all theſe are employed to aſſiſt us? Nay more; The Patience and Goodneſs of God doth wait upon us: The Lord Jeſus waiteth in the offers of his blood; The Holy Ghoſt waiteth, in ſtriving with our backward hearts; Beſides all his Servants, the Miniſters of his Goſpel, who ſtudy and wait, and preach and wait, and pray and wait upon careleſs ſinners. And ſhall Angels and Men, yea the Lord himſelf, ſtand by, and look on, and, as it were, hold thee the Candle while thou doſt nothing? O Chriſtians, I beſeech you, when ever you are upon your knees in prayer, or reproving the tranſgreſſors, or exhorting the obſtinate, or upon any duty, do but remember what attendance you have for this work; and then judge how it behoves you to perform it.

SECT. XI.

§. 11. 10. SHould not our Affections and Endeavours be anſwerable to the acknowledged Principles of our Chriſtian Profeſſion? Sure if we are Chriſtians indeed, and mean as we ſpeak when we profeſs the Faith of Chriſt, we ſhall ſhew it in Affections and Actions

Actions as well as Expreſſions. Why the very fundamental Doctrines of our Religion are, That God is the chief Good, and all our Happineſs conſiſts in his Love, and therefore it ſhould be valued and ſought above all things: That he is our only Lord, and therefore chiefly to be ſerved: That we muſt Love him with all our heart, and ſoul, and ſtrength: That the very buſineſs that men have in the world, and the only errand that God ſent them about, is to Glorifie God, and to obtain Salvation, *&c.* And do mens duties and converſations ſecond this Profeſſion? Are theſe Doctrines ſeen in the painfulneſs of mens practice? Or rather do not their works deny what their words do confeſs? One would think by mens Actions, that they did not believe a word of the Goſpel to be true. Oh ſad day, when mens own tongues and profeſſions ſhall be brought in againſt them, and condemn them!

SECT. XII.

§. 12.

11. HOw forward and painfull ſhould we be in that work, where we are ſure we can never do enough? If there were any danger of over-doing, then it might well cauſe men to moderate their endeavours: But we know, that if we could do all, we were but unprofitable ſervants; much more when we are ſure to fail in all. It is true, a man may poſſibly pray too much, or preach too much, or hear, or reprove too much, (though I have known few that ever did ſo;) but yet no man can obey or ſerve God too much: For one duty may be ſaid to be too long, when it ſhuts out another; and then it ceaſeth indeed to be a duty *. So that, though all ſuperſtition or ſervice of our deviſing, may be called a Righteouſneſs-over-much; yet as long as you keep your ſervice to the rule of the Word, that ſo it may have the true nature of obedience, you never need to fear being Righteous too much: For elſe we ſhould reproach the Lord and Law-giver of the Church, as if he had commanded us to do too much. Ah, if the world were not mad with malice, they could never be ſo blind in this point as they are; to think that faithful diligence in ſerving Chriſt, is folly and ſingularity; and that they who ſet themſelves wholly to ſeek eternal life, are but preciſe *Puritans!* The time is near when they will eaſily confeſs, that God could not be

Luke 17.10.

* *Voluptas nocet nimia: in Virtute non eſt verendum ne quid nimium ſit: quia in ipſa eſt modus,* Seneca *de Vita beat. cap.* 13.

loved or served too much, and that no man can be too busie to save his soul: For the world you may easily do too much, but here (in Gods way) you cannot.

SECT. XIII.

§. 13. 12. IT is the nature of every Grace to put on the soul to diligence and speed. If you loved God, you would make haste, and not delay or trifle; you would think nothing too much that you could possibly do: you would be ambitious to serve him, and please him still more: Love is quick, and impatient; it is active, Joh. 14. 15, 23. and observant. If you loved Christ, you would keep his Commandments, and not accuse them of too much strictness. So also, if you had Faith, it would quicken and encourage you: If you had the hope of Glory, it would as the spring in the Watch, set all the wheels of your Souls agoing. If you had the fear of God, it would rouze you out of your slothfulness. If you had Zeal, it would inflame you, and eat you up. God hath put all his Graces in the Soul on purpose to be oyl to the wheels, to be life to the dead, to minde men of their duty, and dispose them to it, and to carry them to himself: So that in what degree soever thou art sanctified, in the same degree thou wilt be serious and laborious in the work of God.

SECT. XIV.

§. 14. 13. CONsider; They that trifle in the way to Heaven, do but lose all their Labour, when serious endeavours do obtain their End. The Proverb is, *As good never a whit, as never the better.* If two be running in a race, he that runs slowest had as good never have run at all; for now he loseth the prize and his Acts 26. 28. labour both. Many like *Agrippa* are but Almost Christians, will finde in the end they shall be but Almost Saved. God hath set the rate at which the Pearl must be bought; if you bid a peny less then that rate, you had as good bid nothing. As a man that is lifting at some weighty thing, if he put to almost strength enough, but yet not sufficient, it is as good he had put to none at all, for he

he doth but loſe all his labour. Oh how many Profeſſors of Chriſtianity will finde this true to their ſorrow, who have had a minde to the wayes of God, and have kept up a dull task of duty, and plodded on in a formal liveleſs profeſſion, but never came to ſerious Chriſtianity? How many a duty have they loſt, for want of doing them throughly, and to the purpoſe? Perhaps their place in Hell may be the eaſier, and ſo their labour is not loſt; but as to the obtaining of Salvation, it is all loſt. *Many ſhall ſeek to enter, and not be able*; who if they had ſtriven, might have been able. Oh therefore put to a little more diligence and ſtrength, that all be not in vain that you have done already. Luke 13.24.

SECT. XV.

14. FUrthermore *; We have loſt a great deal of precious Time already, and therefore it is reaſon that we labour ſo much the harder. If a traveller do ſleep or trifle out the moſt of the day, he muſt travel ſo much the faſter in the evening, or elſe he is like to fall ſhort of his Journeys end. With ſome of us, our childe-hood and youth is gone; with ſome alſo their middle age is paſt, and the time before us is very uncertain and ſhort. What a deal of Time have we ſlept away, and talkt away, and plaid away? What a deal have we ſpent in worldly thoughts and labours, or in meer Idleneſs? Though in likelihood the moſt of our time is ſpent, yet how little of our work is done? And is it not time now to beſtir our ſelves in the evening of our daies? The time which we have loſt can never be recalled: Should we not then Redeem it by improving the little which remaineth? You may receive indeed an equal recompence with thoſe that have born the burden and heat of the day, though you came not in till the laſt hour; but then you muſt be ſure to labour ſoundly that hour. It is enough ſure that we have loſt ſo much of our lives, let us not now be ſo fooliſh as to loſe the reſt, 1 *Pet.* 4.2,3,4.

§.15. * *Agedum, ad computationem ætatem tuam revoca: Dic quantum ex iſto tempore creditor, quantum amica, quantum res, quantum clicns abſtulerit; quantum ſervorum coercitio, quantum officioſa per urbem diſcurſatio. Adjice morbos quos manu fecimus: Adjice quod ſine uſu jacuit. Videbis te pauciores annos habere, quam numeras.*

Seneca *de brevit. Vit. c.* 3. *Quam multi vitam tuam diripuerint, te non ſentiente quid perderes? quantum vanus dolor, ſtulta lætitia, avida cupiditas, blanda converſatio, abſtulerit? quam exiguum tibi de tuo relictum eſt?* Idem ibid.

SECT. XVI.

§. 16. 15. CONsider; The greater are your layings out, the greater will be your comings in. Though you may seem to lose your labour at the present, yet the time cometh when you shall finde it with advantage. The Seed which is buried and dead, will bring forth a plentifull increase at the Harvest. Whatever you do, and whatever you suffer, this *Everlasting Rest* will pay for all. There is no repenting of labours and sufferings in Heaven: None saies, Would I had spared my pains, and prayed less, or been less strict and precise, and done as the rest of my neighbors did: There is never a such a thought in Heaven as these. But on the contrary it will be their Joy to look back upon their labours and tribulations, and to consider how the mighty Power of God did bring them through all. Who ever complained, that he came to Heaven at too dear a Rate? or that his Salvation cost him more labour then it was worth? We may say of all our labours, as *Paul* of our sufferings, *Rom.* 8.18. *For I reckon that the sufferings* (and labours) *of this present time, are not worthy to be compared with the Glory which shall be revealed in us.* We labour but for a moment, but we shall Rest for ever. Who would not put forth all his strength for one hour, when he may be a Prince while he lives for that hours work? Oh what is the duty and sufferings of a short frail life, which is almost at an end as soon as it begins, in respect of the endless Joys with God? Will not all our tears be then wip'd away? and all the sorrow of our duties forgotten? But yet the Lord will not forget them; *for he is not unjust to forget our work and labour of Love,* Heb. 6.10.

SECT. XVII.

§. 17. 16. CONsider; Violence and laborious striving for Salvation, is the way that the Wisdom of God hath directed us to, as best; and his Soveraign Authority appointed us, as necessary. Who knows the way to Heaven, better then the God of Heaven? When men tell us, that we are too strict and precise, whom do they accuse? God or us? If we do no more then what we are commanded, nor

Luk. 17.10.

nor ſo much neither, they may as well ſay, God hath made Laws which are too ſtrict and preciſe. Sure if it were a fault, it would lie in him that commands it, and not in us who are bound to obey. And dare theſe men think that they are wiſer then God? Do they know better then he what men muſt do to be ſaved? Theſe are the men that ask us, Whether we be wiſer then all the world beſides? and yet they will pretend to be wiſer then God. What do they leſs, when God bids us take the moſt diligent courſe, and they tell us, It is more ado then needs? Mark well the language of the Laws of God, and ſee how you can reconcile it with the language of the world: *Mat.* 11.12. *The Kingdom of Heaven ſuffereth Violence, and the Violent take it by force.* Or as it is in Luke 16.16. *Every one preſſeth into it.* Luke 13.24. *Strive to enter in at the ſtrait gate; for many ſhall ſeek to enter in, and not be able.* So Mat. 7.13.14. Eccleſ. 9.10. *Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt.* 1 Cor. 9.24. *Know ye not, that they which run in a race, run all, but one receiveth the prize? ſo run that ye may obtain.* 2 Tim. 2.5. *If a man ſtrive for maſteries, yet he is not crowned, except he * ſtrive lawfully*; that is, powerfully and prevailingly. Phil. 2.12. *Work out your Salvation with fear and trembling.* 2 Pet. 1.10. *Give diligence to make your Calling and Election ſure.* 1 Pet. 4.18. *If the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?* So *Phil.* 1.27. & 3.14. 1 *Tim.* 6.12,18,19. *Deut.* 6.5, *&c.* This is the conſtant language of Chriſt: And which ſhall I follow, God or men? yea and that the worſt and moſt wicked men? Shall I think, that every ignorant worldly ſot, that can only call a man *Puritan*, knows more then Chriſt? and can teach him to make Laws for his Church? or can tell God how to mend the Scriptures? Let them bring all the ſeeming Reaſons that they can againſt the holy, violent ſtrivings of the Saints, and this ſufficeth me to confute them all; That God is of another minde, and he hath commanded me to do much more then I do: And though I could ſee no Reaſon for it, yet his Will is Reaſon enough to me: I am ſure, God is worthy to govern us, if we were better then we are. Who ſhould make Laws for us, but he that made us? and who ſhould line out the way to Heaven, but he that muſt bring us thither? and who ſhould determine on what Conditions we ſhall be ſaved, but he

* *Non omnes qui dicuntur Epiſcopi, ſed qui graviter & ſtrenuè ſe geſſerint.* Sarcer. *in locum.*

that beſtows the gift of Salvation? So that let World, or Fleſh, or Devil, ſpeak againſt a holy laborious courſe, this is my Anſwer, God hath commanded it.

SECT. XVIII.

§. 18. 17. MOreover; It is a courſe that all men in the world either do or will approve of. There's not a man that ever was, or is, or ſhall be, but ſhall one day juſtifie the Diligence of the Saints, and give his verdict in the approbation of their wiſdom. And who would not go that way which every man ſhall applaud? It is true; it's now a way every where ſpoken againſt, and hated: but let me tell you, 1. Moſt that ſpeak againſt it, do in their judgements approve of it; only becauſe the practice of godlineſs is againſt the pleaſures of the fleſh, therefore do they againſt their own judgements reſiſt it: They have not one word of Reaſon againſt it; But reproaches and railing are their beſt Arguments. 2. Thoſe that now are againſt it, whether in Judgement or Paſſion, will ſhortly be every man of another minde. If they come to Heaven, their minde muſt be changed before they come there. If they go to Hell, their Judgement will then be altered whether they will or no. If you could ſpeak with every Soul that ſuffereth thoſe Torments, and ask their Judgements, Whether it be poſſible to be too Diligent and Serious in ſeeking Salvation? you may eaſily conjecture what anſwer they would return. Take the moſt bitter derider or perſecuter of godlineſs, even thoſe that will venture their lives for to overthrow it; If thoſe men do not ſhortly eat their own words, and wiſh a thouſand times that they had been the moſt holy, diligent Chriſtians on Earth, then let me bear the ſhame of a falſe Prophet for ever*. Remember this, you that will be of the Opinion and Way that moſt are of: Why will you not be of the Opinion then that all will ſhortly be of? Why will you be of a Judgement which you are ſure you ſhall all ſhortly change? Oh that you were but as wiſe in this, as thoſe in Hell!

* Duty at laſt is ſweet; it comes off with heaven, though hell dog it for a time; ſaith *Lockier* ſweetly (as all) ſee him further of the good end of Duty, on *Col.* 1. 24. *p.* 300.

SECT.

SECT. XIX.

18. CONsider; They that have been the moſt Serious Painfull Chriſtians, when they come to die, do exceedingly lament their negligence. Thoſe that have wholly addicted themſelves to the work of God, and have made it the main buſineſs of their lives, and have ſleighted the world, and mortified the fleſh, and have been the wonders of the world for their Heavenly Converſations; yet when Conſcience is let looſe upon them, and God withdraws the ſenſe of his Love, how do their failings wound them, and diſquiet them? What terrors do the Souls of many undergo, who are generally admired for their godlineſs and innocency? Even thoſe that are hated and derided by the world for being ſo ſtrict, and are thought to be almoſt beſides themſelves for their extraordinary diligence; Yet commonly when they lie a dying, do wiſh, Oh, that they had been a thouſand times more holy, more heavenly, more laborious for their Souls! What a caſe then will the negligent World be in, when their Conſciences are awaked? When they lie dying, and look behinde them upon a lazy, negligent life; and look before them upon a ſevere and terrible Judgement, What an eſteem will they have of a holy life? For my own part, I may ſay as *Eraſmus, Accuſant quod nimium fecerim, verùm Conſcientia mea me accuſat quod minus fecerim, quodq; lentior fuerim.* They accuſe me for doing too much, but my own Conſcience accuſeth me for doing too little, and being too ſlow: And it is far eaſier bearing the ſcorns of the World, then the ſcourges of Conſcience. The World ſpeaks at a diſtance without me, ſo that though I hear their words, I can chuſe whether I will feel them: but my Conſcience ſpeaks within me at the very heart, ſo that every check doth pierce me to the quick. Conſcience when it is reprehended juſtly, is the Meſſenger of God; but ungodly revilers are but the voice of the Devil. I had rather be reproached by the Devil for ſeeking Salvation, then be reproved of God for neglecting it: I had rather the World ſhould call me *Puritan* in the Devils name, then Conſcience ſhould call me *Layterer* in Gods Name. As God and Conſcience are more uſefull friends then Satan and the World; ſo are they more dreadfull irreſiſtible Enemies. §. 19.

SECT.

SECT. XX.

§. 20. 19. CONsider how far many a man goes, and what a deal of pains he takes for Heaven, and yet misseth it for want of more? When every man that striveth is not crowned, (2 *Tim.* 2. 5.) and many shall seek to enter in, and not be able, (*Luk.* 13.24.) and the very Children of the Kingdom shall be shut out, (*Matth.* 13.41.) and they that have heard the Word, and received it with Joy, (*Mat.* 13.20.) and have heard the Preacher gladly, and done many things after him, shall yet perish, (*Mark* 6.20.) It is time for us to look about us, and take heed of loytering. When they that seek God daily, and delight to know his waies, and ask of him the Ordinances of Justice, and take delight in approaching to God, and that in fasting and afflicting their Souls, (*Isai.* 58 2,3.) are yet shut out with Hypocrites and Unbeleevers: When they that have been enlightened, and have tasted of the Heavenly gift, and of the good Word of God, and of the Powers of the World to come, and were made partakers of the holy Ghost, may yet fall away beyond recovery, and crucifie to themselves the Son of God afresh, (*Heb.* 6.4,5,6.) When they that have received the knowledge of the Truth, and were sanctified by the blood of the Covenant, may yet sin wilfully, and tread under-foot the Son of God, and do despite to the Spirit of Grace, till there is nothing left them but the fearful expectation of Judgement, and fire that shall devour the adversaries; (*Heb.* 10. 26,27,28,29.) Should not this rouze us out of our laziness and security? How far hath many a man followed Christ, and yet forsaken him, when it comes to the selling of all, to bearing the Cross, to burning at a stake, or to the renouncing of all his worldly Interests and Hopes? What a deal of pains hath many a man taken for Heaven, that never did obtain it? How many Prayers, Sermons, Fasts, Alms, good desires, confessions, sorrow and tears for sin, *&c.* have all been lost, and faln short of the Kingdom? Methinks this should affright us out of our sluggishness, and make us strive to out-strip the highest Formalists?

SECT.

SECT. XXI.

20. CONsider; God hath reſolved, That Heaven ſhall not be had on eaſier terms. He hath not onely commanded it as a duty, but hath tyed our Salvation to the performance of it. Reſt muſt alwayes follow Labor. He that hath ordained in his Church on Earth, *That he that will not Labor, ſhall not Eat*, hath alſo decreed concerning the Everlaſting Inheritance, *That he that Strives not, ſhall not Enter*. They muſt now lay up a Treaſure in Heaven, if they will finde it there, *Mat.*6.19,20. They muſt *ſeek First the Kingdom of God, and his Righteouſneſs*, Matth.6.33. They muſt not *Labor for the food which periſheth, but for that food which endureth to Everlaſting Life*, Joh.6.27. Some think that it is good to be Holy, but yet not of ſuch abſolute neceſſity, but that a man may be ſaved without it: But God hath determined on the contrary, That *without it no man ſhall ſee his face*, Heb.12.14. Seriouſneſs is the very thing wherein conſiſteth our Sincerity. If thou art not Serious, thou art not a Chriſtian. It is not onely a high degree in Chriſtianity, but of the very life and eſſence of it. As Fencers upon a Stage (who have all the skill at their weapons, and do eminently and induſtriouſly act their parts, but do not ſeriouſly intend the death of each other) do differ from Souldiers, or Combitants, who fight in good ſadneſs for their lives; Juſt ſo do Hypocrites differ from ſerious Chriſtians. If men could be ſaved without this Serious Diligence, they would never regard it: All the excellencies of Gods wayes would never entice them. But when God hath reſolved, That if you will have your eaſe here, you ſhall have none hereafter, is it not wiſdom then to beſtir our ſelves to the utmoſt?

§. 21. 2 Theſ. 3.8, 10,12.

SECT. XXII.

AND thus, Reader, I dare confidently ſay, I have ſhewed thee ſufficent Reaſon againſt thy ſlothfulneſs and negligence, if thou be not a man reſolved to ſhut thine eyes, and to deſtroy thy ſelf wilfully in deſpite of Reaſon. Yet, leſt all this ſhould not prevail, I will add ſomewhat more, if it be poſſible, to perſwade thee to be Serious in thy Endeavors for Heaven.

§. 22.

1. Consider God is in Good earnest wit. you; and why then should not you be so with him? In his Commands, he means as he speaks, and will verily require your real Obedience. In his threatnings he is Serious, and will make them all good against the Rebellious. In his Promises he is serious, and will fulfill them to the Obedient, even to the least tittle. In his Judgements he is Serious; as he will make his Enemies know to their terror: Was not God in good earnest when he drowned the World? When he consumed *Sodom* and *Gomorrah?* When he scattered the *Jews?* Hath he not been in good sadness with us lately in *England*, and *Ireland*, and *Germany?* And very shortly will he lay hold on his Enemies particularly man by man, and make them know that he is in good earnest: Especially when it comes to the great reckoning day. And is it time then for us to dally with God?

2. Jesus Christ was Serious in Purchasing our Redemption. He was Serious in Teaching, when he neglected his meat and drink, *Joh.*4.32. He was Serious in Praying, when he continued all night at it, *Luk.*6.12. He was Serious in doing Good, when his kindred came and layd hands on him, thinking he had been beside himself, *Mark* 3.20,21. He was Serious in Suffering, when he fasted fourty days, was tempted, betrayed, spit on, buffeted, crowned with thorns, sweat water and blood, was crucified, pierced, died: There was no Jesting in all this. And should not we be Serious in seeking our own Salvation?

3. The Holy Ghost is Serious in soliciting us for our Happiness, his Motions are frequent, and pressing, and importunate: He striveth with our hearts, *Gen.*6.3. He is grieved when we resist him, *Ephes.*4.30. And should not we then be Serious in obeying his Motions, and yeelding to his Suite?

For my own part my sorrows are so real & pressing, that if God be not serious in

4. God is Serious in hearing our Prayers, and delivering us from our dangers, and removing our troubles, and bestowing his Mercies. When we are afflicted he is afflicted with us, *Isa.*63.9. He regardeth every groan and sigh: He putteth every tear into his bottle: He condoleth their misery when he is forced to chastise them: *How shall I give thee up, O Ephraim?* (saith the Lord;) *How shall I make thee as Admah, and as Zeboim? my heart is turned within*

in me, my repentings are kindled together, Hoſ. 11. 8. He heareth even the rebellious oft-times, when they call upon him in their misery; when they cry to him in their trouble, he delivereth them out of their diſtreſs, *Pſal.* 78. 37, 38. *Pſal.* 107. 10, 11, 12, 13, 19, 28. Yea, the next time thou art in trouble, thou wilt beg for a ſerious regard of thy prayers, and grant of thy deſires. And ſhall we be ſo ſleight in the work of God, when we expect he ſhould be ſo regardfull of us? Shall we have reall Mercies down-weight; and ſhall we return ſuch ſuperficiall and frothy ſervice?

hearing and helping me, I ſhall periſh immediatly; nor would I be without his tender regardful providence one day for a world; And ſhould I then neglect him?

5. Conſider; The Miniſters of Chriſt are Serious in Inſtructing and Exhorting you: and why ſhould not you be as Serious in obeying their Inſtructions? They are Serious in Study; Serious in Prayer; Serious in perſwading your Souls to the Obedience of Chriſt: They beg of God; they beg of you; they hope; they wait, and long more for the Converſion and Salvation of your Souls, then they do for any worldly good: You are their boaſting, their Crown and Joy, 1 *Theſſ.* 2. 19, 20. Your ſtedfaſtneſs in Chriſt they value as their lives, 1 *Theſſ.* 3. 8. They are content to be offered up in the ſervice of your Faith, *Phil.* 2. 17. If they kill themſelves with Study and Preaching, or if they ſuffer Martyrdom for preaching the Goſpel; they think their lives are well beſtowed, ſo that their preaching do but prevail for the ſaving of your Souls. And ſhall other men be ſo painfull and carefull for your Salvation, and ſhould you be ſo careleſs and negligent of your own? Is it not a Serious Charge that is given to Miniſters in 2 *Tim.* 4. 1? And a Serious Patern that is given them in *Act.* 20. 20, 31? Surely no man can be bound to be more Serious and Painfull for the welfare of another, then he is bound to be for himſelf.

* *Lege* Fabritium *in Deſtructor. Vitiorum, part.* 5. *cap.* 2. A. *Ubi elegantem etiam hiſtoriam refert ex Linco: de oculo Morali de Monacho Epiſcopum ignavum reprehendente & inter eos colloquio: Et ex Auguſtino ſolem ignavum exprobrantem infert.*

6. How Serious and Diligent are all the Creatures in their Service to thee? What haſte makes the Sun to compaſs the World? and how truly doth it return at its appointed hour? So do the Moon and other Planets. The Springs are always flowing for thy uſe; The Rivers ſtill running: The Spring and Harveſt keep their times. How hard doth thy Ox labor for thee from day to day? How painfully and ſpeedily doth thy Horſe bear thee in travell? And ſhall all theſe be laborious, and thou onely negligent? Shall they all be ſo Serious in ſerving thee, and yet thou be ſo ſleight in thy Service to God *?

7. Consider; The Servants of the World and the Devil are Serious and Diligent: they ply their work continually with unweariedness and delight, as if they could never do enough: They make haste, and march furiously, as if they were afraid of coming to Hell too late. They bear down Ministers, and Sermons, and Counsel, and all before them. And shall they do more for the Devil then thou wilt do for God? Or be more diligent for Damnation, then thou wilt be for Salvation? Hast not thou a better Master? and sweeter Employment? and greater Encouragements? and a better reward *?

* *Accidiosi erubescere possunt qui non tam diligenter laborant ad impetrandum gaudium Cœli, sicut multi impiorum laborant ad impetrandum pœnam inferni.* Fabritius *in Destructorio Vitiorum, part.* 5. *cap.* 2. B.

8. The time was when thou wast Serious thy self in thy Service to Satan and the Flesh; if it be not so yet: Dost thou not remember how eagerly thou didst follow thy Sports? or how violently thou wast addicted to customs, or evil company, or sinfull delights? or how earnestly thou wast bent after thy profits, or rising in the world? And wilt thou not now be more earnest and violent for God? *What profit hadst thou then in those things whereof thou art now ashamed? for the end of those things is Death: But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the End everlasting Life,* Rom. 6. 21, 22.

Rom. 6. 21.

9. You are yet to this day in good earnest about the matters of this life: If you are sick, what Serious Groans and Complaints do you utter? All the Town shall quickly know it, if your pain be great. If you are poor, how hard do you labor for your living, lest your Wife and Children should starve or famish? If one fall down in a swoon in the house, or street, or in the Congregation, how seriously will you run to relieve and recover them? And is not the business of your Salvation of far greater moment? Are you not poor? and should you not then be laborers? Are you not in fight for your lives? and is it time to sleep? Are you not in a race? and is not the prize, the Crown of Glory? and should you then sit still, or take your ease?

10. There is no Jesting in Heaven, nor in Hell. The Saints have a Real Happiness, and the Damned a Real Misery: The Saints are Serious and high in their Joy and Praise; and the Damned are Serious and deep in their Sorrow and Complaints. There are no remiss

remiss or sleepy praises in Heaven; nor any remiss or sleepy Lamentations in Hell: All men there are in good sadness. And should we not then be Serious now? Reader, I dare promise thee, the thoughts of these things will shortly be Serious thoughts with thy self. When thou comest to Death or Judgement, Oh what deep heart-piercing thoughts wilt thou have of Eternity! Methinks I fore-see thee already astonished to think how thou couldst possibly make so light of these things! Me thinks I even hear thee crying out of thy stupidity and madness!

SECT. XXIII.

AND now, *Reader*, having laid thee down these undeniable Arguments, I do here in the Name of God demand thy Resolution; What sayst thou? Wilt thou yeeld obedience, or not? I am confident thy Conscience is convinced of thy Duty: Darest thou now go on in thy common careless course, against the plain evidence of Reason, and Commands of God, and against the light of thy own Conscience? Darest thou live as loosly? and sin as boldly? and pray as seldom and as coldly as before? Darest thou now as carnally spend the Sabbath? and slubber over the Service of God as sleightly? and think of thine Everlasting state as carelesly as before? Or dost thou not rather resolve to gird up the loins of thy minde? and to set thy self wholly about the work of thy Salvation? and to do it with all thy strength and might? and to break over all the oppositions of the world? and to sleight all their scorns and persecutions? to cast off the weight that hangeth on thee, and the sin that doth so easily beset thee, and to run with patience and speed the race that is before thee? I hope these are thy full Resolutions: if thou be well in thy wits, I am sure they are. §. 23. 1 Pet. 1.13. Hebr. 12.1,2.

Yet because I know the strange obstinacy and rockiness of the heart of man, and because I would fain drive this nail to the head, and leave these perswasions fastened in thy heart, that so, if it be possible, thou mightest be awakened to thy Duty, and thy Soul might live; I shall therefore proceed with thee yet a little further: And I once more intreat thee to stir up thy attention, and go along with me in the free and sober use of thy Reason, while I

propound to thee these following Questions: And I command thee from God, that thou stifle not thy Conscience, and resist not conviction, but Answer them faithfully, and obey accordingly.

SECT. XXIV.

§. 24. 1 *Quest.* IF you could grow Rich by Religion, or get Lands and Lordships by being diligent in godliness; or if you could get honour or preferment by it in the world: or could be recovered from sickness by it, or could live for ever in prosperity on earth; What kinde of lives would you then lead? and what pains would you take in the Service of God? And is not the Rest of the Saints a more excellent Happiness then all this?

2 *Quest.* If the Law of the Land did punish every breach of the Sabbath, or every omission of family-duties, or secret duties, or every cold and heartless prayer, with death; If it were Felony or Treason to be ungodly and negligent in Worship, and loose in your lives; What manner of persons would you then be? and what lives would you lead? And is not Eternal death more terrible then temporal.

3 *Quest.* If it were Gods ordinary course to punish every sin with some present Judgement, so that every time a man swears, or is drunk, or speaks a lie, or back-biteth his neighbour, he should be struck dead, or blinde, or lame in the place; If God did punish every cold prayer, or neglect of duty with some remarkable plague; what manner of persons would you then be? If you should suddenly fall down dead like *Ananias* and *Saphira* with the sin in your hands, or the plague of God should seize upon you as upon the *Israelites*, while their sweet morsels were yet in their mouths; If but a Mark should be set in the Forehead of every one that neglected a duty, or committed a sin; What kinde of lives would you then lead? And is not Eternal Wrath more terrible then all this? Give but Reason leave to speak.

Psalm. 78. 30.

4 *Quest.* If one of your old acquaintance and companions in sin, should come from the dead, and tell you, that he suffereth the Torments

Torments of Hell for those sins that you are guilty of, and for neglecting those duties which you neglect, and for living such a careless, worldly, ungodly life as you now live, and should therefore advise you to take another course; If you should meet such a one in your Chamber when you are going to bed, and he should say to you, Oh take heed of this carnal unholy life! Set your self to seek the Lord with all your might; neglect not your Soul, Prepare for Eternity, that you come not to the place of Torment that I am in: How would this take with you? and what manner of persons would you afterwards be? It is written in the life of *Bruno* *, that a Doctor of great note for learning and godliness, being dead, and being brought to the Church to be buried, while they were in their Popish Devotions, and came to the words *Responde mihi*, the Corps arose in the Bier, and with a terrible voice cried out, *Justo Dei Judicio Accusatus sum*, I am accused at the Just Judgement of God: At which voice the people run all out of Church affrighted. On the morrow when they came again to perform the Obsequies, at the same words as before, the Corps arose again, and cried with a hideous voice, *Justo Dei Judicio Judicatus sum*, I am Judged at the righteous Judgement of God: Whereupon the people run away again amazed. The third day almost all the City came together, and when they came to the same words as before, the Corps rose again, and cried with a more dolefull voice then before, *Justo Dei Judicio Condemnatus sum*, I am Condemned at the Just Judgement of God. The consideration whereof, that a man reputed so upright, should yet by his own confession be damned, caused *Bruno*, and the rest of his companions, to enter into that strict order of the *Carthusians*. If the voice of the dead man could affright them into Superstition, should not the warnings of God affright thee into true Devotion?

* *Lege vitam Brunonis ante Commentar. in Epistolas. Ut & Polidorum Vergil. lib. 7. de Inventor. rer. c. 3. pag. (mihi) 428.*

5 *Quest.* [a] If you knew that this were the last day you had to live in the world, how would you spend this day? If you were sure when you go to bed, that you should never rise again, would not your thoughts of another life be more serious that night? If you knew when you are praying, that you should never pray more, would you not be more earnest and importunate in that prayer? Or if you knew when you are preaching, or hearing, or exhorting, your sinful acquaintance, that this were the last opportunity

[a] *Quid ergo in causa est? Tanquam semper victuri vivitis. Nunquam vobis fragilitas vestra succurrit. Non observatis quantum temporis transierit. Velut ex pleno & abundanti perditis: cum interim fortasse ille ipse qui alicui vel homini vel rei donatur, ultimus dies sit. Omnia tanquam mortales timetis, Omnia tanquam immortales concupiscitis*, Seneca *de brevit. vit. c. 4*

tunity you should have, would you not ply it more closely then usually you do? Why you do not know but it may be the last; and you are sure your last is near at hand.

6 *Quest.* If you had seen the general dissolution of the world, and all the pomp and glory of it consumed to ashes; If you saw all on a fire about you, sumptuous buildings, Cities, Kingdoms, Land, Water, Earth, Heaven, all flaming about your ears; If you had seen all that men laboured for, and sold their Souls for, gone; friends gone, the place of your former abode gone, the history ended, and all come down, what would such a sight as this perswade you to do? Why such a sight thou shalt certainly see. I put my
2 Pet. 3. 11, 12. Question to thee in the words of the Apostle, 2 *Pet.* 3. 11. *Seeing all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?* As if he should say, We cannot possibly conceive or express what manner of persons we should be in all holiness and godliness, when we do but think of the sudden, and certain, and terrible dissolution of all things below?

7 *Quest.* What if you had seen the process of the Judgement of the great day? If you had seen the Judgement set, and the Books opened, and the most stand trembling on the left hand of the Judge, and Christ himself accusing them of their rebellions and neglects, and remembring them of all their former slightings of his grace, and at last condemning them to perpetual perdition? If you had seen the godly standing on the right hand, and Jesus Christ acknowledging their faithfull obedience, and adjudging them to the possession of the Joy of their Lord? What manner of persons would you have been after such a sight as this? Why this sight thou shalt one day see, as sure as thou livest. And why then should not the fore-knowledge of such a day awake thee to thy duty?

8 *Quest.* What if you had once seen Hell open, and all the damned there in their easeless Torments? and had heard them crying out of their slothfulness in the day of their visitation? and wishing

wiſhing that they had but another life to live, and that God would but trie them once again? One crying out of his neglect of dutie; and another of his loitering and trifling when he ſhould have been labouring for his life? What manner of perſons would you have been after ſuch a ſight as this? What if you had ſeen Heaven opened, as *Stephen* did? and all the Saints there triumphing in Glory? and enjoying the End of their labours and ſufferings? What a life would you lead after ſuch a ſight as this? Why, you will ſee this with your eies before it be long.

9 *Queſt.* What if you had lien in Hell but one year, or one day, or hour? and there felt all thoſe Torments that now you do but hear of? and God ſhould turn you into the world again, and trie you with another life's time, and ſay, I will ſee whether yet thou wilt be any better: What manner of perſons would you be? If you were to live a thouſand years, would you not gladly live as ſtrictly as the preciſeſt Saints? and ſpend all thoſe years in praier and duty, ſo you might but ſcape the Torment which you ſuffered? How ſeriouſly then would you ſpeak of Hell! and pray againſt it! and hear, and reade, and watch, and obey! How earneſtly would you admoniſh the careleſs to take heed, and look about them to prevent their ruine! And will you not take Gods Word for the Truth of this except you feel it? Is it not your wiſdom to do as much now to prevent it, as you would do to remove it when it is too late? Is it not more wiſdom to ſpend this life in labouring for Heaven, while you have it, then to lie in torment wiſhing for more time in Vain?

10 *Queſt.* What if you had been poſſeſſed but one year of the Glory of Heaven? and there joined with the Saints and Angels in the beholding of God, and ſinging his Praiſe? and afterwards ſhould be turned into the world again? What a life would you lead? What pains would you take rather then be deprived of ſuch incomparable Glory? Would you think any coſt too great, or diligence too much? If one of thoſe that are now in Heaven ſhould come to live on the Earth again, what perſons would they be? What a ſtir would they make? How ſeriouſly

would they drive on the business of their Salvation? The Countrey would ring of their exceeding Holy and Strict Conversations. They would as far excell the Holiest Persons on Earth, as they excel the careless world. Before they would lose that Blessed Estate, they would follow God with cries both day and night, and throw away all, and suffer every day a death. And should not we do as much to obtain it, as they would do to keep it?

SECT. XXV.

§. 25. AND thus I have said enough, if not to stir up the lazie sinner to a serious working out his Salvation, yet at least to silence him, and leave him unexcusable at the Judgment of God. If thou canst, after the reading of all this, go on in the same neglect of God and thy Soul, and draw out the rest of thy life in the same dull and careless course, as thou hast hitherto done, and if thou hast so far conquered and stupified thy Conscience, that it will quietly suffer thee to forget all this, and to trifle out the rest of thy time in the business of the world, when in the mean while thy Salvation is in danger, and the Judge is at the door; I have then no more to say to thee: It is as good speak to a Post or a Rock. Only as we do by our friends when they are dead, and our words and actions can do them no good, yet to testifie our affections we weep and mourn for them; so will I also do for these deplorable Souls. It makes my heart sad, and even tremble to think how they will stand sad and trembling before the Lord! And how confounded and speechless they will be, when Christ shall reason with them concerning their negligence and sloth! When he shall say, as the Lord doth in *Jer.*2.5,9,11,12,13 *What iniquity have your fathers* (or you) *found in me, that ye are gone far from me, and have walked after vanity?* &c. Did I ever wrong you? or do you any harm? or ever discourage you from following my service? Was my way so bad that you could not endure it? or my service so base that you could not stoop to it? Did I stoop to the fulfilling of the Law for you, and could not you stoop to the fulfilling of the easie conditions of my Gospel? Was the world or Satan a better friend to you then I? or had they done for you more then I had done? Try now whether

ther they will ſave you, or whether they will recompenſe you for the loſs of Heaven; or whether they will be as good to you as I would have been. O what will the wretched ſinner anſwer to any of this? But though man will not hear, yet we may have hope in ſpeaking to God. ----Lord, ſmite theſe Rocks till they guſh forth waters: Though theſe ears are deaf, ſay to them, *Epha-ta*, be opened: Though theſe Sinners be dead, let that power ſpeak which ſometime ſaid, *Lazarus, ariſe*: We know they will be wakened at the laſt Reſurrection: O, but then it will be only to their ſorrow. O thou that didſt weep and groan in Spirit over a dead *Lazarus*, pity theſe dead and ſenſleſs Souls, till they are able to weep and groan for, and pity themſelves. As thou haſt bid thy Servant ſpeak, ſo ſpeak now thy ſelf: They will hear thy voice ſpeaking to their hearts, that will not hear mine ſpeaking to their ears. Long haſt thou knocked at theſe hearts in vain; now break the doors, and enter in, and paſs by all their long reſiſtance.

SECT. XXVI.

§. 26. YEt I will add a few more words to the Godly in ſpecial, to ſhew them why they above all men ſhould be laborious for Heaven; and that there is a great deal of Reaſon, that though all the world beſides do ſit ſtill and be careleſs, yet they ſhould abhor that lazineſs and negligence, and ſhould lay out all their ſtrength on the work of God. To this end I deſire them alſo to anſwer ſoberly to theſe few Interrogatories.

1 *Queſt.* What manner of perſons ſhould thoſe be, whom God hath choſen out to be Veſſels of Mercy? And hath given them the very cream and quinteſſence of his bleſſings? When the reſt of the world are paſſed by, and put off with common, and temporal, and left-hand-Mercies? They who have the Bloud of Chriſt given them, & the Spirit for Sanctification, Conſolation, and Preſervation, and the pardon of ſins, and Adoption to Sonſhip, and the guard of Angels, and the Mediation of the Son of God, and the ſpecial love of the Father, and the promiſe and ſeal of *Everlaſting Reſt*! Do but tell me in good ſadnes, what kinde of lives theſe men ſhould live?

2 *Queſt.* What manner of perſons ſhould thoſe be, who have felt the ſmart of their negligence ſo much as the Godly have done? In the new birth, in their ſeveral wounds and trouble of Conſcience, in their doubts and fears, in their ſharp afflictions on body and ſtate: They that have groaned and cried out ſo oft, under the ſenſe and effects of their negligence, and are like enough to feel it again if they do not reform it, ſure one would think they ſhould be ſo ſlothfull no more.

3 *Queſt.* What manner of perſons ſhould theſe be in holy diligence, who have been ſo long convinced of the evil of lazineſs, and have confeſſed on their knees a hundred and a hundred times, both in publick and in private? and have told God in prayer, how unexcuſably they have herein offended? Should they thus confeſs their ſin, and yet commit it? as if they told God what they would do, as well as what they have done?

4 *Queſt.* What manner of perſons ſhould thoſe be in painfull Godlineſs, who have bound themſelves to God by ſo many Covenants as we have done? and in ſpecial have covenanted ſo oft to be more painfull and faithfull in his ſervice? At every Sacrament; on many daies of Humiliation and Thankſgiving; in moſt of our deep diſtreſſes and dangerous ſickneſſes; we are ſtill ready to bewail our neglects, and to engage our ſelves, if God will but trie us and truſt us once again, how diligent and laborious we will be, and how we will improve our time, and reprove offenders, and watch over our ſelves, and plie our work, and do him more ſervice in a day then we did in a moneth: The Lord pardon our perfidious Covenant-breaking! and grant that our own Engagements may not condemn us.

5 *Queſt.* What manner of perſons ſhould they be, who are ſo near to God as we? who are his Children, in his Familie, ſtill under his Eie; the Objects of his greateſt Jealouſie, as well as Love? *Nadab* and *Abihu* can tell you, that the flames of Jealouſie are hotteſt about his Altar: And *Uzza*, and the fifty thouſand and ſeventy *Bethſhemites*, 1 Sam. 6. 19. though dead, do yet tell you, that Juſtice as well as Mercie is moſt active about the Ark. And *Ananias* and his wife can tell you, that profeſſion

Levit. 10. 1, 2.

Act. 5. 4, 5, &c.

is

is no cover for tranſgreſſion. *Judgement beginneth at the houſe of God*, 1 Pet.4.17. And the *deſtroying Angel doth begin at the Sanctuary*, Ezek.9.5,6.

6 *Queſt.* What manner of men ſhould they be in Dutie, who have received ſo much encouragement as we have done by our ſucceſſes? Who have taſted ſuch ſweetneſs in diligent obedience, as doth much more then countervail all the pains? Who have ſo oft had experience of the wide difference between lazie and laborious Dutie by their different Iſſues? Who have found all our lazie Duties unfruitfull; and all our ſtrivings and wreſtlings with God ſuccesfull? ſo that we were never importunate with God in vain? We who have had ſo many admirable National and Perſonal Deliverances upon urgent ſeeking; And have received almoſt all our ſolid comforts in a way of cloſe and conſtant Dutie; How ſhould we above all men plie our work?

7 *Queſt.* What manner of men ſhould they be, who are yet at ſuch great uncertainties, whether we are Sanctified or Juſtified, or whether we are the Children of God or no, or what ſhall Everlaſtingly become of their Souls? as moſt of the godly that I meet with are? They that have diſcovered the excellencie of the Kingdom, and yet have not diſcovered their intereſt in it, but diſcern a danger of periſhing and loſing all, and have need of that advice, *Heb.*4.1. And have ſo many Doubts to wreſtle with daily as we have; How ſhould ſuch men beſtir themſelves in time?

* 8 *Queſt.* What manner of perſons ſhould they be in Holineſs, who have ſo much of the great work yet undone as we have? So many ſins in ſo great ſtrength? Graces weak? Sanctification imperfect? Corruption ſtill working our ruine, and taking advantage of all our omiſſions? When we are as a Boat-man on the water, let him row never ſo hard a moneth together, yet if he do but ſlack his hand, and think to eaſe himſelf, his Boat goes faſter down the ſtream then before it went up: ſo do our Souls, when we think to eaſe our ſelves by abating our pains in Dutie. Our time is ſhort: Our enemies mighty: Our hinderances many: God ſeems yet at a great diſtance from many of us: Our thoughts

* *Ille certus eſt bonæ voluntatis profectus, ſi ea quæ accipit à Deo, ita vigilanter, ſolliciteque cuſtodiat, ut cuſtodiæ Divinæ adjutorium frequentia orationis & ſtudio bonæ operationis, expoſcat. Ita fiet ut dum oranti auxilium tribuatur laborans retributione boni operis non privetur.* Fulgentius *de Ver. prædeſt. cap* 17. *Nemo eſt extra periculum Malitiæ niſi qui totam eam excuſſit.* Senec. *Epiſt.*75. *pag.*681.

of him are dull, and ſtrange, and unbelieving: Our acquaintance and communion with Chriſt is ſmall: And our deſires to be with him are as ſmall. And ſhould men in our caſe ſtand ſtill?

9 *Queſt.* What manner of men ſhould they be in their diligence, whoſe lives and duties are of ſo great concernment to the ſaving or deſtroying of a multitude of Souls? When if we ſlip, ſo many are ready to ſtumble? And if we ſtumble, ſo many are ready to fall? "If we pray hard for them, and admoniſh them daily and "faithfully and plainly, and exhort them with bowels of pitie "and love, and go before them in a holy inoffenſive Converſation, it is twenty to one but we may be inſtruments of ſaving many of them from everlaſting perdition, and bringing them to the poſſeſſion of the Inheritance with us: On the contrary, if we ſilently neglect them, or ſinfully offend them, we may be occaſions of their perpetual torment: And what a ſad thought is that to an honeſt and mercifull heart! That we may not deſtroy the Souls for whom Chriſt died; That we may not rob them of their Everlaſting Happineſs, and God of the Praiſes that in Heaven they would give him; What manner of perſons ſhould we be in our Duties and Examples?

10 *Queſt.* Laſtly, What manner of perſons ſhould they be, on whom the Glory of the great God doth ſo much depend? Men will judge of the Father by the Children, and of the Maſter by the Servants. We bear his Image, and therefore men will meaſure him by his repreſentation. He is no where in the world ſo lively repreſented as in his Saints: And ſhall they ſet him forth as a Patron of Viciouſneſs or Idleneſs? All the world is not capable of honouring or diſhonouring God ſo much as we: And the leaſt of his honour is of more worth then all our lives. I have harped all this while upon the Apoſtles ſtring, 2 *Pet.* 3. 11. And now let me give it the laſt touch: Seeing then that all theſe things fore-mentioned are ſo, I charge thee that art a Chriſtian, in thy Maſters name, to conſider, and reſolve the Queſtion: *What manner of perſons ought We to be in All Holy Converſation and Godlineſſe?* And let thy Life Anſwer the Queſtion as well as thy Tongue.

SECT.

SECT. XXVII.

I Have been larger upon this Use then at first I intended; Partly because of the general neglect of Heaven that all sorts are guilty of; Partly because mens Salvation depends upon their present Striving and Seeking;[a] Partly because the Doctrine of free Grace misunderstood, is lately so abused to the cherishing of sloth and security: Partly because many eminent men of late do judge, *That to Work or labour for Life and Salvation is Mercenary, Legal, and Dangerous*; Which Doctrine (as I have said before) were it by the owners reduced into practice, would undoubtedly damn them; because they that seek not shall not finde, and they that strive not to enter shall be shut out; and they that labour not shall not be crowned: And partly because it is grown the custom of this distracted age, in stead of striving for the Kingdom and contending for the Faith, to strive with each other about[b] uncertain Controversies, and to contend about the circumstantials of the Faith; wherein the Kingdom of God doth no more consist then in meats or drinks, or Questions about the Law, or Genealogies. Sirs, shall we who are Brethren fall out by the way home? and spend so much of our time about the smaller matters, which thousands have been saved without, but never any one saved by them, while Christ and our Eternal Rest are almost forgotten? The Lord pardon and heal the folly of his People.

§. 27.

[a] *The fear of God is the beginning of Wisdom: But the Law bringeth Fear: Therefore the knowledge of the Law, is the beginning of Wisdom; and no man is Wise without the Law. They therefore that refuse the Law are Fools, and consequently Atheists and ungodly. How then do some Heresies say, that the Law is evil, because* Paul *saith, By the Law is the knowledge of sin? To whom I answer, The Law did not make sin; but shew it. Is not the Law good, when it teacheth and chastiseth, and is given us a Schoolmaster to Christ? That while we are guided by the fear of Castigation, we may be converted to the perfection which is through Christ.* Clemens Alex. *Strom. lib.* 2. [b] *Quo circa imprudenter faciunt qui durissima & vecordissima primò proponunt, &c. Vide* Zuinglium *de verâ & falsâ Religione scandalo.* pag. 402. Rom. 14. 17. Tit. 3. 9. 1 Tim. 1. 4. 1 Tim. 6. 5. Phil. 2. 14.

CHAP

CHAP. VII.

The third Use. Perswading all men to try their Title to this Rest; And Directing them how to try, that they may know.

SECT. I.

§. 1. I Now proceed to the third Use which we shall raise hence; and becauſe it is of exceeding great importance to thy Soul, I intreat thee to reade it the more diligently, and weigh it the more seriously.

Is there such a Glorious Rest so neer at hand? and shall none enjoy it but the People of God? What mean the most of the world then, to live so contentedly without assurance of their interest in this Rest? and to neglect the trying of their title to it? When the Lord hath so fully opened the Blessednesse of that Kingdom, which none but a little flock of obedient Believers shall possess, and so fully expressed those torments which all the rest of the world must eternally suffer; a man would think now, That they that believe this to be certainly true, should never be at any quiet in themselves, till they knew which of these must be their own state, and were fully assured that they were Heirs of the Kingdome! Most men that I meet with say, they believe this Word of God to be true; How then can they sit still in such an utter uncertainty, whether ever they shall live in Rest, or not? One would think they should run up and down from Minister to Minister, enquiring, How shall I know whether I shall live in Heaven or Hell? And that they should even think themselves half in Hell, till they were sure to scape it, and to be possessed of Rest. Lord, what a wonderfull strange madnesse is this? that men who look daily when sickneſse summons them, and death cals them away,

away, and know they muſt preſently enter upon unchangeable Joy or Pain, ſhould yet live as uncertain what ſhall be their doom, as if they had never heard of any ſuch State? yea and live as quietly and as merrily in this uncertainty, as if all were made ſure, and nothing ailed them, and there were no danger? Are theſe men alive or dead? Are they waking, or are they aſleep? What do they think on? Where are their hearts? If they have but a weighty Suit at Law, how carefull are they to know whether it will go with them or againſt them? If they were to be tryed for their lives at an earthly Judicature, how careful would they be to know whether they ſhould be ſaved or condemned? eſpecially if their care might ſurely ſave them? If they be dangerouſly ſick, they will enquire of the Phyſician, What think you Sir, ſhall I ſcape or no? But for the buſineſs of their Salvation, they are content to be uncertain. If you ask moſt men a reaſon of their hopes to be ſaved, they will ſay it is becauſe God is mercifull, and Chriſt died for ſinners, and the like generall reaſons; which any man in the world may give as well as they: But put them to prove their ſpeciall intereſt in Chriſt, and in the ſpeciall ſaving Mercy of God, and they can ſay nothing to the purpoſe at all; or at leaſt nothing out of their hearts and experience, but only out of their reading or invention. Men are deſirous to know all things, ſave God and themſelves: They will travell over Sea and Land, to know the ſituation of Countries, and the Cuſtoms of the World: They will go to Schools and Univerſities, and turn over multitudes of books, and read and ſtudy from year to year, to know the Creatures, and to be excellent in the Sciences; They will go apprentice ſeven years to learn a Trade which they may live by here: And yet they never read the book of Conſcience, nor ſtudy the ſtate of their own Souls, that they may make ſure of living for ever. If God ſhould ask them for their Souls, as he did *Cain* for his brother *Abel*, they could return but ſuch an Anſwer as he did: If God or man ſhould ſay to them, What caſe is thy Soul in, man? Is it regenerate, and ſanctified, and pardoned, or no? Is it in a ſtate of life, or a ſtate of death? He would be ready to ſay, I know not: Am I my Souls keeper? I hope well; I truſt God with my Soul, and trouble not my ſelf with any ſuch thoughts: I ſhall ſpeed as well as other men do; and ſo I will put it to the venture: I thank God I never made any

doubt of my Salvation. *Answ.* Thou hast the more cause to doubt a great deal, because thou never didst doubt: and yet more, because thou hast been so careless in thy confidence. What do these expressions discover, but a wilfull neglect of thy own Salvation? As a Shipmaster that should let his Vessel alone, and mind other matters, and say, I will venture it among the rocks, and sands, and gulfs, and waves, and winds; I will never trouble my self to know whether it shall come safe to the harbor; I will trust God with it; it will speed as well as other mens Vessels do. Indeed as well as other mens that are as careless and idle, but not so well as other mens that are diligent and watchfull. What horrible abuse of God is this, for men to pretend that they trust God with their Souls, for to cloak their own wilfull negligence! If thou didst truly Trust God, thou wouldst also be ruled by him, and trust him in that way which he hath appointed thee, and upon those terms which he hath promised to help thee on. He requires thee to give all Diligence to make thy Calling and Election sure, and so to trust him, 2 *Pet.* 1.10. He hath lined thee out a way in Scripture by which thou maist come to be sure; and charged thee to search and try thy self, till thou certainly know. Were he not a foolish traveller that would hold on his way when he doth not know whether it be right or wrong, and say, I hope I am right; I will not doubt of it; I will go on and trust God? Art not thou guilty of this folly in thy travels to Eternity? Not considering that a little serious enquiry and tryal whether thy way be right, might save thee a great deal of labour which thou bestowest in vain, and must undo again, or else thou wilt miss of Salvation, and undo thy self? If thou shouldest see a man in despair, or that were certain to be damned for ever when he is dead, wouldst not thou look upon such a man as a pitifull object? Why thou that livest in wilfull uncertainty, and dost not know whether thou shalt be saved or no, art in the next condition to such a person; for ought thou knowest to the contrary, thy case hereafter may be as bad as his. I know not what thou thinkest of thy own state, but for my part, did I not know what a desperate, blind, dead piece a carnall heart is, I should wonder how thou dost to forget thy misery, and to keep off continuall horrors from thy heart; And especially in these cases following.

1. I wonder how thou canst either think or speak of the dread-

full

It is not in externall shape and figure that Christians differ from other men: As if they were like the world in minde and thought, in disturbance and instability, incredulity, confusion and perturbation and fears, wherewith the mindes of all others are distempered, as some think they are. These (that so think) do differ themselves from the world but in opinion and outside, and some externall good deeds; but in heart and minde being intangled in earthly snares, they have not attained the Divine Rest and heavenly Peace of the Spirit in their hearts; because they sought it not of God, nor approved themselves worthy or meet for it. *Macar. Hom.* 5.

full God, without exceeding terror and aſtoniſhment, as long as thou art uncertain whether he be thy Father or thy Enemy, and knoweſt not but all his Attributes may be employed againſt thee. If his Saints muſt rejoice before him with trembling, and ſerve him in fear; If they that are ſure to receive the unmoveable Kingdom muſt yet ſerve God with reverence and godly fear, becauſe *he is a conſuming fire*; How then ſhould the remembrance of him be terrible to them that know not but this fire may for ever conſume them? Pſa.2.6,7,8,9. Heb.12.28,29

2. How doſt thou think without trembling upon Jeſus Chriſt? when thou knoweſt not whether his blood hath purged thy Soul or not? and whether he will condemn thee or acquit thee in Judgement; nor whether he be ſet for thy riſing or thy fall, *Luk.*2.34. nor whether he be the corner Stone and Foundation of thy happineſs, or a ſtone of ſtumbling to break thee and grind thee to powder, *Mat.*21.44. Methinks thou ſhouldſt ſtill be in that tune as *Job* 31.23. *Deſtruction from God is a terror to me, and by reaſon of his Highneſs I cannot endure.*

3. How canſt thou open the Bible, and read a Chapter, or hear a Chapter read, but it ſhould terrifie thee? Methinks every leaf ſhould be to thee as *Belſhazzars* writing upon the wall, except only that which draws thee to try and reform: If thou reade the Promiſes, thou knoweſt not whether ever they ſhall be fulfilled to thee, becauſe thou art uncertain of thy performance of the Condition: If thou reade the Threatnings, for any thing thou knoweſt thou doſt reade thy own ſentence. I do not wonder if thou art an enemy to plain preaching, and if thou ſay of it, and of the Miniſter and Scripture it ſelf as *Ahab* of the Prophet, *I hate him, for he doth not propheſie good concerning me, but evil* 1 King.22.8. Dan.5.5,6.

4. I wonder how thou canſt without terrour approach God in prayer, or any duty. When thou calleſt him thy Father, thou knoweſt not whether thou ſpeak true or falſe: When thou needeſt him in thy ſickneſs, or other extremity, thou knoweſt not whether thou haſt a friend to go to, or an enemy. When thou receiveſt the Sacrament, thou knoweſt not whether thou take thy bleſſing or thy bane. And who would wilfully live ſuch a life as this?

5. What comfort canſt thou finde in any thing which thou poſ-

ſeſſeſt? Methinks, Friends, and Honours, and Houſe, and Lands, ſhould do thee little good, till thou know that thou haſt the love of God with all; and ſhalt have Reſt with him when thou leaveſt theſe. Offer to a priſoner before he know his ſentence either Muſick, or Clothes, or Lands, or Preferment, and what cares he for any of theſe? till he know how he ſhall ſcape for his life, and then he will look after theſe comforts of life, and not before; for he knows if he muſt die the next day, it will be ſmall comfort to die rich or honourable. Methinks it ſhould be ſo with thee, till thou know thine eternal ſtate: Doſt not thou as *Ezek.* 12.18. *Eat thy bread with quaking, and drink thy drink with trembling and carefulneſs*, and ſay, Alas, though I have theſe to refreſh my body now, yet I know not what I ſhall have hereafter! Even when thou lieſt down to take thy reſt, methinks the uncertainty of thy Salvation ſhould keep thee waking, or amaze thee in thy dreams, and trouble thy ſleep; and thou ſhouldſt ſay as *Job* in a ſmaller diſtreſs then thine, *Job* 7.13,14. *When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint; then thou ſcareſt me through dreams, and terrifieſt me through viſions.*

6. Doth it not grieve thee to ſee the people of God ſo comfortable, when thou haſt none thy ſelf? and to think of the Glory which they ſhall inherit, when thou haſt no aſſurance thy ſelf of ever enjoying it?

7. What ſhift doſt thou make to think of thy dying hour? Thou knoweſt it is hard by, and there's no avoiding it, nor any medicine found out that can prevent it: Thou knoweſt it is the *King of terror*, Job 18.14. and the very inlet to thine unchangeable ſtate: The godly that have ſome aſſurance of their future welfare, have yet much ado to ſubmit to it willingly, and finde, that to die comfortably is a very difficult work. How then canſt thou think of it then without aſtoniſhment, who haſt got no aſſurance of the Reſt to come? If thou ſhouldſt die this day (and *who knows what a day may bring forth?* Prov.27.1.) thou doſt not know whether thou ſhalt go ſtraight to Heaven or to Hell: And canſt thou be merry till thou art got out of this dangerous ſtate? Methinks that in *Deut.* 28.25,26,27. ſhould be the looking-glaſs of thy heart.

8. What ſhift doſt thou make to preſerve thy heart from horror, when thou remembreſt the great Judgement day, and the Everlaſting

verlasting flames? Dost thou not tremble as *Felix* when thou heareſt of it? and as the Elders of the Town trembled when *Samuel* came in it, saying, *Comeſt thou peaceably?* So methinks thou ſhouldſt do when the Miniſter comes into the Pulpit: And thy heart, when ever thou meditateſt of that day, ſhould meditate terror, *Iſai.*33.18. And thou ſhouldſt be even a terror to thy ſelf, and all thy friends, *Jer.*20.4. If the keepers trembled, and became as dead men when they did but ſee the Angels, *Mat.*28.3,4. how canſt thou think of living in Hell with Devils, till thou haſt got ſome ſound aſſurance that thou ſhalt eſcape it? Or if thou ſeldom think of theſe things, the wonder is as great, what ſhift thou makeſt to keep thoſe thoughts from thy heart, and to live ſo quietly in ſo doleſull a ſtate? Thy bed is very ſoft, or thy heart is very hard, if thou canſt ſleep ſoundly in this uncertain caſe.

Acts 24.25.

1 Sam.16.4.

I have ſhewed thee the danger; let me next proceed to ſhew thee the Remedy.

SECT. II.

§. 2.

IF this general uncertainty of the world about their Salvation were conſtrained or remedileſs, then muſt it be born as other unavoidable miſeries, and it were unmeet either to reprove them for it, or exhort them from it: But, alas, the Common Cauſe is Wilfulneſs and Negligence; Men will not be perſwaded to uſe the Remedy, though it be eaſie, and at hand, preſcribed to them by God himſelf, and all neceſſary helps thereunto provided for them. The great means to conquer this Uncertainty is Self-Examination, or the Serious and Diligent trying of a mans heart and ſtate by the rule of Scripture. This Scripture tels us plainly, who ſhall be ſaved, and who ſhall not: So that if men would but firſt ſearch the Word to finde out who be theſe men that ſhall have Reſt, and what be their properties by which they may be known; and then next ſearch carefully their own hearts, till they finde whether they are thoſe men or not; how could they chuſe but come to ſome Certainty? But alas, either men underſtand not the nature and uſe of this duty, or elſe they will not be at the pains to try. Go through a Congregation of a thouſand men, "and how few of them ſhall you meet with that ever beſtowed

The New Creature in all Christians doth differ from the men of this world, by the Renovation of the minde, and the calmness of their thoughts, and the Love of God, and the heavenly Love, *Macarius Homil* 5.

"one hour in all their lives in a close Examination of their title to Heaven? Ask thy own Conscience, Reader; When was the time, and where was the place, that ever thou solemnly tookest thy heart to task as in the sight of God, and examinedst it by Scripture-Interrogatories, Whether it be Born again and Renewed, or not? Whether it be Holy, or not? Whether it be set most on God, or on creatures? on Heaven, or on Earth? and didst follow on this Examination till thou hast discovered thy Condition, and so past sentence on thy self accordingly?

But because this is a Work of so high Concernment, and so commonly neglected, and mens Souls do so much languish every where under this neglect; I will therefore (though it be Digressive) 1. Shew you, That it is possible by trying to come to a Certainty. 2. Shew you the hinderances that keep men from trying, and from Assurance. 3. I will lay down some Motives to perswade you to it. 4. I will give you some Directions how you should perform it. 5. And lastly, I will lay you down some Marks out of Scripture, by which you may try; and so come to an infallible Certainty, Whether you are the People of God for whom this Rest Remaineth, or no. And to prepare the way to these, I will a little first open to you, what Examination is, and what that Certainty is which we may expect to attain to.

SECT. III.

§. 3. *Definition of Examinat.*

THis Self-Examination is, *An enquiry into the course of our lives, but more especially into the inward Acts of our Souls, and trying of their Sincerity by the Word of God, and accordingly judging of our Real and Relative Estate.*

So that Examination containeth severall Acts: 1. There must be the Tryal of the Physical Truth or Sincerity of our Acts; That is, An enquiry after the very Being of them: As whether there be such an Act as Belief, or Desire, or Love to God, within us, or not? This must be discovered by Conscience, and the internal sense of the Soul, whereby it is able to feel and perceive its own Acts, and to know whether they be Real or Counterfeit.

2. The next is, The Tryal of the Moral Truth or Sincerity of our Acts:

Acts: Whether they are ſuch as agree with the Rule and the Nature of their Objects. * This is the diſcurſive work of Reaſon, comparing our Acts with the Rule: It implieth the former knowledge of the Being of our Acts; and it implieth the knowledge of Scripture in the point in queſtion; and alſo the Belief of the Truth of Scripture. This Moral, Spiritual Truth of our Acts, is another thing, far different from the Natural or Phyſical Truth, as far as a Mans Being differeth from his Honeſty. One man loveth his wife under the notion of an harlot, or only to ſatisfie his luſt; Another loveth his wife with a true Conjugal Affection: The former is True Phyſical Love, or true in point of Being; but the latter only is True Moral Love. The like may be ſaid in regard of all the Acts of the Soul: There is a Believing, Loving, Truſting, Fearing, Rejoycing, all True in point of Being, and not counterfeit, which yet are all falſe in point of Morality and right-being, and ſo no gracious Acts at all.

3. The third thing contained in the Work of Self-Examination is, The Judging or Concluding of our Real Eſtate, that is, of the habitual temper or diſpoſition of our Hearts, by the quality of their Acts: Whether they are ſuch Acts as prove a Habit of Holineſs? or only ſome ſlight Diſpoſition? or whether they are only by ſome Accident enticed and enforced, and prove neither Habit nor Diſpoſition? The like alſo of our Evil Acts. Now the Acts which prove a Habit muſt be, 1. Free and chearful; not conſtrained, or ſuch as we had rather not do, if we could help it: 2. Frequent, if there be opportunity: 3. Through and Serious.

* Is it not a fearfull thing that the very greateſt of our Divines (beyond ſea) are ſo foully miſtaken in this, as to tell the Papiſts ſo confidently, that every man that hath true faith doth know and feel it: not only that he hath faith, but that it is true and ſaving? Even judicious *Teſtardus* is peremptory here: and his learned neighbour *Chamier* averres, *Hanc operationē Spiritus Sancti ſentiri ab unoquoq; in quo fiat, nec reluquere quenquam ignarum ſui. To.* 3. *de Fidei Objecto. li.* 13. *c.* 2. 3. But our Engliſh Divines in this point are the moſt ſound of any in the world; being more exerciſed, I think, about doubting tender Conſciences. You ſee Practice diſcovereth ſome truth, which meer diſputing loſeth. *Idem Chamier. Peſſimè aſſerit, Neminem credere in Chriſtum, qui non credat ſibi remiſſa eſſe peccata, ſe eſſe juſtificatum.* Ibid. c 5. *& pejus adhuc,* T. 3. l. 13. c. 6. §. 14. *Si plane cognoſcere (nos eſſe prædeſtinatos) intelligas, rem ſcire ita ſe habere, & certam eſſe, concedo. Hoc enim fides habet vera, nec eſt vera ſi non habet.* When a Papiſt diſcovers one or two ſuch, O how it hardens them againſt all our doctrine, and makes them reade all the reſt with invincible prejudice: Even as we ſuſpect the more all theirs, becauſe of thoſe errors that we palpably diſcern. *Nec melius magnus Calvinus,* Inſtit. l. 3. c. 2. §. 15. *Fidelis non eſt niſi qui ſuæ ſalutis ſecuritati inmixus, Diabolo & morti conſidenter inſultet. Sic alibi paſſim, & ipſe, & Lutherus, & alii plurimi. Vere fidelis non eſt niſi qui ſolida perſuaſione Deum ſibi propitium benevolumq; patrem eſſe perſuaſus, de ejus benignitate, omnia ſibi pollicetur: niſi qui Divinæ erga ſe benevolentiæ promiſſionibus fretus, indubitatam ſalutis expectationem præſumit.* Id. Ibid. *At hæc in* §. 17. *mollificat Calvinus, haud ſanè tamen judicans fidei naturam in certitudine hac poſitam eſſe, etſi concedit eam tentationibus, & inquietudini aliquando eſſe impetitam.*

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Where note also, That the Trial of the Souls Disposition by those Acts which make after the End (as Desire, Love, &c. to God, Christ, Heaven) is alwaies more Necessary and more Certain, then the trial of its Disposition to the Means only.

4. The last Act in this Examination, is, To Conclude or Judge of our Relative Estate, from the former Judgement of our Acts and Habits. As if we finde sincere Acts, we may Conclude that we have the Habits, so from both we may Conclude of our Relation. So that our Relations or Habits are neither of them felt, or known immediatly; but must be gathered from the knowledge of our Acts which may be felt. As for Example, 1. I enquire whether I Believe in Christ, or Love God? 2. If I finde that I do, then I enquire next, whether I do it sincerely according to the Rule and the Nature of the Object? 3. If I finde that I do so, then I conclude that I am Regenerate or Sanctified. 4. And from both these I conclude that I am Pardoned, Reconciled, Justified and Adopted into Sonship and title to the Inheritance. All this is done in a way of Reasoning thus:

1. He that Believes in Spiritual Sincerity, or He that Loves God in Spiritual Sincerity, is a Regenerate Man: But I do so Believe, and Love; Therefore I am Regenerate.

2. He that Believes in Sincerity, or He that is Regenerate (for the Conclusion will follow upon either) is also Pardoned, Justified and Adopted: But I do so Believe, or I am Regenerate: Therefore I am Justified, &c.

SECT. IV.

§. 4. *Assurance what.*

THus you see what Examination is, Now let us see what this Certainty or Assurance is. And indeed, It is nothing else but the Knowledge of the forementioned Conclusions (that we are Sanctified, Justified, shall be Glorified) as they arise from the premises in the work of Examination.

So that here you may observe, how immediatly this Assurance followeth the Conclusion in Examination; and so how necessary Examination is to the obtaning of Assurance, and how conducible thereunto.

Also that we are not speaking of the Certainty of the Object, or

or of the thing in it self considered; but of the Certainty of the Subject, or of the thing to our Knowledge.

Also you may observe, that before we can come to this Certainty of the Conclusion, [That we are Justified, and shall be Glorified] there must be a Certainty of the Premises: And in respect of the Major Proposition [He that Believeth sincerely shall be Justified and Saved] there is requisite in us, 1. A Certainty of Knowledge, That such a Proposition is written in Scripture: 2. A Certainty of Assent or Faith, That this Scripture is the Word of God and True. Also in respect of the Minor Proposition [But I do sincerely Believe, or Love, *&c.*] there is requisite, 1. A Certainty of the Truth of our Faith in point of Being: 2. And a Certainty of its Truth in point of Morality, or Congruence with the Rule, or its Right-being. And then followeth Assurance, which is the Certainty that the Conclusion [Therefore I am Justified, *&c.*] followeth necessarily upon the former Premises.

* Here also you must carefully distinguish betwixt the several degrees of Assurance. All Assurance is not of the highest degree. It differs in strength according to the different degrees of Apprehension in all the fore-mentioned Points of Certainty which are necessary thereunto. He that can truly raise the fore-said Conclusion [That he is justified, *&c.*] from the Premises, hath some degree of Assurance; though he do it with much weakness, and staggering, and doubting. The weakness of our Assurance in any one point of the premises, will accordingly weaken our Assurance in the Conclusion.

* *Vid. Grego. de Valen. Tom. 2. disp. 8. q. 4. punct. 4*

Some, when they speak of Certainty of Salvation, do mean only such a Certainty as excludeth all doubting, and think nothing else can be called Certainty, but this high degree. Perhaps some Papists mean this, when they deny a Certainty. Some also maintain, That S[t] *Paul*'s Plerophory, or full Assurance, is this Highest degree of Assurance; and that some Christians do in this life attain to it. But *Paul* cals it Full Assurance in comparison of lower degrees, and not because it is perfect. For if Assurance be perfect, then also our Certainty of Knowledge, Faith and Sense in the Premises must be perfect: And if some Grace perfect, why not all? and so we turn *Novatians*, *Cathariſts*, *Perfectioniſts*. Perhaps in some their Certainty may be so great, that it may overcome all sensible doubting, or sensible stirrings of Un-

belief, by reaſon of the ſweet and powerfull Acts and effects of that Certainty: And yet it doth not overcome all Unbelief and Uncertainty ſo as to expel or nullifie them; but a certain meaſure of them remaineth ſtill. Even as when you would heat cold water by the mixture of hot, you may pour in the hot ſo long till no coldneſs is felt; and yet the water may be far from the higheſt degree of heat. So faith may ſuppreſs the ſenſible ſtirrings of unbelief, and Certainty prevail againſt all the trouble of uncertainty, and yet be far from the higheſt degree.

So that by this which is ſaid, you may Anſwer the Queſtion, What Certainty is to be attained in this Life? And what Certainty it is that we preſs men to labour for and expect?

Furthermore, You muſt be ſure to diſtinguiſh betwixt Aſſurance it ſelf, and the Joy, and Strength, and other ſweet Effects which follow Aſſurance, or which immediately accompany it.

It is poſſible that there may be Aſſurance, and yet no comfort, or little. There are many unskilful, but ſelf-conceited Diſputers of late, fitter to manage a club, then an Argument, who tell us, That it muſt be the Spirit that muſt Aſſure us of our Salvation, and not our Marks and Evidences of Grace; That our comfort muſt not be taken from any thing in our ſelves; That our [a] Juſtification muſt be immediately believed, and not proved by our Signs, or Sanctification, *&c.* Of theſe in order. 1. It is as wiſe a Queſtion to ask, Whether our Aſſurance come from the Spirit, or our Evidences, or our Faith, *&c?* As to ask Whether it be our meat, or our ſtomack, or our teeth, or our hands, that feed us? Or whether it be our Eie ſight, or the Sun-light by which we ſee things? They are diſtinct Cauſes, all neceſſary to the producing of the ſame effect.

So that by what hath been ſaid you may diſcern, That the Spirit, and Knowledge, and Faith, and Scripture, and inward Holineſs, and Reaſon, and inward Senſe or Conſcience, have all ſeveral parts, and neceſſary uſes in producing our Aſſurances; which I will ſhew you diſtinctly.

1. To the Spirit belong theſe particulars: 1. He hath indited thoſe Scriptures which contain the promiſe of our Pardon and Salvation. 2. He giveth us the habit or power of Believing. 3. He helpeth us alſo to Believe Actually, That the Word is true, and

[a] *That it is not properly any act of faith at all, (much leſſe the Juſtifying Act) to Believe that my ſins are pardoned, or that Chriſt died in a ſpecial ſenſe for Me, or that I am a Believer, or that I ſhall be ſaved; beſides what I have ſaid in the Appendix to my Aphoriſms of Juſtification. I refer you for ſatisfaction to judicious M.* An. Wotton *de Reconcil. par. 1. l. 2. c. 15. n. 3, 4, 5, 6, 7, 8. p. 87, 88, 89, 90, &c.*

and to receive Chriſt and the priviledges offered in the Promiſe. 4. He worketh in us thoſe Graces, and exciteth thoſe Gracious Acts within us, which are the [a] Evidences or Marks of our intereſt to pardon and Life: He helpeth us to perform thoſe Acts which God hath made to be the Condition of Pardon and Glory. 5. He helpeth us to feel and diſcover theſe Acts in our ſelves. 6. He helpeth us to compare them with the Rule, and finding out their qualifications to judge of their Sincerity and Acceptation with God. 7. He helpeth our Reaſon to conclude rightly of our State from our Acts. 8. He enliveneth and heighteneth our Apprehenſion in theſe particulars, that our Aſſurance may accordingly be ſtrong and lively. 9. He exciteth our Joy, and filleth with comfort (when he pleaſeth) upon this Aſſurance. None of all theſe could we perform well of our ſelves.

[a] *I uſe the word* Evidence *all along in the vulgar ſenſe as the ſame with Signs, and not in the proper ſenſe as the Schools do.*

2. The Part which the Scripture hath in this Work is, 1. It affordeth us the Major Propoſition, [That whoſoever Believeth ſincerely ſhall be ſaved.] 2. It is the Rule by which our Acts muſt be tried, that we may judge of their Moral Truth.

3. The Part that Knowledge hath in it, is to know that the foreſaid Propoſition is written in Scripture.

4. The Work of Faith is to Believe the Truth of that Scripture, and to be the matter of one of our chief Evidences.

5. Our Holineſs, and true Faith, as they are Marks and Evidences, are the very *Medium* of our Argument, from which we conclude.

6. Our Conſcience and internal Senſe do acquaint us with both the Being and Qualifications of our inward Acts, which are this *Medium*, and which are called Marks.

7. Our Reaſon or Diſcourſe is Neceſſary to form the Argument, and raiſe the Concluſion from the Premiſes; and to compare our Acts with the Rule, and judge of their Sincerity, *&c.*

[b] So that you ſee our Aſſurance is not an Effect of any one ſingle Cauſe alone. And ſo neither meerly of Faith, by Signs, or by the Spirit.

[b] *Therefore that ſaying of* Cajetane *is not ſo much to be valued as by ſome of our Divines it is.* Certitudine fidei quilibet ſcit certò ſe habere donum infuſum fidei, idque abſque formidine alterius partis. *Except he take* Certitudo fidei *in a very large improper ſenſe.*

From all this you may gather, 1.* What the Seal of the Spirit is, to wit, the Works or fruits of the Spirit in us; 2. What the teſtimony of the Spirit is, (for if it be not ſome of the forementioned Acts, I yet know it not:) 3. What the Teſtimony of Conſcience is.

And (if I be not miſtaken) the Teſtimony of the Spirit, and the Teſtimony of Conſcience are two concurrent Teſtimonies or Cauſes, to produce one and the ſame Effect, and to afford the Premiſes to the ſame concluſion, and then to raiſe our Joy thereupon. So that they may well be ſaid to witneſs together. Not one laying down the entire Concluſion of it ſelf, [That we are the children of God] And then the other atteſting the ſame entirely again of it ſelf: But as concurrent Cauſes to the ſame Numerical Concluſion.

But this with Submiſſion to better Judgements, and further Search.

By this alſo you may ſee that the [a] common diſtinction of Certainty of Adherence, and Certainty of Evidence, muſt be taken with a grain or two of ſalt. For there is no Certainty without Evidence, no more then there is a Concluſion without a *Medium*. A ſmall degree of Certainty, hath ſome ſmall glimpſe of Evidence. Indeed, 1. The Aſſent to the truth of the Promiſe: 2. And the Acceptation of Chriſt offered with his benefits, are both before and without any ſight or conſideration of Evidence; and are themſelves our beſt Evidence, [b] being that Faith which is the Condition of our Juſtification. But before any

* *Read* Gataker, *Shadows without Subſtances*, pag. 83, 84. *who opens this ſolidly as he uſeth in other things.* *Sed cave de doctrinâ quamplurimorum Theologorum, qui Teſtimonium Sp. Sancti intelligunt eſſe per ſpecierum infuſionem, & non per intellectus emendativam illuminationem.* *Ita (vir alioquin magnus) Chamierus* Tom. 3. lib. 13. cap. 17. §§. *ait (haud tutè) Hoc (Sp. Teſtimonium) dico eſſe Verbum Dei: Et ita appellari in Scripturis: in quibus Revelationes illæ, quæ fiebant Prophetis, per internum & arcanum motum Spiritus perpetuò, appellantur nomine Verbum Dei: nec differebat ab iſta energia, niſi modo: quia viz. in prophetis erat extraordinarius, ut in fidelibus ordinarius.* *But you may moſt cleerly ſee the nature of the Spirits Teſtimony in the moſt excellent Diſcourſes of two learned men in another caſe,* i. e. *Rob. Baron. Apolog. pa.* 733. And *Amyraldus in Theſ. Sal. Vol.* 1. *p.* 122. [a] *The diſtinction in the Schools uſed of* Certitudo fidei, & Certitudo Evidentiæ, *I deny not. But that hath a quite different ſenſe from this as it is uſed.* [b] *Therefore I ſay not that our firſt comfort, much leſſe our Juſtification is procured by the ſight of Evidences: But our Aſſurance is.*

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man can in the leaſt Aſſurance conclude, that he is the childe of God, and Juſtified, he muſt have ſome Aſſurance of that Mark or Evidence. For who can conclude Abſolutely, that he ſhall receive the thing contained in a Conditional Promiſe, till he know that he hath performed the Condition? For thoſe that ſay, There is no Condition to the New Covenant, I think them not worthy a word of confutation.

And for their Aſſertion[a], [That we are bound immediately to Believe that we are Juſtified, and in ſpecial Favour with God:] It is ſuch as no man, of competent knowledge in the Scripture, and belief of its truth, can once imagine. For if every man muſt believe this, then moſt muſt believe a lie, (for they never ſhall be Juſtified:) yea all muſt at firſt believe a lie; for they are not Juſtified till they believe: and the believing that they are Juſtified is not the faith which Juſtifieth them. If only ſome men muſt believe this, how ſhall it be known who they be? The truth is, [That we are Juſtified] is not properly to be Believed at all: For nothing is to be Believed which is not written: but it is no where written that you or I are Juſtified: only one of thoſe premiſes is written, from whence we may draw the Concluſion, That we are Juſtified, if ſo be that our own hearts do afford us the other of the Premiſes. So that Our Actual Juſtification is not a matter of meer Faith, but a concluſion from Faith and Conſcience together. If God have no where promiſed to any man Juſtification immediately without Condition, then no man can ſo believe it: But God hath no where promiſed it Abſolutely; Therefore, *&c.* Nor hath he declared to any man that is not firſt a Believer, that he loveth him with any more then a common love: Therefore no more can be believed but a common love to any ſuch. For the Eternal Love and Election is manifeſt to no man before he is a Believer.

[a] *Their common Errour, [That Juſtifying Faith is nothing els but a perſwaſion more or leſſe of the Love of God to us] is the Root of this and many more miſtakes. To Juſtifie us, and to Aſſure us that we are Juſtified, are quite different things; and procured by different wayes, and at ſeveral times uſually. Peſſimè etiam Doctiſ. Keckerm. Syſtem. Theol. l. 3. c. 7. §. 7. aſſerit, quod ſtatim eo momento quo abſolutio ejuſmodi fit, cordibus Electorum Deus immittit Nuncium illum ſententiæ latæ, viz. Spiritum Sanctum, qui eos de gratia Dei certos reddat, atque ita Conſcientiæ pacem ipſis conciliet. Ita & p. 417. ſeq. Et eodem modo plurimi tranſmarin. Theolog. Vid. Aquin. ad 1. Sent. diſt. 17. art. 1, 2, 3. q. 112. & Scotum ad 3. Sent. diſ. 23. q. unicâ. Bonavent. 1. Sent. q. 17. Biel in 2. Sent. diſt. 27. q. 3.*

SECT. V.

§. 5. * *Yet I believe that their Divines have some of them made the difference betwixt us and the Papists seem wider then it is, as do these words of one of them: Ex hoc unico articulo quantumvis minutus à plerisque reputari queat, universus Papatus, & Lutheranismus dependet. Martinus Eisengrenius initio Apolv. de Cer. Salv.* And so have some of our Divines on the other side, as *Luther* in *Gen.* 41. *Etiamsi nihil præterea peccatum esset in doctrina pontificia, justas habemus causas cur ab Ecclesia infideli nos sejungeremus.*

2. HAving thus shewed you what Examination is, and what Assurance is, I come to the second thing promised; To shew you, That such an Infallible Certainty of Salvation may be attained, and ought to be laboured for, (though a Perfect Certainty cannot here be attained:) And that Examination is the means to attain it. In which I shall be the briefer, because many Writers * against the Papists on this point have said enough already. Yet somewhat I will say, 1. Because it is the common conceit of the Ignorant Vulgar, That an infallible Certainty cannot be attained; 2. And many have taught and printed, That it is only the Testimony of the Spirit that can assure us; and that this proving our Justification by our Sanctification, and searching after Marks and Signs in our selves for the procuring of Assurance, is a dangerous and deceitful way. Thus we have the Papists, the Antinomians, and the ignorant Vulgar conspiring against this Doctrine of Assurance and Examination. Which I maintain against them by these Arguments.

1. Scripture tels us we may know, and that the Saints before us have known their Justification, and future Salvation; 2 *Cor.* 5.1. *Rom.* 8.36. *Joh.* 21.15. 1 *Joh*, 5.19. & 4.13. & 3.14,24. & 2. 3,5. *Rom.* 8.15,16,36. *Ephes.* 3.12. I refer you to the places for brevity.

2. If we may be certain of the Premises, then may we also be certain of the undeniable Conclusion of them. But here we may be certain of both the Premises. For, 1. *That whosoever believeth in Christ shall not perish, but shall have everlasting life,* is the voice of the Gospel; and therefore that we may be sure of: That we are such Believers, may be known by Conscience and internal Sense. I know all the Question is in this, Whether the Moral Truth or Sincerity of our Faith and other Graces can be known thus, or not? And that it may I prove thus.

1. From the natural use of this Conscience, and internal Sense; which is to acquaint us not only with the Being, but the Qualifi-

cations

cations of the Acts of our Souls. All voluntary Motions are Sensible. And though the heart is so deceitfull, that no man can certainly know the heart of another, and with much difficulty clearly known their own; yet by diligent observation and examination known they may be; for though our inward Sense and Conscience may be depraved, yet not extirpated, or quite extinguished.

2. The Commands of Believing, Repenting, *&c.* were in Vain, especially as the Condition of the Covenant, if we could not know whether we perform them or not.

3. The Scripture would never make such a wide difference between the Godly and the Wicked, the Children of God and the Children of the Devil, and set forth the happiness of the one and the misery of the other so largely, and make this Difference to run through all the veins of its Doctrine; if a man cannot know which of these two estates he is in.

4. Much less would the holy Ghost urge us to *give all diligence to make our Calling and Election sure,* if it could not be done, 2 *Pet.*1.10. And that this is not meant of Objective Certainty, but of Subjective, appeareth in this, That the Apostle mentioneth not Salvation or any thing to come, but Calling and Election, which to Believers were Objectively Certain before, as being both past.

5. And to what purpose should we be so earnestly urged to examine, and prove, and try our selves, Whether we be in the Faith, and whether Christ be in us, or we be Reprobates? 1 *Cor.*11.28. and 2 *Cor.*13.5. Why should we search for that which cannot be found?

6. How can we obey those precepts, which require us to Rejoyce alwaies, 1 *Thess.*5.16. to call God our Father, *Luk.*11.2. to live in his Praises, *Psal.*49.1,2,3,4,5. and to long for Christs Coming, *Rev.*22.17,20. 1 *Thes.*1.10. and to comfort our selves with the mention of it, 1 *Thes.*4.18. which are all the Consequents of Assurance? Who can do any of these heartily, that is not in some measure sure that he is the Childe of God?

7. There are some duties that either the Saints only, or chiefly, are commanded to perform: And how shall that be done, if we cannot know that we are Saints? *Psal.*144.5. & 132.9. & 30.4. & 31.23, &c.

Thus

Thus I have proved that a Certainty may be attained: an Infallible, though not a perfect Certainty: ſuch as excludeth deceit, though it exclude not all degree of doubting. If *Bellarmine* by his Conjectural Certainty do mean this Infallible, though imperfect Certainty, (as I doubt he doth not,) then I would not much contend with him; And I acknowledge that it is not properly a Certainty of meer Faith, but mixt.

SECT. VI.

§. 6. *Hinderances of Examination.*

3. THe third thing that I promiſed is, to ſhew you what are the Hinderances which keep men from Examination and Aſſurance. I ſhall 1. Shew you what hinders them from Trying, and 2. What hindereth them from Knowing, when they do Try: That ſo when you ſee the Impediments, you may avoid them.

1. *Satan.* And 1. We cannot doubt but Satan will do his part, to hinder us from ſuch a neceſſary duty as this: If all the power he hath can do it, or all the means and Inſtruments which he can raiſe up, he will be ſure above all duties to keep you off from this. He is loath the Godly ſhould have that Joy, and Aſſurance, and Advantage againſt Corruption, which the faithfull performance of Self-Examination would procure them. And for the Ungodly he knows, if they ſhould once fall cloſe to this Examining task, they would find out his deceits, and their own danger, and ſo be very likely to eſcape him: If they did but faithfully perform this duty, he were likely to loſe moſt of the Subjects of his Kingdom. How could he get ſo many millions to Hell willingly, if they knew they went thither? And how could they chuſe but know if they did throughly try? having ſuch a clear light and ſure rule in the Scripture to diſcover it? If the beaſt did know that he is going to the ſlaughter, he would not be driven ſo eaſily to it; but would ſtrive for his life before he comes to die, as well as he doth at the time of his death. If *Balaam* had ſeen as much of the danger as his Aſs, in ſtead of his driving on ſo furiouſly, he would have been as loth to proceed as he. If the *Syrians* had known whether they were going, as well as *Eliſha* did, they would have ſtopt before they had found themſelves in the hand of their Enemies, 2 *King.* 6.19,20. So if ſinners did but know whither they are haſting, they would

would ſtop before they are engulfed in damnation. If every ſwearer, drunkard, whoremonger, lover of the world, or unregenerate perſon whatſoever, did certainly know that the way he is in will never bring him to Heaven, and that if he die in it, he ſhall undoubtedly periſh, Satan could never get him to proceed ſo reſolvedly: Alas, he would then think every day a year till he were out of the danger; and whether he were eating, drinking, working, or what ever he were doing, the thoughts of his danger would be ſtill in his minde, and this voice would be ſtill in his ears, *Except thou Repent and be converted, thou ſhalt ſurely periſh.* The Devil knows well enough, that if he cannot keep men from trying their ſtates, and knowing their miſery, he ſhall hardly be able to keep them from Repentance and Salvation: And therefore he deals with them as *Jael* with *Siſera*; ſhe gives him fair words, and food, and layeth him to ſleep, and covereth his face, and then ſhe comes upon him ſoftly, and ſtrikes the nail into his temples: And as the *Philiſtines* with *Sampſon*, who firſt put out his eyes, and then made him grind in their mils. If the pit be not covered, who but the blinde will fall into it? If the ſnare be not hid, the bird will eſcape it: Satan knows how to angle for Souls, better then to ſhew them the hook and the line, and to fright them away with a noiſe, or with his own appearance.

Judg. 4. 19, 21.

Judg. 16. 21.

Therefore he labours to keep them from a ſearching Miniſtry; or to keep the Miniſter from helping them to ſearch: or to take off the edge of the Word, that it may not pierce and divide; or to turn away their thoughts; or to poſſeſs them with prejudice: Satan is acquainted with all the Preparations and Studies of the Miniſter, he knows when he hath provided a ſearching Sermon, fitted to the ſtate and neceſſity of a hearer; and therefore he will keep him away that day, if it be poſſible, above all, or elſe caſt him aſleep, or ſteal away the Word by the cares and talk of the world, or ſome way prevent its operation, and the ſinners obedience.

This is the firſt Hinderance.

SECT. VII.

§. 7.

2. WIcked men also are great impediments to poor sinners when they should examine and discover their estates. 1. Their examples hinder much. * When an ignorant sinner seeth all his friends and neighbours do as he doth, and live quietly in the same state with himself, yea the Rich and Learned as well as others, this is an exceeding great temptation to him to proceed in his security. 2. Also their merry company and pleasant discourse of these men, doth take away the thoughts of his Spiritual State, and doth make the understanding drunk with their sensual delights: so that if the Spirit had before put into them any jealousie of themselves, or any purpose to try themselves, this jovial company doth soon quench them all. 3. Also their continual discourse of nothing but matters of the world, doth damp all these purposes for self-trying, and make them forgotten. 4. Their railings also, and scorning at godly persons, is a very great impediment to multitudes of Souls, and possesseth them with such a prejudice and dislike of the way to Heaven, that they settle resolvedly in the way they are in. 5. Also their constant perswasions, allurements, threats, &c. hinder much. God doth scarce ever open the eyes of a poor sinner, to see that all is naught with him, and his way is wrong, but presently there is a multitude of Satans Apostles ready to flatter him, and daub, and deceive, and settle him again in the quiet possession of his former Master. What say they, do you make a doubt of your Salvation, who have lived so well, and done no body harm, and been beloved of all? God is merciful: and if such as you shall not be saved, God help a great many. What do you think is become of all your forefathers? and what will become of all your friends and neighbours that live as you do? Will they all be damned? Shall none be saved think you, but a few strict precisians? Come, come, if ye hearken to these Puritan books or Preachers, they will drive you to despair shortly, or drive you out of your wits: they must have something to say: they would have all like themselves: Are not all men sinners? and did not Christ die to save sinners? Never trouble

* *At hic tritissima quæq; via & celeberrima maximè decipit. Nihil ergo magis præstandum est, quam ne pecorum ritu sequamur antecedentium gregem pergentes, non quo eundum, sed qua itur. Nulla res nos majoribus malis implicat, quam quod ad rumorem componimur, optima ratio, quæ magno assensu recepta sunt, quorumq; exempla multa sunt: nec ad Rationem, sed ad similitudinem vivimus: Inde illa tanta coacervatio aliorum supra alios ruentium. Quod in strage hominum magna evenit, cum ipse se populus premit, nemo ita cadit, ut non alium in se attrahat: primi exitio sequentibus sunt. Nemo sibi tantum errat, sed alii erroris causa & autor est.* Seneca *de Vita beat. c.* 1. * Reade on this Subject Mr. Young his Books, which handle it fully.

your

your head with these thoughts, but believe and you shall do well. —— * Thus do they follow the Soul that is escaping from Satan, with restless cries till they have brought him back. Oh, how many thousands have such charms kept asleep in deceit and security, till Death and Hell have awaked and better informed them! The Lord cals to the sinner, and tels him, [a] *The Gate is strait; the way is narrow, and few finde it: Try and examine whether thou be in the faith or no: give all diligence to make sure in time:* —— And the world cries out clean contrary, Never doubt, Never trouble your selves with these thoughts. —— I intreat the sinner that is in this strait, to consider, That it is Christ and not their fathers or mothers, or neighbours, or friends that must judge them at last; and if Christ condemn them, these cannot save them: and therefore common Reason may tell them, that it is not from the words of Ignorant men, but from the word of God that they must fetch their comforts and hopes of Salvation. When *Ahab* [b] would enquire among the multitudes of flattering Prophets, it was his death. They can flatter men into the snare, but they cannot tell how to bring them out. Oh, take the counsel of the holy Ghost, *Ephes.*5.6,7. *Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience: Be not ye therefore partakers with them.* And *Act.*2.40. *Save your selves from this untoward generation.*

* *Omnem operam dedi, ut me multitudini educem, & aliqua dote notabilem facerem. Quid aliud quam telis me opposui, & malevolentiæ quod morderet ostendi?* Seneca *de Vita beat.c.*2. You see among the very Heathens goodness had still the most its enemies.

[a] Luke 13. 24. 2 Cor. 13. 5. 2 Pet. 1. 10.

[b] 1 Kin. 22. 5, 6.

SECT. VIII.

3. BUt the greatest hinderances are in mens own hearts.

§. 8.

1. Some are so Ignorant that they know not what Self-Examination is, nor what a Minister means when he perswadeth them to Try themselves: Or they know not that there is any Necessity of it; but think * every man is bound to Believe that

* *Or as Mr.* Saltmarsh *saith, every man is bound to believe, but no man to Question whether he believe or no.* p. 92, 93. *And this Faith* (he saith) *is a being perswaded more or less of Christs love.* p. 94. *So that by this Doctrine every man is bound to believe that Christ loveth him; and not to question his belief, (If it were only Christs common love, he might thus believe it) but a special love to him is no where written.*

God is his Father, and that his ſins are pardoned, whether it be true or falſe; and that it were a great fault to make any Queſtion of it: Or they do not think that Aſſurance can be attained; or that there is any ſuch great differences betwixt one man and another; but that we are all Chriſtians, and therefore need not to trouble our ſelves any further: Or at leaſt they know not wherein the difference lies; nor how to ſet upon this ſearching of their hearts, nor to finde out its ſecret motions, and to judge accordingly. They have as groſs Conceits of that *Regeneration* which they muſt ſearch for, as *Nicodemus* had, *John* 3.5. And when they ſhould Try whether the Spirit be in them, they are like thoſe in *Act.*19.2. That *knew not whether there were a holy Ghoſt to be received or no.*

2. Some are ſuch Infidels that they will not believe that ever God will make ſuch a difference betwixt men in the life to come, and therefore will not ſearch themſelves whether they differ here: Though Judgement and Reſurrection be in their Creed, yet they are not in their Faith.

3. Some are ſo Dead-hearted, that they perceive not how neerly it doth concern them, let us ſay what we can to them, they lay it not to heart, but give us the hearing, and there's an end.

4. Some are ſo poſſeſſed with ſelf-love and Pride, that they will not ſo much as ſuſpect any ſuch danger to themſelves. Like a proud Tradeſman who ſcorns the motion when his friends deſire him to caſt up his Books becauſe they are afraid he will Break. As ſome fond Parents that have an over-weening conceit of their own Children, and therefore will not believe or hear any evil of them: ſuch a fond Self-love doth hinder men from ſuſpecting and trying their ſtates.

5. Some are ſo guilty that they dare not try: They are ſo fearfull that they ſhall finde their eſtates unſound, that they dare not ſearch into them. And yet they dare venture them to a more dreadfull Trial.

6. Some are ſo far in love with their ſin, and ſo far in diſlike with the way of God, that they dare not fall on the Trial of their waies, leaſt they be forced from the courſe which they love, to that which they loath.

7. Some are ſo Reſolved already never to change their preſent ſtate,

ſtate, that they neglect Examination as a uſeleſs thing: Before they will turn ſo preciſe and ſeek a new way, when they have lived ſo long, and gone ſo far, they will put their Eternal ſtate to the venture, come of it what will. And when a man is fully reſolved to hold on his way, and not to turn back, be it right or wrong, to what end ſhould he enquire whether he be right or no?

8. Moſt men are ſo taken up with their worldly affairs, and are ſo buſie in driving the trade of providing for the fleſh, that they cannot ſet themſelves to the Trying of their Title to Heaven: They have another kinde of happineſs in their eye which they are purſuing, which will not ſuffer them to make ſure of Heaven.

9. Moſt men are ſo clogged with a Lazineſs and Slothfulneſs of Spirit, that they will not be perſwaded to be at the pains of an hours Examination of their own hearts. It requireth ſome labour and diligence to accompliſh it throughly, and they will rather venture all then ſet about it.

10. But the moſt common and dangerous impediment is that falſe Faith and Hope, commonly called Preſumption, which bears up the hearts of the moſt of the world, and ſo keeps them from ſuſpecting their danger.

Thus you ſee what abundance of difficulties muſt be overcome before a man can cloſely ſet upon the Examining of his heart. I do but name them for brevity ſake.

SECT. IX.

§. 9. Hinderances which keep many that do Examine from attaining ſtrong Aſſurance, and cauſe many to be deceived.

AND if a man do break through all theſe impediments, and ſet upon the Duty, yet Aſſurance is not preſently attained: Of thoſe few who do enquire after Marks and Means of Aſſurance, and beſtow ſome pains to learn the difference between the ſound Chriſtian, and the unſound; and look often into their own hearts, yet divers are deceiv'd and do miſcarry, eſpecially through theſe following Cauſes.

1. There is ſuch a Confuſion and darkneſs in the Soul of man, eſpecially of an unregenerate man, that he can ſcarcely tell what he doth, or what is in him. As one can hardly finde any thing in a houſe where nothing keeps his place, but all is caſt on a heap

together; so is it in the heart where all things are in disorder, especially when darkness is added to this disorder; so that the heart is like an obscure Cave or Dungeon, where there is but a little crevise of light, and a man must rather grope then see. No wonder if men mistake in searching such a heart, and so miscarry in judging of their estates.

2. And the rather because most men do accustom themselves to be strangers at home, and are little taken up with observing the temper and motions of their own hearts: All their studies are employed without them, and they are no where less acquainted then in their own breasts.

3. Besides many come to the work with forestalling conclusions: They are resolved what to judge before they Try: They use the duty but to strengthen their present conceits of themselves, and not to finde out the truth of their condition: Like a bribed Judge, who examines each party as if he would Judge uprightly, when he is resolved which way the cause shall go before hand. Or as perverse Disputers, who argue only to maintain their present opinions, rather then to try those opinions whether they are right or wrong. Just so do men examine their hearts.

4. Also men are partial in their own Cause: They are ready to think their great sins small, and their small sins to be none; their gifts of nature to be the work of Grace, and their gifts of common grace, to be the speciall grace of the Saints. They are straighwaies ready to say, *All these have I kept from my youth: And I am rich and increased,* &c. *Rev.*3.17. The first common excellency that they meet with in themselves, doth so dazle their eies, that they are presently satisfied that all is well, and look no further,

Mat.19.20.

5. Besides, most men do search but by the halves. If it will not easily and quickly be done, they are discouraged, and leave off. Few set to it and follow it, as beseems them in a work of such moment. He must give all diligence that means to make sure.

6. Also men try themselves by false Marks and Rules; not knowing wherein the truth of Christianity doth consist; some looking beyond, and some short of the Scripture standard.

7. Moreover there is so great likeness betwixt the lowest degree of speciall Grace, and the highest degree of common Grace, that it is no wonder if the unskilfull be mistaken. It is a great Question,

Queſtion, Whether the main difference between ſpeciall Grace and common, be not rather graduall, then ſpecificall: If it ſhould be ſo (as ſome think) then the diſcovery will be much more difficult. However, to diſcern by what principle our affections are moved, and to what ends, and with what ſincerity, is not very eaſie; there being ſo many wrong Ends and motives which may excite the like Acts. Every Grace in the Saints hath its counterfeit in the Hypocrite.

8. Alſo men uſe to Try themſelves by unſafe Marks: either looking for a high degree of Grace inſtead of a lower degree in Sincerity, as many doubting Chriſtians do; or elſe enquiring only into their outward Actions; or into their inward affections without their ends, motives and other qualifications: The ſure Evidences are Faith, Love, &c. that are Eſſentiall parts of our Chriſtianity, and that lie neereſt to the heart.

9. Laſtly, Men frequently miſcarry in this work by ſetting on it in their own ſtrength. As ſome expect the Spirit ſhould do it without them, ſo others attempt it themſelves without ſeeking or expecting the help of the Spirit: both theſe will certainly miſcarry in their Aſſurance. How far the Spirits Aſſiſtance is neceſſary, is ſhewed before, and the ſeverall Acts which is muſt perform for us.

I doubt not but a Proteſtant upon a dogmaticall Faith or belief of his tenets and principles, might among Papiſts dye upon them, and yet come far ſhort of ſalvation. How far would the name of *Abraham* have carried a Jew (in letter?) *Mr. Vines Serm. on Numb.* 14.24. *p.*29.

CHAP. VII.

Further Cauſes of doubting among Chriſtians.

SECT. I.

§. 1. Some further Hinderances which keep ſome Chriſtians without Aſſurance and Comfort.

BEcauſe the Comfort of a Chriſtians life doth ſo much conſiſt in his Aſſurance of Gods ſpeciall Love, and becauſe the right way of obtaining it is ſo much controverted of late, I will here proceed a little further in opening to you ſome other Hinderances which keep true Chriſtians from Comfortable Certainty, beſides the forementioned Errors in the Work

Work of Examination: Though I would ſtill have you remember and be ſenſible, That the neglect or ſlighty performance of that great duty, and not following on the ſearch with Serioufneſs and Conſtancy, is the moſt common Hinderance, for ought I have yet found.

I ſhall add now theſe Ten more, which I finde very ordinary Impediments, and therefore deſire Chriſtians more carefully to Conſider and Beware of them.

☞ 1. One common and great Cauſe of doubting and uncertainty, is, The weakneſs and ſmall meaſure of our Graces. A Little Grace is next to None. Small things are hardly diſcerned. He that will ſee a ſmall needle, a hair, a mote, or atome, muſt have clear light and good eyes: but Houſes, and Towns, and Mountains are eaſily diſcerned. Moſt Chriſtians content themſelves with a ſmall meaſure of Grace, and do not follow on to ſpirituall ſtrength and manhood. They Believe ſo weakly, and Love God ſo little, that they can ſcarce finde whether they Believe and Love at all. Like a man in a ſwoon, whoſe pulſe and breathing is ſo weak and obſcure, that it can hardly be perceived whether they move at all, and conſequently, whether the man be alive or dead.

Remedy. The chief Remedy for ſuch would be, To follow on their duty till their Graces be increaſed: Ply your work: Wait upon God in the uſe of his preſcribed means, and he will undoubtedly bleſs you with Increaſe and Strength. Oh that Chriſtians would beſtow moſt of that time in getting more Grace, which they beſtow in Anxious doubtings whether they have any or none: And that they would lay out thoſe Serious Affections in Praying, and ſeeking to Chriſt for more Grace, which they beſtow in fruitleſs Complaints of their ſuppoſed Graceleſneſs! I beſeech thee, Chriſtian, take this advice as from God: And then, when thou Believeſt ſtrongly, and Loveſt fervently, thou canſt not doubt whether thou do Believe and Love or not: No more then a man that is burning hot can doubt whether he be warm; or a man that is ſtrong and luſty can doubt whether he be alive. Strong Affections will make you feel them. Who loveth his friend, or wife, or childe, or any thing ſtrongly, and doth not know it? A great meaſure of Grace is ſeldom doubted of: Or if it be, you may quickly finde when you ſeek and try.

SECT.

SECT. II.

2. ANother Cauſe of uncomfortable living is, That Chriſtians look more at their preſent Cauſe of Comfort or Diſcomfort, then they do at their Future Happineſs, and the way to attain it. They look after Signs which may tell them what they are, more then they do at Precepts which tell them what they ſhould do. They are very deſirous to know whether they are Juſtified and beloved or not; but they do not think what courſe they ſhould take to be Juſtified, if they be not. As if their preſent Caſe muſt needs be their everlaſting Caſe; and if they be now unpardoned, there were no Remedy. Why I beſeech thee conſider this, Oh doubting Soul: What if all were as bad as thou doſt fear? and none of thy ſins were yet pardoned? Is not the Remedy at hand? May not all this be done in a Moment? Doſt thou not know that thou maiſt have Chriſt and pardon when ever thou wilt? Call not this a looſe or ſtrange doctrine. Chriſt is willing if thou be willing. He offereth himſelf and all his benefits to thee: He preſſeth them on thee, and urgeth thee to accept them: He will condemn thee and deſtroy thee if thou wilt not accept them. Why doſt thou therefore ſtand whining and complaining that thou art not Pardoned and Adopted, when thou ſhouldſt take them being offered thee? Were he not mad that would lie weeping and wringing his hands, becauſe he is not pardoned, when his Prince ſtands by all the while offering him a Pardon. and intreating, and threatning, and perſwading, and correcting him, and all to make him take it? What would you ſay to ſuch a man? Would you not chide him for his folly, and ſay, If thou wouldſt have Pardon and Life, why doſt thou not take it? Why then do you not ſay the like to your ſelves? Know ye not that Pardon and Adoption are offered you only on the Condition of your Believing? "And this Believing is nothing elſe but the "Accepting of Chriſt for thy Lord and Saviour, as he is offered "to thee with his benefits in the Goſpel: And this Accepting is "principally (if not only) the Act of thy Will. So that if thou

§. 2.

You ſit poreing & ſearching for pillars of hope within you, and beſtow much pains to anſwer your own fears, but the ready way to make the buſineſs clear is by going to Chriſt. Stand not ſo much upon this Queſtion, Whether you have believ'd in truth or no; but put all out of doubt by a preſent faith. The door is open; enter and live: You may more eaſily build a new fabrick of comfort, by Taking Chriſt, then repair your old dwelling, and clear all ſuits that are brought againſt your tenure. Simonds *deſerted Soul. pag.* 554.

"be willing to have Christ upon his own terms, that is, to Save "and Rule thee, then thou art a Believer: Thy willingness is thy "Faith. And if thou have Faith, thou hast the surest of all Evidences. Justifying Faith is not thy Perswasion of Gods speciall Love to thee, or of thy Justification; but thy Accepting Christ to make thee Just and Lovely. It may be thou wilt say, I cannot Believe; It is not so easie a matter to Believe as you make it. *Answ.* Indeed to those that are not willing, it is not easie: God only can make them willing: But to him that is willing to have Christ for King and Saviour, I will not say Believing is easie, but it is already performed; for this is Believing. Let me therefore put this Question to every doubting complaining Soul: What is it that thou art complaining and mourning for? What makes thee walk so sadly as thou dost? Because thou hast not Christ and his benefits? Why, art thou willing to have them on the forementioned Condition? or art thou not? If thou be willing, thou hast him: Thy Accepting is thy Believing: *To as many as Receive him* (that is, Accept him) *to them he gives power to become the Sons of God, even to them that Believe on his Name*, Joh. 1. 12. But if thou art not willing, why dost thou Complain? Methinks the tongue should follow the bent of the Heart or Will; And they that would not have Christ, should be speaking against him, at least against his Laws and Waies, and not complaining because they do not enjoy him. Dost thou groan and make such moan for want of that which thou wouldst not have? If indeed thou wouldst not have Christ for thy King and Saviour, then have I nothing to say but to perswade thee to be Willing. Is it not madness then to lie complaining that we have not Christ, when we may have him if we will? If thou have him not, take him, and cease thy complaints: Thou canst not be so forward and willing as he is: And if He be Willing, and thou be Willing, who shall break the Match? I will not say as Mr *Saltmarsh* most horridly doth, That we ought no more to Question our Faith, which is our first and foundation-Grace, then we ought to Question Christ the Foundation of our Faith. But this I say, That it were a more wise and direct course to Accept Christ offered (which is Believing) then to spend so much time in doubting whether we have Christ and Faith or no.

Flowings of Christs Blood, &c. pag. 95.

SECT.

SECT. III.

§. 3.

3. ANother Cauſe of many Chriſtians trouble, is, Their miſtaking Aſſurance for the Joy that ſometime accompanieth it; or at leaſt confounding them together. Therefore when they want the Joy of Aſſurance, they are as much caſt down as if they wanted Aſſurance it ſelf. Dr *Sibbs* ſaith well, That as we cannot have Grace but by the work of the Spirit, ſo muſt there be a further Act to make us Know that we have that Grace; and when we know we have Grace, yet muſt there be a further Act of the Spirit to give us Comfort in that Knowledge. Some Knowledge or Aſſurance of our Regenerate and Juſtified Eſtate the Spirit gives more ordinarily; but that ſenſible Joy is more ſeldom and extraordinary. We have cauſe enough to keep off doubtings and diſtreſs of ſpirit, upon the bare ſight of our Evidences, though we do not feel any further Joyes. This theſe complaining Souls underſtand not; and therefore though they cannot deny their willingneſs to have Chriſt, nor many other the like Graces, which are infallible Signs of their Juſtification and Adoption, yet becauſe they do not feel their ſpirits repleniſhed with comforts, they throw away all, as if they had nothing. As if a childe ſhould no longer take himſelf for a ſon, then he ſees the ſmiles of his Fathers face, or heareth the comfortable expreſſions of his mouth: And as if the Father did ceaſe to be a Father when ever he ceaſeth thoſe ſmiles and ſpeeches.

M. *Paul Bayne* I think one of the holieſt, choiceſt men that ever *England* bred, yet deſcribeth the temper of his ſpirit thus; *I thank God in Chriſt, ſuſtentation I have, but Suavities Spiritual I taſte not any.* In his Letters.

SECT. IIII.

§. 4.

4. ANd yet further is the trouble of theſe poor Souls increaſed, in that They know not the ordinary way of Gods conveying theſe expected Comforts. When they hear that they are the free gifts of the Spirit, they preſently conceive themſelves to be meerly paſſive therein, and that they have nothing to do but to wait when God will beſtow them: Not underſtanding, that though theſe Comforts are Spiritual, yet are they Rational;

In watchfulneſs and diligence we ſooner meet with comfort then in idle complaining, Our Care therefore ſhould be to get ſound Evidence of a good eſtate, and then to keep thoſe Evidences clear. D. *Sibbs* Preface to Souls Conflict.

raiſed upon the Underſtandings apprehenſion of the Excellency of God our Happineſs, and of our Intereſt in him; and by the rolling of this bleſſed Object in our frequent Meditations. The Spirit doth advance and not deſtroy our Reaſon: It doth rectifie it, and then uſe it as its ordinary Inſtrument for the conveyance of things to our Affections, and exciting them accordingly; and not lay it aſide, and Affect us without it. Therefore our Joyes are raiſed diſcourſively; and the Spirit firſt revealeth our Cauſe of Joy, and then helpeth us to Rejoyce upon thoſe revealed grounds: So that he who Rejoyceth groundedly, knoweth why he Rejoyceth, ordinarily. "Now theſe miſtaken Chriſtians lie "waiting when the Spirit doth caſt in theſe Comforts into their "hearts, while they ſit ſtill and labour not to excite their own Affections; Nay, while they Reaſon againſt the Comforts which they wait for. Theſe men muſt be taught to know, That the matter of their Comfort is in the Promiſes, and thence they muſt fetch it as oft as they expect it: And that if they ſet themſelves daily and diligently to Meditate of the Truth of thoſe Promiſes, and of the rare excellency contained in them, and of their own title thereto, in this way they may expect the Spirits aſſiſtance for the raiſing of holy Comfort in their Souls. But if they lie ſtill bewailing their want of Joy, while the full and free Promiſes lie by them, and never take them, and rip them up, and look into them, and applie them to their hearts by ſerious Meditation, They may complain for want of Comfort long enough before they have it, in Gods ordinary way of conveyance. God worketh upon Men as Men, as Reaſonable Creatures: The Joy of the Promiſes, and the Joy of the Holy Ghoſt, are one Joy.

As if a poor man ſhould complain for want of money, when a cheſt full ſtands by him, and he may take what he will: Is it not better take it out, then lie complaining for want?

And thoſe Seducers who in their Ignorance miſ-guide poor Souls in this point, do exceedingly wrong them: while they perſwade them ſo to expect their comforts from the Spirit, as not to be any Authors of them themſelves, nor to raiſe up their own hearts by Argumentative means, telling them that ſuch Comforts are but hammered by themſelves, and not the genuine Comforts of the Spirit. How contrary is this to the Doctrine of Chriſt.

SECT.

SECT. V.

5. ANother Cauſe of the trouble of their Souls is, Their expecting a greater meaſure of Aſſurance then God doth uſually beſtow upon his people. Moſt think, as long as they have any doubting they have no Aſſurance: They conſider not that there are many degrees of Infallible Certainty below a perfect or an undoubting Cerrainty. They muſt know, that while they are here they ſhall Know but in part: They ſhall be imperfect in their Knowledge of Scripture, which is their Rule in Trying; and imperfect in the Knowledge of their own obſcure deceitfull hearts. Some ſtrangeneſs to God and themſelves there will ſtill remain: Some darkneſs will overſpread the face of their Souls: Some Unbelief will be making head againſt their Faith: And ſome of their grievings of the Spirit will be Grieving themſelves, and making a Breach in their Peace and Joy. Yet as long as their Faith is prevailing, and their Aſſurance doth tread down, and ſubdue their Doubtings, though not quite expel them, they may walk in comfort, and maintain their Peace. But as long as they are reſolved to lie down in ſorrow till their Aſſurance be perfect, their daies on Earth muſt then be daies of ſorrow.

§. 5. *God will keep the rich ſtore of conſiſtent and abiding comforts till the great day, that when all the Family ſhall come together, he may pour out the fulneſſe of his hidden treaſures on them: We are now in the morning of the day, the feaſt is to come; a breakfaſt muſt ſerve, to ſtay the ſtomack, till the King of Saints with all his friends ſit down together.* Simonds *Deſerted Soul*, pag. 507.

SECT. VI.

6. AGain, many a Soul lies long in trouble, by taking up their Comforts in the beginning upon unſound or uncertain

§. 6. *So ſome think they are Gods people, becauſe they are of ſuch a party, or ſuch a ſtrict Opinion; and when they change their Opinion they change their Comfort. Some that could have no Comfort while they were among the Orthodox, as ſoon as they have turned to ſuch or ſuch a Sect, have comfort in abundance; partly through Satans deluſion, and partly becauſe they think their change in Opinion hath ſet them right with God, and therefore they rejoyce. So, many Hypocrites, whoſe Religion lieth only in their Opinions, have their Comfort alſo only there.*

grounds. This may be the case of a gracious Soul, who hath better grounds, and doth not see them: And then when they grow to more ripeness of Understanding, and come to finde out the insufficiencie of their former grounds of Comfort, they cast away their Comfort wholly, when they should only cast away their rotten props of it, and search for better to support it with. As if their Comfort and their Safety were both of a nature, and both built on the same Foundation, they conclude against their Safety, because they have discovered the mistake of their former Comforts. And there are many much-applauded Books and Teachers of late who further the delusion of poor Souls in this point, and make them believe, that because their former Comforts were too Legal, and their perswasions of their good estate were ill grounded, therefore themselves were under the Covenant of Works only, and their spiritual condition as unsound as their Comforts: These men observe not, That while they deny us the use of Marks to know our own state, yet they make use of them themselves to know the states of others: Yea and of false and insufficient Marks too. For to argue from the Motive of our perswasion of a good estate, to the goodness or badness of that estate, is no sound arguing: It followeth not that a man is unregenerate, because he judged himself regenerate upon wrong grounds. For perhaps he might have better grounds, and not know it; or else not know which were good, and which bad. Safety and Comfort stand not alwaies on the same bottom. Bad grounds do prove the Assurance bad which was built upon them, but not alwaies the Estate bad. These Teachers do but toss poor Souls up and down as the waves of the Sea, making them believe that their Estate is altered as oft as their conceits of it alter. Alas, few Christians do come to know either what are solid grounds of comfort, or whether they have any such grounds themselves in the Infancy of Christianity. But as an Infant hath life before he knoweth it, and as he hath misapprehensions of himself and most other things for certain years together, and yet it will not follow that therefore he hath no life or reason: So is it in the case in hand. Yet this should perswade both Ministers and Believers themselves to lay right grounds for their comfort in the beginning, as far as may be. For else usually when they finde the flaw in their Comforts and Assurance, they will

will judge it to be a flaw in their Safety and Real Eſtates. Juſt as I obſerve moſt perſons do who turn to Errours or Hereſies: They took up the Truth in the beginning upon either falſe or doubtfull grounds; and then when their grounds are overthrown or ſhaken, they think the Doctrine is alſo overthrown, and ſo they let goe both together; as if None had ſolid Arguments, becauſe They had not; or none could manage them better then They. Even ſo when they perceive that their Arguments for their good Eſtate were unſound, they think that their Eſtate muſt needs be as unſound.

SECT. VII.

7. MOreover, many a Soul lieth long under Doubting, Through the great Imperfection of their very Reaſon, and exceeding weakneſs of their Naturall Parts. Grace doth uſually rather turn our Parts to their moſt neceſſary uſe, and imploy our Faculties on better Objects, then adde to the degree of their Naturall Strength. Many honeſt Hearts have ſuch weak Heads, that they know not how to perform the Work of Self-Trial: They are not able rationally to argue the Caſe: They will acknowledge the Premiſes, and yet deny the apparent Concluſion. Or if they be brought to acknowledge the Concluſion, yet they do but fluctuate and ſtagger in their Conceſſion, and hold it ſo weakly, that every Aſſault may take it from them. If God do not ſome other way ſupply to theſe men the defect of their Reaſon, I ſee not how they ſhould have clear and ſetled Peace. §. 7.

SECT. VIII.

8. ANother great and too common Cauſe of Doubting and Diſcomfort, is, The ſecret maintaining of ſome known ſinne. §. 8.

sin. * When a man liveth in some unwarrantable practice, and God hath oft touched him for it, and Conscience is galled, and yet he continueth it; It is no wonder if this person want both Assurance and Comfort. One would think that a Soul that lieth under the fears of Wrath, and is so tender as to tremble and complain, should be as tender of sinning, and scarcely adventure upon the appearance of evil: And yet sad experience telleth us that it is frequently otherwise. I have known too many such, that would complain and yet sinne, and accuse themselves, and yet sinne still, yea and despair, and yet proceed in sinning; and all Arguments and means could not keep them from the wilfull committing of that sinne again and again, which yet they did think themselves would prove their destruction. Yea some will be carried away with those sins which seem most contrary to their dejected temper. I have known them that would fill mens ears with the constant lamentations of their miserable state, and despairing accusations against themselves, as if they had been the most humble people in the world; and yet be as passionate in the maintaining their innocency when another accuseth them, and as intollerably peevish, and tender of their own Reputation in any thing they are blamed for, as if they were the proudest persons on Earth; still denying or extenuating every disgracefull fault that they are charged with.

* *Reade Bish.* Halls *Soliloquy* 61. *pag.* 239. *called, The sting of Guiltinesse. When men dally with sin, and will be playing with snares and baits, and allow a secret liberty in the heart to sinne, conniving at many workings of it, and not setting upon mortification with earnest endeavours, though they be convinced, yet they are not perswaded to arise with all their might against the Lords enemies, but do his work negligently, which is an accursed thing, for this God casteth them upon sore straits.* Simonds *Deserted Soul, &c.* pag. 521, 522.

Some have disputed whether it be possible for a godly man to be secure in sinning, and more willing to offend, because of Gods gracious Covenant, which will infallibly rescue him out of that sin? But what sin is not possible (except the sinne against the holy Ghost) even to a Regenerate man? Mr Burgess *of Justific. Lect.* 28. *pag.* 256.

This cherishing of sin doth hinder Assurance these four waies. 1. It doth abate the degree of our Graces, and so makes them more undiscernable. 2. It obscureth that which it destroyeth not; for it beareth such sway, that Grace is not in Action, nor seen to stir, nor scarce heard speak for the noise of this corruption. 3. It putteth out or dimeth the eye of the Soul, that it cannot

ſee its own condition; and it benummeth and ſtupifieth that it cannot feel its own caſe. 4. But eſpecially it provoketh God to withdraw himſelf, his Comforts and the Aſſiſtance of the Spirit, without which we may ſearch long enough before we have Aſſurance. God hath made a ſeparation betwixt Sin and Peace: Though they may conſiſt together in remiſs degrees; yet ſo much as Sin prevaileth in the Soul, ſo much will the Peace of that Soul be defective. As long as thou doſt favour or cheriſh thy Pride and Self-eſteem, thy aſpiring projects and love of the world, thy ſecret luſts and pleaſing the deſires of the fleſh, or any the like unchriſtian practice, thou expecteſt Aſſurance and Comfort in Vain. God will not encourage thee by his precious Gifts in a courſe of ſinning. This worm will be crawling and gnawing upon thy Conſcience: It will be a fretting, devouring canker to thy Conſolations. Thou mayſt ſteal a ſpark of falſe comfort from thy worldly proſperity or delights; or thou mayſt have it from ſome falſe Opinions, or from the deluſions of Satan: But from God thou wilt have no more Comfort, then thou makeſt Conſcience of ſinning. However an Antinomian may tell thee, That thy Comforts have no ſuch dependance upon thy Obedience, nor thy diſcomforts upon thy diſobedience; and therefore may ſpeak as much Peace to thee in the courſe of thy ſinning as in thy moſt conſcionable walking, yet thou ſhalt finde by experience that God will not do ſo. If any man ſet up his Idols in his Heart, and put the ſtumbling block of his iniquity before his face, and cometh to a Miniſter or to God to enquire for Aſſurance and Comfort, God will Anſwer that man by himſelf, and in ſtead of comforting him, he will ſet his Face againſt him, he *will Anſwer him according to the multitude of his Idols*, Reade *Ezek.* 14.3,4,5,6,7,8,9.

Some would have men after the committing of groſs ſin to be preſently comfortable, and believe, without humbling themſelves at all. Indeed when we are once in Chriſt, we ought not to queſtion our ſtate in him, &c. But yet a guilty conſcience will be clamorous and full of Objections, and God will not ſpeak peace to it till it be humbled. God will let his beſt Children know what it is to be too bold with ſin, &c. Dr Sibbs, *Souls Conflict, Preface.*

SECT. IX.

§. 9.

9. ANother very great and common Cauſe of want of Aſſurance and Comfort, is, When men grow Lazy in the ſpiritual part of duty, and keep not up their Graces in conſtant and

lively Action. As Dr *Sibbs* ſaith truly, It is the lazy Chriſtian commonly that lacketh Aſſurance. The way of painfull duty, is the way of fulleſt Comfort. Chriſt carrieth all our Comforts in his hand: If we are out of that way where Chriſt is to be met, we are out of the way where Comfort is to be had.

See Dr *Sibs Souls Conflict.* pag. 480, 481.

Theſe three waies doth this Lazineſs debar us of our Comforts.

1. By ſtopping the Fountain, and cauſing Chriſt to withhold this bleſſing from us. Parents uſe not to ſmile upon children in their neglects and diſobedience. So far as the Spirit is Grieved, he will ſuſpend his Conſolations. Aſſurance and Peace are Chriſt's great Encouragements to faithfulneſs and obedience: And therefore (though our Obedience do not Merit them, yet) they uſually riſe and fall with our Diligence in Duty. They that have entertained the Antinomian dotages to cover their Idleneſs and Viciouſneſs, may talk their non-ſenſe againſt this at pleaſure; but the laborious Chriſtian knows it by experience. As prayer muſt have Faith and Fervency to procure its ſucceſs, beſides the Bloodſhed and Interceſſion of Chriſt, (*Jam.* 5. 15, 16.) ſo muſt all other parts of our Obedience. He that will ſay to us in that Triumphing day, *Well Done Good and Faithfull Servant*, &c. *Enter thou into the Joy of thy Lord!* Will alſo clap his Servants upon the back in their moſt Affectionate and Spiritual Duties, and ſay, *Well Done Good and Faithfull Servant, take this Fore-taſte of thy Everlaſting Joy.* If thou grow ſeldom and cuſtomary, and cold in Duty, eſpecially in thy ſecret Prayers to God, and yet findeſt no abatement in thy Joys, I cannot but fear, that thy Joys are either Carnal or Diabolicall.

2. "Grace is never apparent and ſenſible to the Soul but while "it is in Action: Therefore want of Action muſt needs cauſe want of Aſſurance: Habits are not felt immediatly, but by the freeneſs and facility of their Acts: Of the very Being of the Soul it ſelf nothing is felt or perceived (if any more Be) but only its Acts. The fire that lieth ſtill in the flint is neither ſeen nor felt; but when you ſmite it, and force it into Act, it is eaſily diſcerned. The greateſt Action doth force the greateſt Obſervation; whereas the dead or unactive are not remembred or taken notice of. Thoſe that have long lain ſtill in their graves are out of mens thoughts as well as their ſight; but thoſe that walk the ſtreets, and bear Rule among them, are noted by all. It is ſo with our Graces.

Graces. That you have a Habit of Love or Faith, you can no otherwiſe know but as a conſequence by reaſoning: but that you may have the Acts you may know by Feeling. If you ſee a man lie ſtill in the way, what will you do to know whether he be drunk, or in a ſwoon, or dead? Will you not ſtir him or ſpeak to him, to ſee whether he can go? Or feel his pulſe, or obſerve his breath? Knowing that where there is life there is ſome kinde of motion? I earneſtly beſeech thee, Chriſtian, obſerve and practiſe this excellent Rule: Thou now knoweſt not whether thou have Repentance, or Faith, or Love, or Joy: Why be more in the Acting of theſe, and thou wilt eaſily know it: Draw forth an Object for Godly ſorrow, or Faith, or Love, or Joy; and lay thy heart flat unto it, and take pains to provoke it into ſutable action; and then ſee whether thou have theſe Graces or no. As Doctor *Sibbs* obſerveth, *There is ſometimes Grief for ſin in us when we think there is none:* it wants but ſtirring up by ſome quickning word: The like he ſaith of Love; and may be ſaid of every other Grace. You may go ſeeking for the *Hare* or *Partridge* many hours, and never finde them while they lie cloſe and ſtir not, but when once the *Hare* betakes himſelf to his legges, and the Bird to her wings, then you ſee them preſently. So long as a Chriſtian hath his Graces in lively Action, ſo long, for the moſt part, he is aſſured of them. How can you doubt whether you love God in the Act of Loving? Or whether you believe in the very Act of Believing? If therefore you would be aſſured whether this Sacred Fire be kindled in your hearts, blow it up; get it into a flame, and then you will know: Believe till you feel that you do believe; and Love till you feel that you Love.

Souls Conflict. pag. 480, 481.

Men experimentally feel that comfort in doing that which belongs unto them, which before they longed for, and went without. Dr. *Sibbs* Souls Conflict p. 45.

3. The Action of the Soul upon ſuch excellent Objects, doth naturally bring Conſolation with it. The very Act of Loving God in Chriſt doth bring unexpreſſible ſweetneſs with it into the Soul. The Soul that is beſt furniſhed with Grace, when it is not in Action, is like a Lute well ſtring'd and tun'd, which while it lieth ſtill doth make no more Muſick then a common piece of wood; but when it is taken up and handled by a skilful Lutaniſt, the melody is moſt delightfull. * *Some degree of comfort* (ſaith that comfortable Doctor) *follows every good Action, as heat accompanies fire, and as beams and influences iſſue from the Sun;*

* Preface to Souls Conflict.

which is so true, [a] that very Heathens upon the discharge of a good Conscience have found comfort and peace answerable: This is *Præmium ante Præmium, A Reward before the Reward* [b].

As a man therefore that is cold should not stand still and say, *I am so cold that I have no minde to Labour*, but labour till his coldness be gone, and heat excited: So he that wants Assurance of the truth of his Graces, and the comfort of Assurance, must not stand still and say, *I am so doubtful and uncomfortable that I have no minde to duty*; but ply his duty, and exercise his Graces, till he finde his Doubts and Discomforts to vanish.

[a] *Pro voluptatibus & pro illis quæ parva & fragilia sunt, & in ipsis flagitiis noxia, ingens gaudium subit, inconcussum & æquabile; tum Pax & Concordia animi, & magnitudo cum mansuetudine. Omnis enim ex imbecillitate feritas est,* Seneca *de Vita beat. c.3. & cap.4.*

[b] Perhaps you think that the only comfort you can have, is by receiving some benefit, some mercy from God; you are much mistaken. The Comfort of letting your hearts out to God, is a greater Comfort then any Comfort you have in receiving any thing from God. Mr. *Burroughs* on *Hos.2.19.pag.606.*

SECT. X.

§.10. *Non est mirum si timent Melancholici, quia causam timoris continuò secum portant; Anima enim est involuta cum caligine tenebrosa, & quia anima sequitur corporis passiones seu complexiones, ideo timent, &c. Galenus in fine quartæ partic. de Morbo.*

* *Timor & pusillanimitas si multum tempus habuerint, Melancholicum faciunt.* Hippocrat.

10. LAstly, Another ordinary Nurse of Doubtings and Discomfort, is, The prevailing of Melancholy in the body; whereby the brain is continually troubled and darkned, the Fancy hindered, and Reason perverted by the distempering of its instruments, and the Soul is still clad in mourning weeds. It is no more wonder for a Conscientious man that is overcome with Melancholy to doubt, and fear, and despair, then it is for a sick man to groan, or a childe to cry when he is beaten. This is the case with most that I have known lie long in doubting, and distress of Spirit. With some their Melancholy being raised by Crosses or distemper of body, or some other occasion, doth afterwards bring in trouble of Conscience as its companion. * With others trouble of minde is their first trouble; which long hanging on them, at last doth bring the body also into a Melancholy habit: And then trouble increaseth Melancholy, and Melancholy again increaseth trouble, and so round. This is a most sad and pitifull state: For as the disease of the body is chronicall and obstinate, and physick doth seldom succeed, where it hath far prevailed; so without the Physician, the labours of the Divine are usually in vain. You may silence them, but you cannot comfort them: You may make them confess that they have some Grace, and

and yet cannot bring them to the comfortable Concluſions. Or if you convince them of ſome work of the Spirit upon their ſouls, and a little at preſent abate their ſadneſs, yet as ſoon as they are gone home, and look again upon their ſouls through this perturbing humour, all your convincing Arguments are forgotten, and they are as far from comfort as ever they were. All the good thoughts of their eſtate which you can poſſibly help them to, are ſeldom above a day or two old. As a man that looks through a black, or blew, or red glaſs, doth think things which he ſees to be of the ſame colour; and if you would perſwade him to the contrary he will not believe you, but wonder that you ſhould offer to perſwade him againſt his eye-ſight! So a Melancholy man ſees all things in a ſad and fearfull plight, becauſe his Reaſon looketh on them through this black humour, with which his brain is darkened and diſtempered. And as a mans eyes which can ſee all things about him, yet cannot ſee any imperfection in themſelves; ſo is it almoſt impoſſible to make many of theſe men to know that they are Melancholy. But as thoſe who are troubled with the Ephialtes do cry out of ſome body that lieth heavy upon them, when the diſeaſe is in their own blood and humors; ſo theſe poor men cry out of ſin and the wrath of God, when the main cauſe is in this bodily diſtemper. The chief part of the cure of theſe men muſt be upon the body, becauſe there is the chief part of the diſeaſe.

And thus I have ſhewed you the chief cauſes, why ſo many Chriſtians do injoy ſo little Aſſurance and Conſolation.

CHAP. IX.

Containing an Exhortation and Motives to Examine.

SECT. I.

§. 1. HAving thus discovered the Impediments to Examination, I would presently proceed to direct you to the performance of it, but that I am yet jealous whether I have fully prevailed with your wils; and whether you are indeed Resolved to set upon the Duty. I have found by long experience as well as from Scripture, That the main difficulty lieth in bringing men to be willing, and to set themselves in good earnest to the searching of their hearts.

Many love to hear and reade of Marks and Signs by which they may Try; but few will be brought to spend an hour in using them when they have them. They think they should have their Doubts resolved as soon as they do but hear a Minister name some of these Signs: and if that would do the work, then Assurance would be more common: But when they are informed that the work lies most upon their own hands, and what pains it must cost them to search their hearts faithfully, then they give up and will go no further.

This is not only the case of the ungodly, who commonly perish through this neglect; but multitudes of the godly themselves are like idle Beggars, who will rather make a practice of begging and bewailing their misery, then they will set themselves to labour painfully for their relief: So do many spend daies and years in sad complaints and doubtings, that will not be brought to spend a few hours in Examination. I intreat all these persons, what condition soever they are of, to consider the weight of these following Arguments, which I have propounded in hope to perswade them to this duty.

SECT.

SECT. II.

§. 2. *Motive* 1.

1. TO be deceived about your Title to Heaven, is exceeding eaſie; and not to be deceived, is exceeding difficult. This I make manifeſt to you thus.

1. Multitudes that never ſuſpected any falſhood in their hearts, have yet proved unſound in the day of Tryall; and they that never feared any danger toward them, have periſhed for ever: Yea many that have been confident of their integrity and ſafety. I ſhall adjoin the proofs of what I ſay, in the Margin for brevity ſake. How many poor ſouls are now in Hell, that little thought of coming thither? and that were wont to deſpiſe their counſel that bid them Try and make ſure? And to ſay, They made no doubt of their ſalvation?

Mat. 7. 22, 23, 26, 27, &c. Prov. 14. 12. Luk. 13. 25, 26 Luk. 18. 21, 11 Rev. 3. 17. So *Ananias* and *Saphira*. The rich man in Luk. 16, &c.

2. Yea, and many that have excelled in worldly wiſdom, yet have been befooled in this great buſineſs: and they that had wit, to deceive their neighbours, were yet deceived by Satan and their own hearts. Yea, men of ſtrongeſt head-pieces, and profoundeſt learning, who knew much of the ſecrets of Nature, of the courſes of the Planets, and motions of the Spheres, have yet been utterly miſtaken in their own hearts.

Ahitophel, Gebezi, Ananias and *Saphira*, Phariſees, Jeſuites, &c. Rom. 1. 22.

3. Yea, *Thoſe that have lived in the clear light of the Goſpel*, and heard the difference between the Righteous and the Wicked plainly laid open, and many a Mark for Tryal laid down, and many a Sermon preſſing them to examine, and directing them how to do it, yet even theſe have been, and daily are deceived.

Judas and the Jewes that heard Chriſt. * Mat. 7. 22. Rom. 2. 21. 1 Cor. 9. 27.

4. Yea, thoſe that have had a whole life's time to make ſure in, and have been told over and over that they had their lives for no other end, but to provide for Everlaſting Reſt, and make ſure of it, have yet been deceived, and have waſted that life-time in forgetfull ſecurity.

5. Yea, thoſe that have Preached againſt the negligence of others, and preſſed them to Try themſelves, and ſhewed them the danger of being miſtaken, have yet proved miſtaken themſelves *.

* *Omnium pene aliorum peccatorum conſcij ſunt ſibi ipſis, qui iiſdem ſunt obnoxij: ſolam hypocriſin raro, & non niſi exquiſitiſſimo inſtituto examine deprehendunt qui eadem ſunt inebriati.* Rupertus. Meldenius. Parænes. Votin. *pro pace Eccl.* fol. B. 2, 3. *Loquitur ad verbi miniſtros.*

And is it not then time for us to riſle our hearts, and ſearch them to the very quick?

SECT.

SECT. III.

§. 3. *Motive* 2.

2. TO be miſtaken, in this great Point is alſo very Common, as well as eaſie: So common that it is the caſe of moſt in the world. In the old world we finde of none that were in any fear of Judgement: and yet how few perſons were not deceived? So in *Sodom*: So among the Jews: And I would it were not ſo in *England!* Almoſt all men amongſt us do verily look to be ſaved: You ſhall ſcarce ſpeak with one of a thouſand that doth not: And yet Chriſt telleth us, *That few finde the ſtrait gate and narrow way that leads to Life.* Do but reckon up the ſeverall ſorts of men that are miſtaken in thinking they have title to Heaven, as the Scripture doth enumerate them, and what a multitude will they prove! 1. *All that are ignorant of the Fundamentals of Religion.* 2. *All Hereticks, who maintain falſe doctrines againſt the Foundation, or againſt the neceſſary means of Life.* 3. *All that live in the practice of groſs ſin.* 4. *Or that love and regard the ſmalleſt ſin.* 5. *All that harden themſelves againſt frequent reproof.* Prov.29.1. 6. *All that minde the Fleſh more then the Spirit.* Rom.8.6,7,13. *Or the World more then God.* Phil,3.18,19.1 John 2.15,16. 7. *All that do as the moſt do.* Luk.13.23,24,25.1 John 5.19. 8. *All that are deriders at the Godly, and diſcourage others from the way of God by their reproaches.* Prov.1.22,&c. 3.34. & 19.29. 9. *All that are unholy: And that never were Regenerate and born anew.* 10. *All that have not their very hearts ſet upon Heaven.* Mat.6.21. 11. *All that have a Form of Godlineſs without the Power.* 12. *And all that love either parents, or wife, or children, or houſe, or lands, or life, more then Chriſt.* Luk.14.26. Every one of theſe that thinketh he hath any Title to Heaven, is as ſurely miſtaken as the Scripture is true.

And if ſuch multitudes are deceived, ſhould not we ſearch the more diligently, leſt we ſhould be deceived as well as they?

Gal.6.3,4,7. Mat.7.21.

Epheſ. 4.18. Hoſea.4.6. Iſai. 27.11. 2 Cor.4.3. Rev.2.6,20. Titus 2.19. 1 Cor. 6.9. & 15.50. Eph.5.4,5,6. Pſal.66.18. Jam.4.4,5. Heb.12.14. John 3.3. 2 Tim. 3.5. James 1.22. Mark 13.5,6. Matth. 10.37. John 12.25.

SECT. IV.

§. 4.

3. NOthing more dangerous then to be thus miſtaken. The Conſequents of it are lamentable and deſperate. If the Godly be miſtaken in judging their ſtate to be worſe then it is, the

the conſequents of this miſtake will be very ſad: But if the ungodly be miſtaken, the Danger and Miſchief that followeth is unſpeakable.

1. It will exceedingly confirm them in the ſervice of Satan, and faſten them in their preſent way of death. They will never ſeek to be recovered, as long as they think their preſent ſtate may ſerve, As the Prophet ſaith, *Iſa.* 44.20. *A deceived heart will turn them aſide, that they cannot deliver their own ſoul, nor ſay, Is there not a lye in my right hand?*

2. It will take away the efficacy of means that ſhould do them good: Nay, it will turn the beſt means to their hardening and ruine. If a man miſtake his bodily diſeaſe, and think it to be clean contrary to what it is, will he not apply contrary remedies which will increaſe it? So when a Chriſtian ſhould apply the Promiſes, his miſtake will cauſe him to apply the threatnings: and when an ungodly man ſhould apply the Threatnings and Terrors of the Lord, this miſtake of his eſtate will make him apply the Promiſes: And there is no greater ſtrengthener of ſin, and deſtroyer of the ſoul, then Scripture miſapplied. "*Worldly delights, and* "*the deceiving words of ſinners, may harden men moſt deſperately in* "*an unſafe way: But Scripture miſapplied, will do it far more effe-*"*ctually and dangerouſly.*

3. It will keep a man from compaſſionating his own ſoul. Though he be a ſad object of pity to every underſtanding man that beholdeth him, yet will he not be able to pity himſelf, becauſe he knoweth not his own miſery. As I have ſeen a Phyſician lament the caſe of his Patient when he hath diſcerned his certain death in ſome ſmall beginning, when the Patient himſelf feared nothing, becauſe he knew not the mortall nature of his diſeaſe. So doth many a Miniſter or godly Chriſtian lament the caſe of a carnall wretch, who is ſo far from lamenting it himſelf, that he ſcorns their pity, and biddeth them be ſorry for themſelves, they ſhall not anſwer for him; and taketh them for his enemies becauſe they tell him the truth of his danger. As a man that ſeeth a beaſt going to the ſlaughter, doth pity the poor creature, when it cannot pity it ſelf becauſe it little thinketh that death is ſo neer: So is it with theſe poor ſinners: and all long of this miſtaking their Spirituall ſtate. Is it not a pitifull ſight to ſee a man laughing himſelf, when his underſtanding friends ſtand weeping for his miſery? *Paul*

Acts 7.54. Acts 22.22.

Phil. 3.17,18. mentioneth the voluptuous men of his time and the worldlings with weeping: but we never read of their weeping for themſelves.

Luke 19. *Chriſt ſtandeth weeping over Jeruſalem, when they know not of any evil that was towards them,* nor give him any thanks for his pity or his tears.

4. It is in a caſe of greateſt moment, and therefore miſtaking muſt needs be moſt dangerous. If it were in making an ill bargain, yet we might repair our loſs in the next: *Scipio* was wont to ſay, *It was an unſeemly abſurd thing in Military caſes to ſay, I had not thought, or I was not aware*; The matter being of ſo great concernment, every danger ſhould be thought of, that you may be aware. Sure in this weighty caſe, where our everlaſting Salvation or Damnation is in Queſtion, and to be determined, every miſtake is inſufferable and inexcuſable which might have been prevented by any coſt or pains. Therefore men will chuſe the moſt able Lawyers and Phyſicians, becauſe the miſtakes of one may loſe them their Eſtates, and the miſtakes of the other may loſe them their Lives: But miſtakes about their Souls are of a higher nature.

Turpe eſt in re Militari dicere, Non putarem.

5. If you ſhould continue your miſtakes till death, there will be no time after to correct them for your recovery. Miſtake now, and you are undone for ever. Men think to ſee a man die quietly or comfortably, is to ſee him die happily: But if his comfort proceed from this miſtake of his condition, it is the moſt unhappy caſe and pitifull ſight in the world. To live miſtaken in ſuch a caſe is lamentable, but to die miſtaken is deſperate.

Seeing then that the caſe is ſo dangerous, what wiſe man would not follow the ſearch of his heart both night and day till he were aſſured of his ſafety?

SECT. V.

§. 5. 4. CONſider how ſmall the labour of this duty is in compariſon of the ſorrow which followeth its neglect. A few hours or daies work, if it be cloſely followed and with good direction, may do much to reſolve the Queſtion. There is no ſuch trouble in ſearching our hearts, nor any ſuch danger as may deter men from it. What harm can it do to you to Try or to know? It will take up no very long time: Or if it did, yet you have your time given you for

for that end. One hour ſo ſpent will comfort you more then many otherwiſe. If you cannot have while to make ſure of Heaven, how can you have while to eat, or drink, or live? You can endure to follow your callings at Plow, and Cart, and Shop, to toil and ſwear from day to day, and year to year in the hardeſt labours: And cannot you endure to ſpend a little time in inquiring what ſhall be your everlaſting ſtate? What a deal of ſorrow and after-complaining might this ſmall labour prevent? How many miles travell beſides the vexation may a Traveller ſave by enquiring of the way? Why what a ſad caſe are you in, while you live in ſuch uncertainty? You can have no true comfort in any thing you ſee or hear, or poſſeſs. You are not ſure to be an hour out of Hell; And if you come thither you will do nothing but bewail the folly of this neglect. No excuſe will then pervert Juſtice, or quiet your Conſcience. If you ſay, I little thought of this day and place; God and Conſcience may reply, why did'ſt thou not think of it? Waſt thou not warned? Had'ſt thou not time? Therefore muſt thou periſh becauſe thou wouldeſt not think of it. As the Commander anſwered his Souldier in *Plutarch*, when he ſaid, *Non volens erravi, I erred againſt my will*; he beat him and replied, *Non volens pœnas dato, Thou ſhalt be puniſhed alſo againſt thy will.*

SECT. VI.

§. 6.

5. THou canſt ſcarce do Satan a greater pleaſure, nor thy ſelf a greater injury. It is the main ſcope of the Devil in all his Temptations to deceive thee, and keep thee ignorant of thy danger till thou feel the everlaſting flames upon thy ſoul: And wilt thou joyn with him to deceive thy ſelf? If it were not by this deceiving thee, he could not deſtroy thee: And if thou do this for him, thou doſt the greateſt part of his work, and art the chief deſtroyer and Devil to thy ſelf. And hath he deſerved ſo well of thee, and thy ſelf ſo ill, that thou ſhould'ſt aſſiſt him in ſuch a deſign as thy damnation? To deceive another is a grievous ſin, and ſuch as perhaps thou would'ſt ſcorn to be charged with: And yet thou thinkeſt it nothing to deceive thy ſelf. Saith *Solomon, As a madman, who caſteth fire-brands, arrows and death; So is the man that deceiveth his neighbour, and ſaith, Am not I in ſport?* Surely then Pro. 26. 18, 19

he that maketh but a ſport, or a matter of nothing to deceive his own ſoul, may well be thought a mad man, caſting fire-brands and death at himſelf. *If any man think himſelf to be ſomething when he is nothing, he deceiveth himſelf,* ſaith *Paul,* Gal. 6. 3. Certainly among all the multitudes that periſh, this is the commoneſt cauſe of their undoing; that they would not be brought to Try their ſtate in time. And is it not pity to think that ſo many thouſands are merrily travelling to deſtruction, and do not know it, and all for want of this diligent ſearch?

SECT. VII.

§. 7.

6. THe time is neer when God will ſearch you; and that will be another kinde of Trial then this. If it be but in this life by the fiery Trial of Affliction, it will make you wiſh again and again, that you had ſpared God that work, and your ſelves the ſorrow; and that you had Tried and Judged your ſelves, that ſo you might have eſcaped the Trial and Judgement of God. He will Examine you then as Officers do offenders, with a word and a blow: And as they would have done by *Paul,* Examine him by ſcourging. It was a terrible voice to *Adam,* when God cals to him, *Adam, where art thou? Haſt thou eaten,* &c? And to *Cain,* when God asketh him, *Where is thy brother?* To have demanded this of himſelf had been eaſier. Men think God mindeth their ſtate and waies no more then they do their own. *They conſider not in their hearts* (ſaith the Lord, *Hoſ.* 7. 2.) *that I remember all their wickedneſs; now their own doings have beſet them about, they are before my face.* Oh what a happy preparation would it be to that laſt and great Trial, if men had but throughly Tried themſelves, and made ſure work before-hand? When a man doth but ſoberly and believing think of that day, eſpecially when he ſhall ſee the Judgement ſet, what a Joyful preparation is it, if he can truly ſay, I know the ſentence ſhall paſs on my ſide; I have Examined my ſelf by the ſame Law of Chriſt which now muſt Judge me, and I have found that I am quit from all my guilt, and am a Juſtified perſon in Law already. Oh, Sirs; If you knew but the comfort of ſuch a preparation, you would fall cloſe to the work of Self-Examining yet before you ſlept.

1 Cor. 11. 30, 31.

Acts 22. 24.

Quid profuerit Reo ſi ſociis & circumſtantibus ſuam innocentiam probaverit, cum eum Judex criminis convictum teneat? quamobrem nos ſemper ad Chriſti tribunal ſiſtamus; ei nos probemus; & operam demus ut nos ipſos pertentemus penitus ne ut aliis, ſic nobis imponamus. Cartrit. Harmon. vol. 2. pag. 231.

SECT

SECT. VIII.

§. 8.

7. LAstly, I desire thee to consider, What would be the sweet effects of this Examining. If thou be Upright and Godly, it will lead thee straight toward Assurance of Gods Love: If thou be not, though it will trouble thee at the present, yet doth it tend to thy happiness, and will lead thee to Assurance of that happiness at length.

1. The very Knowledge it self is naturally desirable. Every man would fain know things to come; especially concerning themselves: If there were a book written which would tell every man his destiny, what shall befall him to his last breath, how desirous would people be to procure it and reade it? How did *Nebuchadnezzars* thoughts run on things that after should come to pass? and he worshipped *Daniel*, and offered Oblations to him, because he fore-told them. When Christ had told his Disciples, *That one of them should betray him*, How desirous are they to know who it was, though it were a matter of sorrow? How busily do they enquire when Christs Predictions should come to pass, and what were the Signs of his coming? With what gladness doth the *Samaritan* woman run into the City, saying, *Come and see a man that hath told me all that ever I did*; though he told her of her faults? When *Ahaziah* lay sick, how desirous was he to know whether he should live or die? *Daniel* is called a man greatly beloved, therefore God would reveal to him things that long after must come to pass. And is it so desirable a thing to hear Prophecies, and to know what shall befall us hereafter? And is it not then most especially desirable to know what shall befall our Souls? And what place and state we must be in for ever? Why this you may know, if you will but faithfully Trie.

Dan. 2.29,46, 47.
Mat.26.
Mat.24.
Joh.4.29.
2 King. 1.2.
Dan.9.23. and 10.11,19.

2. But the Comforts of that Certainty of Salvation which this Trial doth conduce toward, are yet far greater: If ever God bestow this blessing of Assurance on thee, thou wilt account thy self the happiest man on earth, and feel that it is not a Notional or empty mercy. For, 1. What sweet thoughts wilt thou have of God? All that Greatness, and Jealousie, and Justice, which is the terrour of others, will be matter of Encouragement

ment and Joy to thee: As the Son of a King doth rejoyce in his Fathers Magnificence and Power, which is the awe of Subjects, and terrour of Rebels. When the Thunder doth roar, and the lightening flash, and the Earth quake, and the Signs of dreadfull omnipotency do appear, thou canst say, All this is the effect of my Fathers power.

2. How sweet may every thought of Christ, and the blood that he hath shed, and the benefits he hath procured, be unto thee who hast got this Assurance? Then will the Name of a Saviour be a sweet Name; and the thoughts of his gentle and loving nature, and of the gracious design which he hath carried on for our Salvation, will be pleasing thoughts: Then will it do thee good to view his wounds by the eye of Faith, and to put thy finger, as it were, into his side, when thou canst call him as *Thomas* did, *My Lord, and my God!*

3. Every passage also in the Word will then afford thee Comfort: How sweet will be the Promises when thou art sure they are thine own? The Gospel will then be glad Tidings indeed. The very threatnings will occasion thy comfort, to remember that thou hast escaped them. Then thou wilt cry with *David, O how I love thy Law? It is sweeter then honey; More pretious then Gold, &c.* And as *Luther, That thou wilt not take all the World for one leaf of the Bible.* When thou wast in thy sin, this Book was to thee as *Micaiah* to *Ahab*; *It never spoke Good of thee, but Evil:* And therefore no wonder if then thou didst hate it: But now it is the Charter of thy *Everlasting Rest*, How welcome will it be to thee? And how beautifull the very feet of those that bring it? Rom. 10. 15.

4. What boldness and comfort then mayst thou have in prayer? When thou canst say, *Our Father*, in full Assurance; and knowest that thou art welcom and accepted thorow Christ, and that thou hast a promise to be heard when ever thou askest, and knowest that God is readier to grant thy requests then thou to move them; With what comfortable boldness mayst thou then approach the Throne of Grace? Especially when the case is weighty, and thy necessity great, this Assurance in prayer will be a sweet privilege indeed: A despairing Soul that feeleth the weight of Sinne and Wrath, especially at a dying hour, would give a large price to be partaker of this Priviledge, and Heb. 10. 22, 29

to

to be ſure that he might have pardon and Life for the asking for.

5. This Aſſurance will give the Sacrament a ſweet reliſh to thy Soul, and make it a refreſhing feaſt indeed.

6. It will multiply the ſweetneſs of every mercy thou receiveſt, when thou art ſure that all proceeds from Love, and are the beginnings and earneſt of Everlaſting Mercies: Thou wilt then have more comfort in a morſel of bread, then the world hath in the greateſt abundance of all things?

7. How comfortably then maiſt thou undergo all Afflictions? When thou knoweſt that he meaneth thee no hurt in it, but hath promiſed that All ſhall work together for thy Good; when thou art ſure that he chaſteneth thee, becauſe he loveth thee, and ſcourgeth thee, becauſe thou art a Son whom he will receive, and that out of very faithfulneſs he doth afflict thee. What a ſupport muſt this be to thy heart? And how will it abate the bitterneſs of the Cup? Even the Son of God himſelf doth ſeem to take comfort from this Aſſurance, when he was in a manner forſaken for our ſins, and therefore he cries out, *My God, my God, why haſt thou forſaken me?* And even the Prodigal under his guilt and miſery doth take ſome Comfort in remembring that he hath a Father.

Rom. 8. 28. Heb. 12. 6, 7. Pſal. 75. 76.

8. * This Aſſurance will ſweeten to thee the fore-thoughts of death, and make thy heart glad to fore-think of that entrance into Joy; when a man that is uncertain whither he is going, muſt needs die with horrour.

Numb. 23. 10. * It is a terrible thing for the ſtouteſt heart alive, to look ſuch a danger in the face, as for ought he knows, may at one blow kill him, and damn him; or in a moment ſend him both to his Grave, and to Hell. Mr. *Vines* Serm. on Numb. 14. 24. p. 9.

9. It will ſweeten alſo thy fore-thoughts of Judgement, when thou art ſure that it will be the day of thy Abſolution and Coronation.

10. Yea the very thoughts of the flames of Hell will adminiſter matter of conſolation to thee, when thou canſt certainly conclude thou art ſaved from them.

11. The fore-thoughts of Heaven alſo will be more incomparably delightful, when thou art certain that it is the place of thine Everlaſting abode.

12. It will make thee exceeding lively and ſtrong in the Work of the Lord: With what courage wilt thou run, when thou knoweſt thou ſhalt have the prize? and fight when thou knoweſt thou ſhalt conquer? It will make thee alwaies *abound in the work of the Lord, when thou knoweſt that thy labour is not in vain.*

1 Cor. 15. 58.

13. It

13. It will also make thee more profitable to others. Thou wilt be a most chearful encourager of them from thine own experience. Thou wilt be able to refresh the weary, and to strengthen the weak, and speak a word of Comfort in season to thy troubled Soul: Whereas now without Assurance, in stead of comforting others, thou wilt rather have need of support thy self: So that others are losers by thy Uncertainty as well as thy self.

14. Assurance will put life into all thy Affections or Graces. 1. It will help thee to Repent and melt over thy sins, when thou knowest how dearly God did Love thee whom thou hast abused. 2. It will enflame thy Soul with Love to God, when thou once knowest thy near Relation to him, and how tenderly he is affected toward thee. 3. It will quicken thy desires after him, when thou art once sure of thy Interest in him. 4. It is the most excellent Fountain of Continual Rejoycing, *Hab.*3.17,18,19. 5. It will confirm thy Trust and Confidence in God in the greatest straits, *Psal.*89.26. & 46.1,2,3, *&c.* 6. It will fill thy heart with Thankfulness. 7. It will raise thee in the high delightfull work of Praise. 8. It will be the most excellent help to a Heavenly Minde. 9. It will exceedingly tend to thy Perseverance in all this. He that is sure of the Crown will hold on to the End, when others will be tired and give up through discouragement.

Psal.116.1. & 18.1,2.

1 Thes. 4. 17, 18.

Psal.118.28. Isa.25.1.

All these sweet effects of Assurance would make thy Life a kind of Heaven on Earth. Seeing then that Examination of our states is the way to this Assurance, and the Means without which God doth not usually bestow it, Doth it not concern us to fall close to this Searching Work?

SECT. IX.

§. 9. I Would not have bestowed this time and labour in urging you with all these fore-going Considerations, but that I know how backward man is to this Duty. And though I am certain that these Motives have weight of Reason in them, yet experience of mens unreasonableness in things of this Nature, doth make me Jealous, lest you should lay by the Book when you have

have read all this, as if you had done, and never ſet your ſelves to the practice of the Duty. Reader, Thou ſeeſt the Caſe in hand is of greateſt moment: It is to know, Whether thou ſhalt Everlaſtingly live in Heaven or Hell? If thou haſt lived hitherto in dark uncertainty, it is a pitiful caſe: but if thou wilfully continue ſo, thy Madneſs is unexpreſſible: And is it not wilfully, when a through-Trial might help thee to be reſolved, and thou wilt not be perſwaded to be at ſo much pains? What ſayeſt thou now? Art thou fully reſolved to fall upon the Work? Shall all this labour that I have beſtowed in perſwading thee be loſt, or no? If thou wilt not obey, I would thou hadſt never read theſe lines, that they might not have aggravated thy guilt, and ſilenced thee in Judgement. I here put this ſpecial Requeſt to thee in behalf of thy Soul: Nay, I lay this charge upon thee in the Name of the Lord, That thou defer no longer, but take the next Opportunity that thou canſt have, and take thy Heart to task in good earneſt, and think with thy ſelf, Is it ſo Eaſie, ſo Common, and ſo Dangerous to be miſtaken? Are there ſo many wrong waies? Is the Heart ſo guileful? Why then do I not ſearch into every corner? and plie this Work till I know my ſtate? Muſt I ſo ſhortly undergo the Trial at the Bar of Chriſt? And do I not preſently fall on Trying my ſelf? Why what a caſe were I in if I ſhould then miſcarry? May I know by a little diligent Enquiry now? And do I ſtick at the labour? And here ſet thy ſelf to the Duty.------*Object.* But it may be thou wilt ſay, I know not how to do it. *Anſ.* That is the next Work that I come to, to give thee Directions herein: But, alas, it will be in Vain if thou be not reſolved to practiſe them. Wilt thou therefore before thou goeſt any further here promiſe before the Lord, to ſet thy ſelf (to thy power) upon the ſpeedy performing of the Duty according to theſe Directions which I ſhall lay down from the Word? I demand nothing unreaſonable or impoſſible of thee: It is but That thou wouldſt preſently beſtow a few hours time, to know what ſhall become of thee for ever. If a Neighbour, or common Friend, deſire but an hours time of thee, in conference, or in labour, or any thing that thou maiſt help them in, thou wouldſt not ſure deny it: How much leſs ſhouldſt thou deny this to thy ſelf in ſo great a Caſe? I pray thee take this Requeſt from me, as if upon my knees in the Name of Chriſt I

did prefer it to thee: And I will betake me upon my knees to Christ again, to beg that he will perswade thy heart to the Duty: And in hope that thou wilt practise them, I will here give thee some Directions.

I cannot but English (though I mar it) one passage in *Seneca*, to shew some Christians to their shame, what Heathens did. [The soul is daily to be called to account. It was the custom of *Sextius*, that when the day was past, and he betook himself to his rest at night, he would ask his Soul, *What evil of thine hast thou healed to day? What vice hast thou resisted? In what part art thou better?*] Anger will cease and become more moderate, when it knows it must every day come before the Judge. What practice is more excellent then thus to sift or examine over the whole day? How quiet, and sound, and sweet a sleep must needs follow this reckoning with our selves? When the Soul is either commended or admonished; and as a secret Observer and Judge of it self, is acquainted with its own Manners? I use this Power my self; and daily accuse my self, or plead my Cause before my self. When the Candle is taken out of my sight, and my Wife holds her Tongue, then according to my custome, I search over the whole Day with my self: I measure over again my Doings and my Sayings: I hide nothing from my self: I overpass nothing: for why should I fear any of my Errors, when I can say, [See that thou do so no more; I now forgive thee: In such a Disputation thou speakest too contentiously: Engage not hereafter in Disputes with them that are ignorant. They that have not learned will not learn. Such a man thou didst admonish more freely then oughtest; and therefore didst not amend him, but offend him: Hereafter see, not only whether it be Truth which thou speakest, but whether he to whom it is spoken can bear the Truth.] Senec. *de Ira lib.* 3. *cap.* 36. *pag.* 457, 458. If a Heathen can keep a daily reckoning with his soul, me thinks a Christian might follow on the work of Examination once till he know his Condition? And when that is done, he shall finde this daily Reckoning well managed, to be of unconceivable advantage, for subduing Corruption, and for growth in Grace.

CHAP.

CHAP. X.

Containing Directions to Examination, and ſome Mark for Tryal.

SECT. I.

§. 1. I Will not ſtand here to lay down the Directions neceſſary for preparation to this Duty, becauſe you may gather them from what is ſaid concerning the Hinderances: For the Contraries of thoſe Hinderances will be moſt neceſſary Helps. Onely before you ſet upon it, I adviſe you moreover to the Obſervation of theſe Rules. 1. Come not with too peremptory Concluſions of your ſelves before-hand. Do not Judge too confidently before you Trie. Many Godly dejected Souls come with this Pre-judging to the work, concluding certainly that their ſtate is miſerable before they have Tried it: And moſt wicked men on the contrary ſide do conclude moſt confidently that their ſtate is good, or tolerable at the leaſt. No wonder if theſe both miſcarry in Judging, when they paſſe the Sentence before the Trial.

2. Be ſure to be ſo well acquainted with the Scripture, as to know what is the Tenour of the Covenant of Grace, and what are the Conditions of Juſtification and Glorification, and conſequently what are ſound Marks to Trie thy ſelf by, and wherein the Truth of Grace, and Eſſence of Chriſtianity doth conſiſt.

3. And it will not be unuſefull to write out ſome of the chief, and thoſe Scriptures withall which hold them forth, and ſo to bring this Paper with you when your come to Examination.

4. Be a conſtant Obſerver of the temper and motions of thy heart: Almoſt all the difficulty of the work doth lie in the true

and clear discerning of it. Be watchfull in observing the Actings both of Grace and Corruption; and the circumstances of their Actings; as how frequent? How violent? How strong or weak were the outward incitements? How great or small the impediments? What delight, or loathing, or fear, or reluctancy, did go with those Acts? By these and the like Observations you may come to a more infallible Knowledge of your selves.

5. Be sure you set upon the work with a serious, rouzed, wakened Soul, apprehensive of how great concernment it is.

6. And lastly, Resolve to judge thy self impartially; neither better nor worse then thou art, but as the Evidence shall prove thee.

SECT. II.

§. 2. BEing thus provided, then set to the business: and therein observe these Directions following; (which I will mention briefly, that lying close together, you may be able to view and observe them the more easily.)

1. Empty thy minde of all thy other cares and thoughts, that they do not distract or divide thy minde: This work will be enough at once of it self, without joining others with it.

2. Then fall down before God, and in hearty praier desire the assistance of his Spirit, to discover to thee the plain truth of thy Condition; and to enlighten thee in thy whole progress in the work.

3. Make choice of the most convenient Time and Place. I shall not stand upon the particular Directions about these, because I shall mention them more largely when I come to direct you in the duty of Contemplation: Only thus in brief. 1. Let the Place be the most private, that you may be free from distractions. 2. For the Time, thus, 1. When you are most solitary, and at leasure: You cannot cast accounts, especially of such a nature as these, either in a croud of company, or of imploiments. 2. Let it be a set and chosen Time, when you have nothing to hinder you. 3. But if it may be, let it be the present Time, especially if thou have been a stranger hitherto to the work. There is no delaying in matters of such weight. 4. Especially when you have a more special call

to

to ſearch your ſelves: as in publick calamities, in time of ſickneſs, before Sacrament, *&c.* 5. When God is Trying you by ſome Affliction, and (as *Job* ſaith) is ſearching after your ſin, then ſet in with him, and ſearch after them your ſelves. 6. Laſtly, You ſhould ſpecially take ſuch a Time when you are moſt fit for the work: When you are not ſecure and ſtupid on one hand; nor yet under deep Deſertions or Melancholy on the other hand: for elſe you will be unfit Judges of your own ſtates. Job 10.6.

4. When you have thus choſen the fitteſt Time and Place, then draw forth, either from thy Memory, or in writing, the forementioned Marks, or Goſpel-conditions, or Deſcriptions of the Saints: Try them by Scripture, and convince thy ſoul thorowly of their infallible Truth.

5. Proceed then to put the Queſtion to thy ſelf: But be ſure to ſtate it right. Let it not be, Whether there be any Good in thee at all? (for ſo thou wilt erre on the one hand:) Nor yet, Whether thou have ſuch or ſuch a degree and meaſure of Grace? (for ſo thou wilt erre on the other hand:) But, Whether ſuch or ſuch a Saving Grace be in thee at all in ſincerity, or not?

6. If thy heart draw back, and be loth to the work; ſuffer it not ſo to give thee the ſlip: but force it on: Lay thy command upon it: Let Reaſon interpoſe, and uſe its authority: Look over the fore-going Arguments, and preſs them home: Yea, lay the Command of God upon it; and charge it to obey upon pain of his diſpleaſure: Set Conſcience a work alſo: let it do its office, till thy lazie heart be ſpurred up to the work: For if thou ſuffer it to break away once and twice, *&c.* it will grow ſo head-ſtrong, that thou canſt not maſter it.

7. Let not thy heart trifle away the Time, when it ſhould be diligently at the work: Put the Queſtion to it ſeriouſly: Is it thus and thus with me, or no? Force it here to an Anſwer: ſuffer it not to be ſilent, nor to jangle and think of other matters: If the Queſtion be hard, through the darkneſs of thy heart; yet do not give it over ſo: but ſearch the cloſer: and ſtudy the caſe the more exactly: And if it be poſſible, let not thy heart give over, till it have Reſolved the Queſtion, and told thee off or on, in what caſe thou art: Ask it ſtrictly (as *Joſeph* examined his Brethren, *Gen.* 43.7.) how it ſtands affected: Do as *David*, Pſal. 77. 6. *My*

ſpirit made Diligent Search: If thy Heart ſtrive to break away before thou art reſolved; wreſtle with it till thou haſt prevailed, and ſay, I will not let thee go, till thou haſt Anſwered. He that can prevail with his own Heart, ſhall alſo be a prevailer with God.

8. If thou finde the work beyond thy ſtrength, ſo that after all thy pains thou art never the more reſolved; then ſeek out for help: Go to ſome that is Godly, experienced, able, and faithfull; and tell him thy caſe, and deſire his beſt advice and help. Not that any can know thy heart, ſo well as thy ſelf: But if thou deal faithfully, and tell him what thou knoweſt by thy ſelf; he can tell thee whether they be ſound Evidences, or not; and ſhew thee Scripture how to prove them ſo; and direct thee in the right uſe of ſuch Evidences; and ſhew thee how to conclude from them. Yea, when thou canſt get no further, the very Judgement of an able Godly man ſhould take much with thee, as a probable Argument; as the Judgement of a Phyſician concerning the ſtate of thy body: Though this can afford thee no full certainty, yet it may be a great help to ſtay and direct thee. But be ſure thou do not make this a pretence to put off thy own duty of Examining: But only uſe it as one of the laſt remedies, when thou findeſt thy own endeavours will not ſerve. Neither be thou forward to open thy caſe to every one: or to a carnal, flattering, unskilful perſon: But to one that hath wiſdom to conceal thy ſecrets, and tenderneſs to compaſſionate thee, and skill to direct thee, and faithfulneſs to deal truly and plainly with thee.

9. When by all this pains and means thou haſt diſcovered the truth of thy ſtate, then paſs the Sentence on thy ſelf accordingly. A meer examination will do thee little good, if it proceed not to a Judgement. Conclude as thou findeſt: Either that thou art a true Beleever: or that thou art not. But paſs not this Sentence raſhly; nor with ſelf-flattery, nor from Melancholy terrors and fears: But do it groundedly and deliberately, and truly, as thou findeſt, according to thy Conſcience. Do not conclude, as ſome do, [*I am a good Chriſtian,*] or as others do, [*I am a Reprobate, or a Hypocrite, and ſhall be damned.*] when thou haſt no ground for what thou ſayſt, but thy own fancy, or hopes, or fears; nay, when thou art convinced by Scripture and Reaſon of the contrary: and haſt nothing to ſay againſt the Arguments. Let not thy

Judge-

Judgement be any way byaſſed, or bribed; and ſo fore-ſtalled from ſentencing aright.

10. Labour to get thy heart kindly Affected with its diſcovered condition, according to the ſentence paſſed on it. Do not think it enough to know: but labour to feel, what God hath made thee ſee. If thou finde thy ſelf undoubtedly graceleſs, Oh get this to thy heart; and think what a dolefull Condition it is: To be an Enemy to God! to be unpardoned! unſanctified! and if thou ſhouldſt ſo die, to be Eternally damned! One would think ſuch a thought ſhould make a heart of ſtone to quake! On the contrary: If thou finde thy ſelf renewed and ſanctified indeed; Oh get this warm and cloſe to thy heart. Bethink thy ſelf; What a bleſſed ſtate the Lord hath brought thee into! To be his Childe! his Friend! to be pardoned, juſtified, and ſure to be ſaved! Why what needeſt thou fear? but ſinning againſt him? Come war, or plague, or ſickneſs, or death, thou art ſure they can but thruſt thee into Heaven.

Thus follow theſe *Meditations*, till they have left their impreſſion on thy heart.

11. Be ſure to Record this Sentence ſo paſſed, write it down: or at leaſt write it in thy Memory: At ſuch a time upon through-Examination, I found my ſtate to be thus or thus: This Record will be very uſefull to thee hereafter. If thou be ungodly: what a damp will it be to thy preſumption and ſecurity, to go and reade the Sentence of thy Miſery under thy own hand? If thou be godly: what a help will it be againſt the next Temptation to doubting and fear, to go and reade under thy hand this Record? Mayſt thou not think; If at ſuch a time I found the Truth of Grace, is it not likely to be now the ſame? and theſe my doubts to come from the Enemy of my Peace?

12 Yet would I not have thee ſo truſt to once diſcovery, as to Try no more: Eſpecially if thou have made any foul Defection from Chriſt, and play'd the backſlider; See then that thou renew the Search again.

13. Neither would I have this hinder thee in the daily Search of thy waies; or of thy increaſe in Grace, and fellowſhip with Chriſt: It is an ill ſign, and deſperate vile ſin, for a man when he thinks he hath found himſelf Gracious, and in a happy ſtate, to let down his watch, and grow negligent of his heart and waies,

waies, and ſcarce look after them any more.

14. Neither would I have thee give over in diſcouragement, if thou canſt not at once or twice, or ten times trying, diſcover thy Caſe: But follow it on till thou haſt diſcovered. If one hours labour will not ſerve, take another: If one day, or moneth, or year be too little; follow it ſtill. If one Miniſter cannot direct thee ſufficiently, go to another. The Iſſue will anſwer all thy Pains. There is no ſitting down diſcouraged in a work that muſt be done.

15. Laſtly, Above all take heed, If thou finde thy ſelf to be yet unregenerate, that thou do not conclude of thy Future eſtate by thy preſent: nor ſay, Becauſe I am ungodly, I ſhall die ſo: or becauſe I am an Hypocrite, I ſhall continue ſo. No: thou haſt another work to do: And that is, To reſolve preſently to cleave to Chriſt, and break off thy Hypocriſie, and thy Wickedneſs. If thou finde that thou haſt been all this while out of the way, do not ſit down in deſpair; but make ſo much the more haſte to turn into it. If thou have been an Hypocrite, or ungodly perſon all thy life, yet is the promiſe offered thee by Chriſt; and he tendereth himſelf to be thy Lord and Saviour: Neither canſt thou poſſibly be ſo Willing to Accept of him, as he is to Accept thee. Nothing but thy own unwillingneſs can keep thy ſoul from Chriſt, though thou haſt hitherto abuſed him, and diſſembled with him.

Object. But if I have gone ſo far, and been a profeſſor ſo long, and yet finde my ſelf an Hypocrite now after all; what hope is there that I ſhould now become ſincere? *Anſw.* Doſt thou heartily Deſire to be Sincere? Thy Sincerity doth lie eſpecially in thy Will: As long as thou art unwilling, I confeſs thy caſe is ſad: But if thou be willing to receive Chriſt as he is offered to thee, and ſo to be a Chriſtian indeed, then thou art Sincere. Neither hath Chriſt reſtrained his Spirit, or promiſes, to any ſet time; or ſaid to thee, Thou ſhalt finde grace, if thou ſin but ſo much, or ſo long: But if thou be heartily Willing at any time, I know not who can hinder thy happineſs. (Yet is this no diminution of the ſin or danger of delaying.)

Thus I have given you theſe Directions for Examination, which conſcionably practiſed, will be of ſingular advantage and uſe to diſcover your ſtates: But it is not the bare reading of them that will do it. I fear, of many that will approve of this advice, there will

will but few be brought to uſe it. However, thoſe that are willing, may finde help by it: and the reſt will be left more unexcuſable in Judgement.

SECT. III.

§. 3.

I Will not digreſs further to warn you here of the falſe Rules and Marks of Trial which you muſt beware, having opened them to you fullier when I preached on that ſubject. But I will briefly adjoyn ſome Marks to trie thy Title to this Reſt, by: referring you to a fuller diſcovery to the Deſcription of the People of God in the firſt part of the Book. But be ſure you ſearch thorowly, and deal plainly, or elſe you will but loſe your labour, and deceive your ſelves.

Mark 1.

1. Every Soul that hath Title to this Reſt, doth place his chiefeſt Happineſs in it; and make it the chief and ultimate End of his Soul, This is the firſt Mark; which is ſo plain a Truth, that I need not ſtand to prove it. For this Reſt conſiſteth in the full and glorious enjoyment of God: And he that maketh not God his chief Good, and ultimate End, is in heart a Pagan and vile Idolater; and doth not take the Lord for his God.

Let me ask thee then; Doſt thou truly in Judgement and Affection account it thy chiefeſt Happineſs to enjoy the Lord in Glorie? or doſt thou not? Canſt thou ſay with *David*, Pſal. 16.5. *The Lord is my Portion?* And as *Pſal.* 73.25. *Whom have I in Heaven but thee? and whom in earth that I deſire in compariſon of thee?* If thou be an Heir of Reſt, it is thus with thee. Though the fleſh will be pleading for its own delights, and the world will be creeping into thine affections, and thou canſt not be quite freed from the Love of it; Yet in thy ordinary, ſetled, prevailing Judgement and Affections, thou preferreſt God before all things in the world.

Pſal. 119.57. & 142.5. Lam. 3.24.

* 1. Thou makeſt him the End of thy Deſires and Endeavours: The very reaſon why thou heareſt and praieſt, why thou deſireſt to live and breathe on earth, is chiefly this, That thou maieſt ſeek the Lord, and make ſure of thy Reſt. Thou ſeekeſt firſt the Kingdom of God, and its Righteouſneſs: Though thou doſt not ſeek it ſo deſirouſly and zealouſly as thou ſhouldſt; yet hath it the chief of thy deſires and endeavours; and nothing elſe is deſired

* *Averſio à Deo in peccando, eſt à Deo & tanquam à Principio, & tanquam à fine, ut optimè*, Gibieuf. *l.* 2. *c.* 20. §. 8. *p.* 427. *Ideo converſio eſt ad Deum ut ad Principium & ut ad finem.*

or preferred before it, *Mat.*6.33. So that thy very heart is thus far set upon it, *Mat.*6.21. *Col.*3.1,2,3.

2.[a] Also thou wilt think no labour or suffering too great to obtain it. And though the flesh may sometime shrink or draw back, yet art thou resolved and content to through all[b], *Matth.*7.13. 2 *Tim* 2.5. *Rom.*8.17. *Luk.*14.26,27. 2 *Tim.*2.12. *Luk.*14.24.

3. Also if thou be an Heir of Rest, thy valuation of it will be so high, and thy Affection to it so great, that thou wouldst not exchange thy Title to it, and hopes of it, for any worldly good whatsoever. Indeed when the soul is in doubts of enjoying it, perhaps it may possibly desire rather the continuance of an earthly happiness, then to depart out of the body with fears of going to Hell. But if he were sure that Heaven should be his own, he would desire to depart, and to be with Christ, as being the best state of all: And if God would set before him an Eternity of earthly pleasures and contents on one hand, and the Rest of the Saints on the other hand, and bid him take his choice; he would refuse the world, and chuse this Rest, *Ps.*16.9,10. *Rom.*8.23. 2 *Cor.*5.2,3. *Phil.*3.20. Thus if thou be a Christian indeed, thou takest God for thy chiefest Good, and this Rest for the most amiable and desirable state: and by the foresaid means thou maist discover it.

But if thou be yet in the flesh, and an unsanctified wretch, then is it clean contrary with thee in all these respects: Then dost thou in thy Heart preferre thy worldly happiness and fleshly delights before God: And though thy tongue may say, that God is the chief Good, yet thy Heart doth not so esteem him. For, 1. The world is the chief End of thy Desires and Endeavours. Thy very heart is set upon it. Thy greatest Care and Labour is to maintain thy estate, or credit, or fleshly delights: But the life to come hath little of thy care or labour. Thou didst never perceive so much

[a] We renounced the World when we were Baptized, (in Covenant and Promise) But now we truely renounce the World (in practice and performance of that Covenant) When being tried and proved by God, forsaking all that we have, we follow the Lord; and do stand fast and live in his belief and fear, *Cypr.* Epist. 7. *ad Rogat. p.* 20.

[b] The preferring God before all, and forsaking all in heart and resolution for him, is essentiall to our Christianity, and no man can be saved without it; and therefore it was ever solemnly professed and promised in Baptism in the primitive Church, as you may see in *Cyprian*, Epist. 7. & 54. & *li. de hab. Virg. Const. Apost. Clem. l.* 4. *c.* 4. Tertul. *de Coron. Milit. Aquam aditurus, ibidem, sed & aliquanto prius in Ecclesia, sub Antistitis manu contestamur nos renunciare Diabolo & pompæ & Angelis ejus. Ita in li. de spectac. Ex hoc causatur quæcunq; pigritia vel delectatio creaturæ rationalis indebita: quia si haberet Amorem in Deum satis intensum, torporem illum excuteret, & perfecte Amando Deum, sibi debite deserviret. Et cum peccatum quodcunq; causatur in tepiditate Dilectionis, patet quod incuria*, h. e. *parvi-pensio, vel non-curatio legis Dei, & peccatum quodcunq; actuale, ad illam consequitur. Ubi quæso est major ingratitudo quam Amorem terminare finaliter in creatura abjecta, & Deum quem debemus maxime omnes diligere, non diligere?* Wickleff. Trialog. *lib.* 3. *cap.* 16. *fol.* 71.

excel-

excellency in that unſeen Glory of another world, as to draw thy heart ſo after it, or ſet thee a labouring ſo heartily for it. But that little pains which thou beſtoweſt that way, it is but in the ſecond place, and not the firſt: God hath but the worlds leavings; and that time and labour which thou canſt ſpare from the world; or thoſe few cold and careleſs thoughts which follow thy conſtant, earneſt and delightful thoughts of earthly things: Neither wouldſt thou do any thing at all for Heaven, If thou knew'ſt how to keep the world: But leſt thou ſhouldſt be turned into Hell when thou canſt keep the world no longer, therefore thou wilt do ſomething.

2. Therefore it is that thou thinkeſt the way of God too ſtrict, and wilt not be perſwaded to the conſtant labour of conſcionable walking according to the Goſpel rule: and when it comes to trial, that thou muſt forſake Chriſt or thy worldly happineſs, and the wind which was in thy back doth turn in thy face, then thou wilt venture Heaven rather then Earth, and (as deſperate Rebels uſe to ſay) thou wilt rather truſt Gods Mercy for thy Soul, then mans for thy body; and ſo wilfully deny thy obedience to God.

3. And certainly if God would but give thee leave to live in health and wealth for ever on Earth, thou wouldſt think it a better ſtate then Reſt: Let them ſeek for Heaven that would, thou wouldſt think this thy chiefeſt happineſs. This is thy caſe if thou be yet an unregenerate perſon, and haſt no Title to the Saints Reſt.

In one word the ſum of all is this: If he do imbrace Chriſt (and God in Chriſt) as Chriſt is offered him in the Goſpel; and reſigns himſelf to the Regiment & Government of Chriſt, and doth ſo eſteem and prize him, that he counts all things as dung and droſs in compariſon of him, and can forſake father and mother, & all to follow him; & can take up his Croſs, and undergo any affliction that ſhall be laid on him, rather then forſake and part with Chriſt, they that have thus brought him in their hearts (to contract it in one word) to reſign themſelves to the Government of the Law of God, and ſet themſelves in every thing to walk with him, and to approve themſelves to him; have evidence that God hath brought them into Covenant, Dr *Stough. Right-mans Plea. Ser. 5. p. 14.*

SECT. IV.

§. 4.

THe ſecond Mark which I ſhall give thee, to try whether thou be an Heir of Reſt, is this.

* As thou takeſt God for thy chief Good, ſo [*Thou doſt heartily*

* *Ut homines filii Dei fiant, filium Dei unicum per fidem recipiunt; & ipſo donante, hanc accipiunt à Domino poteſtatem, ut & in eum credant, & ad numerum filiorum Dei pertineant.* Fulgent. *lib. de incar. & grat. c. 26. Quid enim eramus quando Chriſtum nondum* elegeramus *? & ideo non diligebamus ? Nam qui cum non* elegit, *quomodo diligit ?* Aug. *Tract. 86. in Joan.*

Mark 2.

accept of Christ for thy onely Saviour and Lord to bring thee to this Rest.] The former Mark was the sum of the first and great Command of the Law of Nature, [*Thou shalt love the Lord with all thy heart, or above all.*] This second Mark is the sum of the Command or Condition of the Gospel, which saith, [*Believe in the Lord Jesus, and thou shalt be saved.*] And the performance of these two is the whole sum or Essence of Godliness and Christianity. Observe therefore the parts of this Mark, which is but a definition of faith. 1. Dost thou finde that thou art naturally a lost condemned man for thy breach of the first Covenant? and dost believe that Jesus Christ is the Mediator who hath made a sufficient satisfaction to the Law? and hearing in the Gospel that he is offered without exception unto all, dost heartily consent that he alone shall be thy Saviour? and dost no further trust to thy Duties and Works, then as conditions required by him, and means appointed in subordination to him? not looking at them as in the least measure able to satisfie the Curse of the Law, or as a Legal Righteousness, nor any part of it? But art content to trust thy Salvation on the Redemption made by Christ?

2. Art thou also content to Take him for thy onely Lord and King [a] to govern and guide thee by his Laws and Spirit? And to obey him even when he commandeth the hardest duties? and those which most cross the desires of the flesh? Is it thy sorrow when thou breakest thy resolution herein? and thy Joy when thou keepest closest in obedience to him? And though the world and flesh do sometime entice and over-reach thee, yet is it thy ordinary Desire and Resolution to Obey? So that thou wouldst not change thy Lord and Master for all the world? Thus it is with every true Christian. But if thou be an Hypocrite, it is far otherwise. Thou maist call Christ thy Lord and thy Saviour: But thou never foundest thy self so lost without him, as to drive thee to seek him, and trust him, and lay thy Salvation on him alone. [b] Or at least thou didst never heartily consent that he should Govern thee as thy Lord: nor didst resign up thy Soul and Life to be Ruled by him; nor takest his Word for the Law of thy Thoughts and Actions. It is like thou art content to be saved from Hell by Christ when thou diest: But in the mean time he shall command thee no further then will stand with thy credit, or pleasure, or worldly estate and ends. And if he would give thee leave,

[a] Christ in the later daies shall be fully honored in his Kingly Power. Hitherto Christ hath bin much honored in his Prophetical & Priestly Office, but not so much in his Kingly, &c. *Burroughs* on Hos. p. 131.

[b] *Est enim Fœderis Obligatio mutua. Sed principium est à Deo.* Paræ. *in* Gen. 6. 18. p. (*mihi*) 735. *Sed integrum fœdus tum demũ à Deo fuit constitutum quum utrinq; intercessit sponsio inter partes contrahentes.* Jun. *Orat. de Promiss. & Fœdere.*

leave, thou hadst far rather live after the world and flesh, then after the Word and Spirit. And though thou mayst now and then have a Motion or Purpose to the contrary; yet this that I have mentioned is the ordinary desire and choice of thy heart: And so thou art no true Beleever in Christ: For though thou confess him in words, yet in works thou dost deny him, being disobedient, and to every Good Work a Disapprover and a Reprobate, *Tit.*1.16. This is the Case of those that shall be shut out of the Saints Rest.

But especially I would here have you observe, That it is in all this the Consent of your Hearts or Wils which I lay down in this Mark to be enquired after: For that is the most essentiall Act of Justifying Faith [c]. Therefore I do not ask whether thou be Assured of Salvation: nor yet whether thou canst beleeve that thy sins are pardoned, and that thou art beloved of God in Christ: These are no parts of Justifying Faith; but excellent fruits and consequents, which they that do receive, are comforted by them: but perhaps thou mayst never receive them whilest thou livest, and yet be a true Heir of Rest. Do not say then, I cannot beleeve that my sin is pardoned, or that I am in Gods favour, and therefore I am no true Beleever: This is a most mistaking conclusion. The Question is, Whether thou canst heartily Accept of Christ that thou mayst be pardoned, reconciled to God, and so saved? Dost thou consent that he shall be thy Lord who hath bought thee? and take his own course to bring thee to Heaven? This is Justifying Saving Faith; and this is the Mark that thou must try thy self by. Yet still observe, That all this Consent must be Hearty and Real; not feigned, or with reservations. [d] It is not saying, as that dissembling son, *Mat.*21.30. *I go sir, when he went not:* To say, Christ shall be my Lord, and yet let corruption ordinarily rule

[c] *Itaq;* Velle Credere *est* Credere: *non quia* Credere *sit actus imperatus, sed quia* in voluntate *est: ut scribit Augustinus ad Marcell. de Spirit. & liter. Etiam velle Respiscere est Respiscentiam agere: Fundatur enim Respiscentia in ipsius Voluntatis immutatione, qua à malo convertitur ad bonum.* D. Twiss Tileno *contr. Corvinum*, pag.355.a. *Vide nunc utrum quisq; credat si noluerit, aut non credit si voluerit? Quod si absurdum est: Quid est enim Credere nisi consentire verum esse quod dicitur? Consentio autem utiq; volentis est, profectò Fides in voluntate est.* Augustin. *Retract. li.*1. *cap.*31. *Fides in potestate est, quoniam cum vult quisq; credit, & cum credit volens credit.* Augustin. *ibid, cap.*32.

[d] Hereby you may know whether your conversion be right yea or no: As that which is Christs cometh to be thine, so that which is thine cometh again to be Christs. *My Beloved is mine and I am his,* Burroughs on Hos. Lect.17. p. 601. *Ut eligatur Gratia, ipsa prius eligit: Neq; suscipitur aut diligitur, nisi hoc ipsa in corde hominis operetur. Istam Gratiam nullus hominum desiderare vel poscere, sed nec cognoscere poterit, nisi eam prius ab illo accipiat, qui eam nullis præcedentibus operibus bonis largitur,* &c. Fulgentius *de Verit. prædest. c.* 15,16. Even the Jesuites confess that it is *ex Christi gratia non solum esse sanum, sed & sanari velle & præsari ut credere velimus & purgari.* Dion. Petavius *de Lege & Gratia, l.* 2. *c.*3. §.1,2, &c. But they see not that *ipsa sanitas consistit maxima ex parte in ipso Velle.*

thee; or be unwilling that his Commands ſhould encroach upon the intereſt of the world or fleſh. If any have more of the Government of thee then Chriſt; or if thou hadſt rather live after any other Laws then his, if it were at thy choice, thou art not his Diſciple. Thus I have ſaid you down theſe two Marks, which I am ſure are ſuch as every Chriſtian hath, and no other but ſincere Chriſtians. I will add no more, ſeeing the ſubſtance of Chriſtianity is contained in theſe. Oh that the Lord would now perſwade thee to the cloſe performance of this Self-trying Task! That thou mayſt not tremble with horror of Soul when the Judge of all the World ſhall try thee: but have thy Evidence and Aſſurance ſo ready at hand, and be ſo able to prove thy Title to Reſt, that the thoughts and approaching of Death and Judgement, may revive thy ſpirits, and fill thee with Joy, and not appall thee, and fill thee with Amazement!

CHAP. XI.

A more exact enquiry into the number and uſe of Marks, the nature of Sincerity, with other things of great moment in the work of Self-examination.

SECT. I.

IT is a matter of ſuch unexpreſſible conſequence for every man to make ſure work in the great buſineſs of his Salvation; it being ſo Eaſie, ſo Ordinary, and ſo Dangerous to be Miſtaken, that I think fit yet to add ſome further advice, to help men in the Triall of their own ſtates. There is no Chriſtian that hath any care of his Soul, or any Belief and true ſenſe of the matters of Eternity, but muſt needs be very ſolicitous in enquiring, *How he may know what will become of him for ever and ever?* and be glad of a cleer undeceiving Direction for the

the Diſcovery of this. As I lay under ſeven years doubting and perplexity of ſpirit my ſelf, much through my ignorance in the managing of this work, ſo was I very inquiſitive ſtill after ſignes of Sincerity, and I got all the Books that every I could buy, which laid down Evidences and Marks of true Grace, and tended to diſcover the Difference betwixt the true Chriſtian and the Hypocrite or Unſound: I liked no Sermon ſo well as that which contained moſt of theſe Marks: And afterward when I was called to the Miniſtry my ſelf, I preached in this way as much as moſt. I have heard as many complaints of Doubting, diſtreſſed Souls as moſt: and had as many that have opened their hearts to me in this point; of whom many have proved the moſt humble, ſelf-denying mortified Chriſtians; and many that were deepeſt in doubtings and diſtreſs, upon triall of their lives, I found alſo deepeſt in Pride, Peeviſhneſs, unmortified Luſts, and unfaithfull Walking, which did feed their troubles. Upon this long experience of my ſelf and others, and moſt ſerious ſtudy of this point, and prayer to God for his direction, I think it but my duty to open yet more fully for the benefit of others, what I have herein diſcovered which is neceſſary for them to underſtand in this weighty work: For one Error here may put the hearts and lives of godly people quite out of frame, and may do much to the confirming of the wicked in their Preſumption and ſelf-deceit. I ſhall therefore lay down what I conceive to be the Truth in certain Propoſitions.

SECT. II.

Propoſ. 1. *A Sincere Chriſtian may attain to an Infallible Knowledge of his own Sincerity in Grace, or in his performance of the Conditions of the Covenant of Life, and conſequently of his Juſtification, Adoption, and title to Glory: and this without any extraordinary Revelation.* *Propoſition.*

This Propoſition I have proved before, and therefore need to ſay no more to it now. I lay it down here by way of Caution to prevent miſtakes, leſt any ſhould think that I am againſt an attainment of Aſſurance here, becauſe of ſome paſſages following.

SECT.

SECT. III.

Propoſition.

Propoſ. 2. *THis Infallible Knowledge is not properly a Certainty of Faith, (as too many Divines affirm.)*

This alſo I have proved before in opening the Nature of Aſſurance, and in the Appendix of my Aphoriſmes of Juſtification. And Mr *Wotton de Reconcil.* and very many learned Divines of late have confirmed it fully. Proper Certainty of Faith, is when a man by meer Believing is ſure of the Truth of the thing Believed: This therefore leaneth fully on a Divine Teſtimony. But there is no Divine Teſtimony revealing that ſuch or ſuch a mans ſins are pardoned, or he Juſtified. The Teſtimony of the Spirit is but partly by Giving us the Conditions of the Promiſe, which is our Evidence, and partly helping us to ſee them, and conclude from them, and take comfort therein. And ſo it witneſſeth with our Conſciences, by cauſing our Conſciences ſpiritually and effectually to witneſs. But this Teſtimony is not the Object of Faith: It is only Gods Teſtimony in * Scripture which affords us a Certainty of Faith properly Divine in this point. (Though in other caſes Naturall Diſcoveries may be truly called a Divine Teſtimony in a larger ſenſe; yet this is above nature:) Now Gods Word doth only ſay, He that Repenteth and Believeth, ſhall be pardoned, and Juſtified, and ſaved: but no where ſaith, that you or I ſhall be ſaved. *Object.* But (you will ſay) as long as we may know that we Believe, is it not all one? *Anſw.* No: For Gods Word tells me not that I Believe, therefore this muſt be known by Reflection and Internall ſenſe, and not by Believing. He that Believeth he doth Believe, Believeth himſelf and not God: for God no where telleth him ſo; ſo then it is beyond doubt, that Aſſurance (as I ſaid before) ariſeth from the Concluſion, one of whoſe Præmiſes is in the Word of God, and muſt be Believed: the other is in our own Hearts and muſt be felt or known: and therefore the Concluſion is mixt, and to be deduced by Reaſon, and is not an Object properly of Divine Faith, or of any Faith at all. There is but one Objection that ſeems to me to have any appearance of ſtrength to take with any reaſonable man: and

Lege Ameſij Coron: *de Art.* 5. *cap.* 1. *Coroll.* 6, 7. *pag.* (*mihi*) 288. *eadem quæ Theologi in Synodo tradentem.*

* Suppoſing that other ways of Revelation are ceaſed.

Aſſenſum quippe noſtrum afficiunt fidei catholicæ Articuli, ut principia immediata, ac prima. Fides autem ſubjungitur per modum aſſumptionis. Illius ergo quæ hanc perſuaſionem facit, concluſionis non poteſt eſſe firmitudo major, quã quæ præmiſſarum debiliori inheſt. Subſumptio autem illa experimentalibus nititur judiciis, per privatam hominis conſcientiam penſitatis. Quæ cum nonnunquam in dubium vocentur, an ſint ſigna genuina & ſæpè tentationum nube occultentur, ne ad præſens ſolatium effulgeant, quid mirum ſi non, &c. Theologi Brittanni *in Synod. Dordr. Suffrag. ad Art.* 5. *Theſ.* 3, *&c.*

that

that ſome think cannot be anſwered. And thus they argue, Whatſoever we ask of God through Chriſt according to his Will, we muſt Believe we ſhall Receive: But we ask Juſtification and Glorie of God according to his Will through Chriſt: Therefore we muſt Believe we ſhall receive them. *Anſ.* This makes not our Juſtification and Salvation to be upon Certaintie of Faith. For, 1. The major Propoſition doth only expreſs a conditional Promiſe of Juſtification and Salvation, and no Abſolute promiſe. Now a Conditional Promiſe puts nothing in Being, till the performance of the Condition, nor gives any Certainty but on ſuch performance. The Condition here expreſſed, is, That we ask, and that we ask according to Gods Will: which implies many other Conditions: For it muſt be in Faith and Repentance, and to right Ends, not *to conſume it on our Luſts* (ſaith *James*) and we muſt be Certain that we are ſincere in all this, before we can upon this Conditional Promiſe have a Certainty. 2. So that the minor Propoſition here (That we thus Ask according to Gods Will in true Faith, *&c.*) This no Scripture ſpeaks; and therefore muſt be known otherwiſe then by Believing. 3. Yet we may be ſaid to Believe we ſhall Receive, in reference to the major Propoſition or Promiſe in Scripture, which is an Object of our Belief.

SECT. IV.

§. 4.

Propoſ. 3. *THough Infallible Aſſurance, as aforeſaid, may be here attained, yet perfect Certainty in Degree cannot; nor may lawfully be by any man expected.*

Prop. 3. Read of this our Britiſh Divines in the Synod of *Dort. in ſuffrag. ad Art.* 5 *Theſ.* 2. *&* 3. excellently and moderately (as they did in all)

This alſo I have proved before. For if we may be Perfect in the Degree of Aſſurance, why not of all Grace as well? and ſo have no ſin? Nay there are ſo many Graces exerciſed in producing our Aſſurance (beſides Reaſon it ſelf) that if they be not firſt perfect, it is impoſſible, that Aſſurance ſhould be Perfect. For Example: He that Believeth not in Perfection the Truth of Scripture, and of that Promiſe, That [*Whoſoever Believeth ſhall be ſaved.*] 2. And he that knoweth not in Perfection, the ſincerity of his own Faith (neither of which any man breathing doth do;) cannot poſſibly be Perfectly Certain, that he is Juſtified,

and shall be saved. For who can be Perfectly Certain of the Conclusion, who is but Imperfectly Certain of the Premises? And yet I have met with some men that think themselves very learned and spiritual, that confidently Dispute for a Perfection in Assurance. If any man say [That *Bellarmine* meant as much as this Imperfect Certainty, when he grants a Conjectural Certainty;] and be sure that he speaks truly; I will like *Bellarmine* the better, and his opposers in this the worse; but I will like a plain necessary Truth of God never the worse. Sure I am that our great Divines affirming, That we are sure of Salvation by a certainty of Faith, hath given the Papists fearful ground to baffle them and play upon us, and triumph over them. And when their own Students and followers finde it so, it hardens them against us fearfully. And as sure I am, that no man is Perfect gradually in this life in any Grace, much less in so high a point as his Assurance. Among all those Consciences that I have had opened to me, I never met with a humble, heavenly, upright Christian, that would say, He was perfectly Certain: (Nay, and but few that durst call their Perswasion A Certainty, but rather a strong Hope:) But some licentious, fantastical Disputers, I have heard plead for such a Perfect Certainty; whose Pride and loose Living and unmortified Passions and corruptions, told the standers-by, that they were the furthest from true Certainty of any.

The Conclusion follows the weaker part of the Premises, say *Logicians*. *Vide Smigletii Logicam Disput.* 13. *Quæst.* 8. 12, 13. *ubi strenuè probatur, præmissæ alterius debilitatem, semper & in omni materia, redundare in conclusionem.*

§. 5.

SECT. V.

Prop. 4. *Though in some Cases it may be usefull to name several Marks: Yet the true infallible Marks of Sincerity, which a man may gather Assurance from, are very few, and lie in a narrower room than most have thought.*

As I would not pick quarrels with the most Godly Divines, who lay down many Marks of Sincerity in their Sermons and Books; so would I not in foolish tenderness of any mans Reputation be so cruel to the Souls of poor Christians as to hide the Truth from them in so weighty a point, and I speak against no man more then my self (heretofore.) I know ordinary Christians cannot discern how these multitudes of Marks do lie open to exceptions: but the Judicious may easily perceive it. I shall therefore

fore here tell you the Truth, how far theſe many Marks are commendable and convenient, and how farre they are condemnable and dangerous. And, 1. When we are only diſcovering the Nature of ſome *ſinne*, rather then the Certainty of the ſinner, it is both eaſie and uſeful to give many ſigns, as from the Effects, *&c.* by which it may be known, what that ſin is; and ſo men may know how far they are guilty of it. But to know certainly whether that ſin will prove the Damnable ſtate of the ſinner, is neither eaſie (in moſt caſes) nor to be done by many Marks.

2. When we are diſcovering the Nature of ſome Duty or Grace (and not the very point wherein the Souls ſincerity in that Grace or Duty lieth) it is both eaſie and uſeful to give many Marks of them. But by theſe no man can gather Aſſurance of his ſincerity.

3. When we are deſcribing a high Degree of wickedneſs, which is far from the beſt ſtate of an unregenerate man, it is both eaſie and uſeful to give plain Marks of ſuch a ſtate. But to diſcover juſt how much ſin will ſtand with true Grace, is another matter.

4. When we are deſcribing the eſtate of the ſtrongeſt Chriſtians, it is eaſie and uſeful to Mark them out, and to give many Marks of their ſtrength: But to give many of their Truth; and to diſcover the leaſt degree of true Grace, is not eaſie. So I have ſhewed you wherein Marks may commendably be multiplied: But to lay down many Marks of ſincerity, and ſay, By theſe you may certainly know whether you ſhall be ſaved or not: This I dare not do.

SECT. VI.

§. 6.

Propoſ. 5. *There is a three-fold Truth to be enquired after in Examination:* 1. *The Truth of the* Act *or* Habit. 2. *The Moral Truth of it as a* Grace *or* Duty. 3. *The Moral Truth of it as a* Saving *or* Juſtifying *Grace or Duty: or as the Condition of Juſtification and Salvation. It is the laſt of theſe three onely that the great buſineſſe in Self-examination lieth on, and which we are now ſearching after: The two firſt being preſuppoſed as more eaſily diſcernable, and leſſe controvertible.*

Prop. 5.

Lege Aquin. ſum. de Veritate. c. 1. & 2. *&c. accuratiſſimè de Veri & Veritatis definitione.*

I will not here trouble plain Readers, for whoſe ſakes I write, with any Scholaſtick Enquiries into the nature of Truth, but on-

ly look into so much as is of flat necessity to a right managing of the work of Self-examination. For it is unconceivable how a man should rationally judge of his own Condition, when he knows not what to enquire after: or that he should clearly know his sincerity, who knows not what sincerity is. Yet I doubt not but by an *internal feeling* a strong sound Christian who hath his Faith and Love, and other Graces in Action, may comfortably perceive the sincerity of his Graces, though he be so ignorant, as not *clearly and distinctly* to know the Nature of sincerity, or to give any just Description of it: Even as an unlearned man that is of a sound and healthful body, may feel what Health is, when he cannot describe it, nor tell *distinctly* wherein it doth consist. But yet as he hath a *general* Knowledge of it, so hath this ignorant sincere Christian of the Nature of sincerity. And withal, this is a more dangerous ground to stand on, because our sense is so uncertain in this case more then in the welfare of the body; and the Assurance of such a soul will be more defective and imperfect, and very unconstant, who goes by meer Feeling without knowing the nature of what he feeleth. Even as the forementioned unlearned man in case of bodily health, if he have no knowledge, but meer feeling of the nature of health; He will be cast down with a Tooth-ake, or some harmless disease if it be painful, as if he should presently die, when a knowing man could tell that there is no danger, and he would make light of a Hectick, or other Mortal disease till it be uncurable, because he feels no great pain in it. It is therefore a matter of Necessity to open most clearly and distinctly the Nature of sincerity or Truth, so far as concerns the case in hand. I told you before that there is a Metaphysical Truth of Being, and a Moral. I now adde further, that here are three things to be enquired after: 1. The Truth of the Act. 2. The Truth of the Virtuousness or Goodness of the Act. 3. The Truth of the Justifying or savingness of the Act. The first is of Natural consideration: The two last of Moral Consideration. As for example: If you be trying the sincerity of your Love to God: You must first know that you do love him indeed without dissembling: 2. That this Love be such as is a Dutie or Good, which God requireth. 3. That this Love be such as will certainly prove you in a state of Salvation. The first of these (whether you Believe and Love Christ or not) must

muſt needs be firſt known. And this muſt be known by internal Feeling joined with a conſideration of the Effects of Real Love. And to this end many Marks may be uſeful, though indeed inward feeling muſt do almoſt all: No man elſe can tell me whether I Believe and Love, if I cannot tell my ſelf. It is no hard matter to a ſolid knowing Chriſtian to diſcern this ordinarily. But when they do know this, they are far enough from true Aſſurance, except they go to the reſt. A man may be a *True Man*, and not an Image, or a ſhadow, or a corps: and yet be a falſe Thief, or a Liar, and no True Man in a Moral ſenſe. This I lay down to theſe uſes:

Firſt, That you take heed when you hear or read Marks of Grace, how you receive and apply them: and enquire whether it be not onely the Truth of the Being of the Act or Habit that thoſe Marks diſcover, rather then the *virtuous*, or the ſaving Being or Force.

Secondly, That you take heed in Examination of taking up at this firſt ſtep, as if when you have found that you Believe, and Love, and Repent, you had found all: when yet you have not found that you do it *Savingly*.

Thirdly, To take heed of the Doctrine of many called Orthodox great Divines, in this: who tell you, That, Every man that hath Faith, knows he hath it: and it is impoſſible to Believe, and not to know we Believe. This may ordinarily (but not alway) be true about this firſt *Truth*, of the meer Being of the Act. But is it not a wonder that theſe great learned Divines ſhould not conſider, that this is but a preſuppoſed matter, and not the great thing that we have to enquire after in point of ſinceritie? and that they may know they *Believe* long enough, and yet not know their Faith to be *Saving*? It is our beyond-Sea Divines that ſo miſtake in this Point: Our *Engliſh* Divines are ſounder in it, then any in the world generally: I think, becauſe they are more practical, and have had more wounded tender conſciences under

Lege River. *Diſput. de Certitud. ſalutis* §. 33. *pag.* 248, 249. Even Learned *Teſtardus* is thus miſtaken. *De Natura & Grat. pag.* 142. *Theſ.* 180. whoſe words I will give you that you may ſee what way others go, in him. If any man feel that he Believeth, (for felt it is, and that moſt certainly of him that believeth) and be perſwaded of the Veracity of God & Chriſt, that man cannot chooſe but certainly conclude with himſelf that his ſins are pardoned, and life eternal ſhall be given him. He therefore that profeſſeth himſelf uncertain of the pardon of his ſins, and of his Salvation, doth in vain boaſt that he is a Believer. Certainly he that is not certain of the pardon of his ſins, and of his Salvation, which is the Concluſion of the Syllogiſm of Faith, is either ignorant of what is contained in the major; or elſe doth not take it for certain (which yet is the word of God and Chriſt:) or elſe it muſt needs be that he doth not feel that he Believes: And how then can he be called a Believer? Thus *Teſtardus* erreth with too many more.

cure, and less empty speculation and dispute. The second Truth to be enquired after, is, That this Act is Truly Good or a Virtue or Grace. For every Act is not a Virtue. Nor every Act that may seem so. I will not stand here curiously to open to you, wherein the Goodness of an Action doth consist. Somewhat will be said in the following Propositions opened. Only this much at the present. To denominate an Action properly and fully Good, it must be fully agreeable to Gods Will of Precept, both in the Matter, End, Measure, and all Circumstances. But improperly and imperfectly it may be called Good or Virtuous, though there be Evil mixt, if the Good be most eminent: as if the substance of the Action be Good, though the Circumstances be Evil: and thus we ordinarily call Actions Good: But if the Evil be so predominant, as that the Good lie only in Ends or Circumstances, and the substance (as it were) of the Action be forbidden, then we may not call it a Good Action, or a Grace or Dutie. So that it is not perfect proper Goodness, that I here speak of: but the second, that is, imperfect: when the Action is commanded and Good in it self, and the Good more eminent then the Evil: Yet it may not be saving for all that.

For there is a common Grace which is not saving, yet *Real* and so *True* and *Good*, and so True *Grace*: as well as a special Grace, which is saving: and there are common Duties commanded by God, as Alms-deeds, Fasting, Praier, *&c.* which though they are necessary, yet Salvation doth not certainly accompany them or follow them. A man that findes any Moral Virtue to be in himself. Truly, and to be Truly a Virtue; cannot thence conclude that he shall be saved: Nor a man that Truly doth a Duty Truly Good in it self. Many did that which was Good in the sight of the Lord, but not with an upright heart: And even an *Ahabs* Humiliation may have some Moral Goodness, and so some Acceptance with God, and bring some benefit to himself, and yet not be Saving nor Justifying.

And some Actions again may be so depraved by the End and Manner, that they deserve not the name of Good, or Duty. As to Repent of a sinful Attempt, is in it self considered a Dutie and Good: But if a man Repent of it only, because it did not succeed, or because he mist of the Gain, or Pleasure, or Honour which he expected by it: Thus he makes it a greater sin: And

if

if he Repent but becauſe his pleaſure is gone, or becauſe he is brought to poverty or diſgrace by his ſin, this is but a Naturall thing, and deſerves not the name of a Virtue. So to love God is in it ſelf Good, and the higheſt Duty: But if any man Love God as one that he thinks hath proſpered him in his ſinne, and helped and ſucceeded him in his Revenge, unjuſt Bloud-ſhed, Robberie, ſinful Riſing and Thriving, thanking God and loving him for his Pleaſure in Luſt, Drunkenneſs, Gluttonie, or the like, as moſt men that Idolize their Fleſh-pleaſure do: when they have Eaſe, and Honour, and all at Will, that they may offer a full Sacrifice to their Fleſh, and ſay, *Soul take thy eaſe*: Then they Thank God for it, and may Really Love him under this notion. This is to make God a Pandor or Servant to our Fleſh, and ſo to Love him for ſerving and humouring it. And this is ſo far from being a Virtue, that it is one of the greateſt of all ſins. And if another man Love God in a better notion a little, and Love his Luſts more, this is no *ſaving* Love (as I ſhall more fully ſhew you.) So that you ſee a man hath more to look after then the meer Honeſty, Virtue, or Moral Goodneſs of his Action: Or elſe all Actions that are virtuous would be ſaving.

μεσοτάξει ſancti dicuntur, & quodammodo ſunt, ſed ſine Radice & Soliditate, ut Rivet. *diſp. de Perſev. ſanct. §. 3. p. 203.*

The third thing to be enquired after, is the *Sincerity* of Grace conſidered as *Saving*. This is much more then the two former: And indeed is the great matter in Self-examination to be looked after: Here is the Work: Here is the difficulty: Here it is that we are now enquiring, how far Marks may be multiplied? how far they may be uſeful? and wherein this ſincerity doth conſiſt. The two former will not denominate a man a ſincere Chriſtian, nor prove him Juſtified, and in a ſtate of Salvation without this. Wherein this conſiſteth, I ſhall ſhew you in the following Propoſitions: Now I have firſt ſhewed you what it is that you muſt enquire after. (And I hope no wiſe Chriſtian will judge me too curious and exact here, ſeeing it is a work that neerly concerns us, and is not fit to be done in the dark: Our cauſe muſt be thorowly ſifted at Judgment, and our game then muſt be plaied above-board, and therefore it is deſperate to juggle and cheat our ſelves now.) Only before I proceed, let me tell you, that according to this three-fold *Truth* or *Sincerity*, ſo there is a three-fold *Self-deluſion* or *Hypocriſie*. (Taking *Hypocriſie* for a ſeeming to be what we are not, either to our ſelves, or others: though perhaps we have

have no direct dissembling intent.) 1. To take on us to Repent, Believe, Love Christ, &c. when we do not at all, this is the grossest kinde of Hypocrisie, as wanting the very naturall Truth of the Act.

2. To seem to Believe, Repent, Love God, &c. virtuously (according to the former Description) and yet to do it but in subserviency to our Lusts and wicked Ends, this is another sort of gross Hypocrisie: Yea to do it in meer respect to fleshly prosperity (as, to Repent because sin hath brought us to sicknes and poverty; to Love God, meerly because he keeps up our fleshes prosperity, &c.) this still is gross Hypocrisie.

It may be a great Question which of these is the greater sinne; To Repent and Love God in subserviency to our sin; or not to do it at all?

Answ. It is not much worth the thinking on, they are both so desperately wicked: Therefore I will not trouble the Reader with a curious resolution of this Question: Only thus: Though to denie Gods Being, be a Blasphemous denial of his Natural Excellencie, and so of his Attributes which are the first platform of that which we call Morality in the Creature; yet to denie these his Attributes, and withall to ascribe sin and positive wickednes to the Blessed Holy God, seems to me the greater sinne: *Sicut esse Diabolum est pejus (quoad ipsum) quam non esse.*

3. The next kinde of Hypocrisie, and the most Common is, when men want the sincerity of Grace, as *saving only*, but have both the Truth of it as an *Act or Habit*, and as a *Virtue*. When men have *some* * Repentance, Faith, Hope, Love, &c. which is undissembled, and hath good Ends; but yet is not *saving*. This is the unsoundnes which most among us in the Church perish by, that do perish; and which every Christian should look most to his heart in. This I think is discerned by few that are guiltie of it: Though they might all discern it, if they were Willing and Diligent.

* *Ita sincere, tam Resipiscentiam quam fidem, Conditionem ad salutem adipiscendam prorsus necessariam statuimus.* Frigland. *de Grat. p.* 997.

§. 7. SECT. VII.

Propos. 6. Propos. 6. *AS it is only the Precepts of Christ, that can assure us that one Action is virtuous, or a Duty more then another:*

ther: So it is only the tenour of the Covenant of Grace beſtowing Juſtification or Salvation upon any Act, which makes that Act (or Grace) Juſtifying or Saving; and can aſſure us that it is ſo.

By the Precepts I mean any Divine Determination concerning our Dutie, what we Ought to Do or Avoid. It is the ſame ſacred Inſtrument, which is called Gods Teſtament, his Covenant and his New Law, the ſeveral names being taken from ſeveral reſpects, (as I have opened elſwhere, and cannot now ſtand to prove.) This Law of God hath two parts: The Precept and the Sanction. The Precept may be conſidered, either as by it ſelf [*Do this or that*] and ſo it maketh Duty: This conſtitutes the Virtue of Actions; (Regulating them) And ſo the ſecond kind of ſincerity, [*Whether an Action be good or bad*] muſt be tried by the Precepts, as Precepts. What God requireth is a Virtue: what he forbiddeth is a Vice: What he neither Requireth nor Forbiddeth, is Indifferent, as being not of Moral Conſideration. (For the Popiſh Doctrine of Divine Counſels is vain.)

2. And then, theſe Precepts muſt be conſidered, not onely as they ſtand by themſelves, and conſtitute Duty ſimply, ſaying, [*Do this:*] but alſo as they ſtand in conjunction with the Sanction, and ſay, [*Do this or that, and be ſaved, or elſe Periſh*] as [*Believe and be ſaved, elſe not.*] And in this reſpect and ſenſe they conſtitute the Conditions of the Covenant: and ſo they are the only Rule by which to know what is ſaving Grace, and what not. And only in this reſpect it is that they Juſtifie or Condemn men: They may Juſtifie or Condemn the Action, as bare Precepts and Prohibitions: But they Juſtifie not, nor Condemn the Perſon himſelf, but as Precepts conjoined with the Sanction: that is, with the Promiſe or Threatning.

So that it is hence evident that no humane conjecture can gather what is a *ſaving Grace* or *Duty*, and what not, either from a bare Precept conſidered disjunct from the Promiſe; or from any thing in the meer nature and uſe of the gracious Act it ſelf. The nature of the Act is but its Aptitude to its Office: But the Conſequents (for I will not call them Effects) Juſtification and Salvation, proceed from or upon them only as Conditions on which the free Promiſe beſtoweth thoſe benefits, directly. Thoſe therefore which make the Formal reaſon of Faiths Juſtifying, to lie in its Apprehenſion, which they call its Inſtrumentality, being in-

deed the very Nature and Being of the Act, do little know what they say, nor how derogatory to Christ, and arrogating to themselves their doctrine is, as I have elsewhere manifested.

I conclude then, that It is only the Scripture that can tell you what is Justifying or Saving Grace, by promising and annexing Salvation thereto.

§. 8.

SECT. VIII.

Prop. 7. Propos. 7. *Whatsoever therefore is the Condition which the Covenant of Grace requireth of man, for the attaining of Justification and Salvation, and upon which it doth bestow them; that only is a Justifying and Saving Act. And inferiour Duties are no further Marks to try by, nor are Justifying and Saving, then as they are reducible to that Condition.*

This is it which I have asserted in the last forgoing Chapter: and this is the reason why I laid down but only two Marks there. Though in the first Part, in the description of Gods people, I laid down the whole description, which must needs contain some things common, and not only special Properties; yet now I am to give you the true Points of Difference, I dare not number so many particulars. The Performance of the proper Condition of the New Covenant, promising Justification and Salvation, then is the only Mark of Justification or Salvation, Direct and Infallible: or is the only Justifying and Saving Grace properly so called. Now you must understand that the Covenant of Life hath two parts, as the Condition for man to perform, if he will receive the benefits. The first is the naturall part concerning the pure Godhead, who is the First and the Last, the Principal Efficient and Ultimate End of all: Who is our Creator, Preserver, Governour, Happiness or Rest. This is [*The taking the Lord only for our God*] in opposition to all Idols visible or invisible. As the End as such is before and above all the means, and the Father or meer Godhead is above Christ the Mediator as such (as he saith, *Joh.* 14.28. *The Father is greater then I*) so this is the first and greater part of the condition of the Covenant: (And so Idolatry and Atheisme are the greatest and first condemning sins.) The second part of the Condition is, [*That we take Jesus Christ only for the Mediator and*

and our Redeemer, and ſo as our only Saviour and Supream Lord, by the Right of Redemption.] This is the ſecond part: conſiſting in the choice of the right and only Way and Means to God, as he is the End: For Chriſt as Mediator is not the Ultimate End, but the Way to the Father. Theſe two parts of the Condition are moſt evident in the Word, both in their Diſtinction and Neceſſity. The former was part of that Covenant made with *Adam*, which is not Repealed, nor ever will be, though the reſt of that Covenant may be laid by. It was afterward ſtill fully expreſſed to the Church before Chriſts coming in the fleſh: In all the peoples covenanting this was ſtill the ſumme, that [*They took the Lord only to be their God.*] But the later part was not in the Covenant with *Adam*: Nor was it openly and in full plainneſſe put into the Covenant of Grace in the beginning: but ſtill implied, and more darkly intimated, the light and clearneſs of Revelation ſtill increaſing till Chriſts coming. Yet ſo, as that at the utmoſt they had but the diſcovery of a Saviour, to be born of a Virgin, of the Tribe of *Juda* at ſuch a time: But never that *this Jeſus* was the Chriſt. And ſo it was only in *a Saviour* ſo to be revealed that they were to believe before: But after Chriſts coming and his Miracles (and Reſurrection at utmoſt) he tels them [*If ye believe not that I am he, you ſhall die in your ſins*] So that to them to whom he was Revealed (at leaſt) it was of neceſſity to believe that [*This Jeſus is he, and not to look for another*] Now to us Chriſtians under the New Teſtament this later part of the Covenant (concerning the Mediator) is moſt fully expreſſed, and moſt frequently inculcated: Not as if the former part (concerning God the Creator and End) were become leſs neceſſary then before, or ever the leſs to be ſtudied by Chriſtians, or preached by the Miniſters of the Goſpel: But on the contrary, it is ſtill implied, as being fully revealed before, and a thing generally received by the Church; yea and confirmed and ſtabliſhed by the adding of the Goſpel, and preaching Chriſt. For the End is ſtill ſuppoſed and implied, when we determine of the Means: and the Means confirm and not deny the excellency and neceſſity of the End. Therefore when *Paul* (Act. 17. &c.) was to Preach to the *Athenians* or other Heathens, he firſt preacheth to them the Godhead, and ſeeks to bring them from their Idols; and then preacheth Chriſt. And therefore it is ſaid, *Heb.* 11. *He that comes*

to God (as the End and his Happineſs, or Creator and Preſerver) *muſt* (firſt) *believe that God is, and that he is* (in the Redeemer) *a rewarder of them that diligently ſeek him.* And therefore the Apoſtles * preached [*Repentance toward God, and faith towards our Lord Jeſus Chriſt*] The firſt is [*The turning from Idols to the true God*] (and ſo Repentance is in order of nature before Faith in the Mediator, and more excellent in its nature, as the End is then the way: but not before Faith in the Godhead.) The ſecond is the only high way to God. Therefore *Paul* was by preaching to Turn men from darkneſs to light (both from the darkneſs of Atheiſme and Idolatry, and the darkneſs of Infidelity: but firſt) *from the power of Satan* (and worſhipping devils) *to God:* (that ſo next) by faith in Chriſt they might receive Remiſſion of ſin, and Inheritance among them that are Sanctified, *Act.*26.18 And Chriſt himſelf took the ſame courſe, and preached theſe two parts of the condition of the Covenant diſtinctly; *Joh.*17.3. *This is life eternal to know thee the only true God, and* (then) *Jeſus Chriſt whom thou haſt ſent.* (Words of knowledge in Scripture-commands import Affection.) And *Joh.*14.28. *The Father is greater then I.* And *Joh.*14.6. *I am the Way, the Truth and the Life: No man cometh to the Father but by me.* And *Joh.*14.1. *Ye believe in God,* (there is the firſt part) *Believe alſo in Me* (there is the ſecond part.) But intended brevity forbids me to heap up more proof in ſo plain a Caſe.

* Act.20.21.

To this laſt part of the Condition is oppoſed Infidelity, or not-believing in Chriſt; being the chiefeſt condemning ſin, next to Atheiſm and Idolatry, which are oppoſite to the firſt part. On theſe two parts of the condition of the Covenant, hath God laid all our ſalvation, as much as concerns our part; ſtill ſuppoſing that God and the Mediator have done and will do all their part.

The firſt part of the Condition I call, *The natural part*; being from the beginning, and written in the nature of every reaſonable creature: and by an Eminencie and Excellencie it is of Natural Morality above all other Laws whatſoever. The ſecond I call, *The ſupernatural part* of the Condition; as being not known to any man by the meer light of Nature; but is ſupernaturally revealed to the world by the Goſpel. The firſt part alſo, is the baſis or great command of the Decalogue; [*Thou ſhalt have none other God but me.*] or in other terms [*Thou ſhalt love God above all.*]

all.] The ſecond is the great command of the Goſpel [*Believe in the Lord Jeſus*] or in other terms [*Love Chriſt above All*] (For, as I ſaid, words of knowledge in Scripture imply Affection, eſpecially Will: where all Acts of the ſoul are compleat, which in the intellect are but incompleat, imperfect and preparatory: the Underſtanding being but the entrance to the Will; and the Will being an extended underſtanding: Therefore ſometime Chriſt ſaith, *He that believeth not is condemned:* Sometime, *He that loveth,* any thing, *more then me, is not worthy of me, and cannot be my Diſciple.*) And he joyneth them together in *Joh.*16.27. Therefore hath the Father loved you, becauſe you have *loved me,* and have *believed,* &c.] Intellectual belief or aſſent therefore, where ever you reade it commanded, implieth the Wills conſent and love.

And thus I have ſhewed you what the conditions of the Covenant are: which I have done the fullier, that you might know what is *a Saving Grace* or Act, and what not. For you may eaſily conceive, that it muſt needs be ſafer trying by theſe then by any lower Act or Duty: and as all other are no further ſaving, then as they belong to theſe, or are reducible to them; ſo you can no further try your ſelves by them, but as they are reduced to theſe. And now you ſee the reaſon why I mentioned but only two Marks in the foregoing Chapter: and why I ſay that true Marks are ſo few, by which a man may ſafely try his title to heaven. And yet you ſhall ſee that we muſt yet reduce them to a narrower room, when we come to open the nature of ſincerity. In preparation to which I muſt tell you; that In the terms of theſe two Marks, or two parts of the condition of the Covenant, there is contained ſomewhat common (which an unregenerate man may perform;) and ſomewhat ſpeciall, and proper to the Saints. Though all muſt go together and be found in thoſe that will be ſaved, yet the ſpecifical Form, or Conſtitutive difference, by which as *Saving*, the Act of a true Believer is diſcerned from the Act of an unſound perſon, doth lie but in part of it, and I think but in one point. As a man is defined to be [a Reaſonable living-creature:] but to be a creature will not prove him a man, nor to be a living creature neither: becauſe that there are other creatures, and living creatures, or animate beſides himſelf. But to be a *Reaſonable* Animal or living creature, will prove him a man; becauſe

Reason contains his specifique form and constitutive difference. Other inferiour creatures may have bodies and fleshly bodies, as well as man, and others may have life (which we call a Soul) (and yet man must have these too) But others with these have not Reason; or a Soul indued with a power of Reasoning. So in these Marks of Grace or conditions of the Covenant: To love is common to every man: To love God and Christ is common to a Christian, with an hypocrite or wicked man: But to love Christ *Savingly*, (that is, as I shall shew you presently, *Sovereignly* or *Chiefly*) this is the Form or Constitutive difference of Love which is *Saving*. To *Take* or *Accept*, is common to every man: To *Take* or *Accept* of *God* and *Christ*, is common to a true Christian and a false: But To *Take* or *Accept* of God and his Christ *Sincerely* and *Savingly*, is proper to a sound Believer. So that even in these two Marks, the *sincerity* of both lieth in one Point. For supposing the Truth of the Act, and the Truth of the Vertue in generall (which are both common, as I have told you:) the Truth or Sincerity of them, as Saving, is the only thing to be enquired after. And in this sense, *I know but One infallible Mark of sincerity*: seeing sincerity lieth in this one point. But before I come to open it more fully, I will premise (and but briefly name) two more Propositions.

§. 9.

SECT. IX.

Prop. 8. Propos. 8. *God hath not in the Covenant promised Justification or Salvation upon any meer Act or Acts considered without that Degree and Sutableness to their objects wherein the sincerity of them as Saving doth consist.*

It is said indeed, that *He that believeth shall be saved*, but then it is supposed, that it be sincere Believing: for any Believing is not here meant: For many that Believed, and that without gross dissimulation, shall perish, as not Believing sincerely. And therefore Christ would not trust himself with those that yet Believed in him, because he knew their hearts, that they did it not in faithfulness and sincerity, *Joh.* 2. 23, 24. But I shall confirm this more fully afterwards.

SECT.

SECT. X.

§. 10.

Propoſ. 9. *THere is no one Act conſidered in its meer nature and kinde without its meaſure and ſutableneſs to its object, which a true Chriſtian may performs, but an unſound Chriſtian may perform it alſo.* Prop. 9.

I have great reaſon to add this, that you may take heed of trying and judging of your ſelves by any meer Act, conſidered in it ſelf. If any doubt of this we might ſoon prove it, by producing the moſt excellent Acts, and ſhewing it of them in particular. Believing is as proper to the ſaved as any thing, for the Act. And yet as for the aſſenting Act, *James* tels us the devils Believe: And as for Reſting on Chriſt by Affiance, and expecting Pardon and Salvation from him, we ſee beyond queſtion, that many thouſand wicked men, have no other way to quiet them in ſinning; but that they are confident Chriſt will pardon and ſave them, and they undiſſemblingly Quiet or Reſt their ſouls in this perſwaſion, and undiſſemblingly expect ſalvation from him when they have ſinned as long as they can. And indeed, herein lieth the nature of Preſumption: And ſo real are they in this Faith, that all our Preaching cannot beat them from it. If the Queſtion be, Whether a wicked man can Pray, or Meditate, or forbear the Act of this or that ſin, I think none will deny it. But yet all this will be opened fullier anon.

SECT. XI.

§. 11.

Propoſ. 10. *THe Supremacy of God and the Mediator in the Soul, or the precedency and prevalency of his Intereſt in us, above the Intereſt of the fleſh, or of inferiour good, is the very point wherein materially the ſincerity of our Graces, as* Saving, *doth conſiſt; and ſo is the* one *Mark by which thoſe muſt judge of their ſtates, that would not be deceived.* Prop. 10.

Propoſ. 11. *FOr here the Sincerity of the Act as Saving conſiſteth in being ſuted to its adequate object, (conſidered in its reſpects which are eſſential to it as ſuch an object.) And ſo to Believe* Prop. 11.

lieve in, Accept and Love God as God, and Christ as Christ, *is the sincerity of these Acts. But this lieth in Believing, Accepting and Loving God as the only Supream Authority or Ruler and Good, and Christ as the only Redeemer, and so our Sovereign Lord, our Saviour, our Husband and our Head.*

I joyn both these Propositions together, because the explication of both will be best joyned together. And first I will tell you what I mean by some of the terms in these Propositions.

1. When I speak of the Interest of God and the Mediator in the Soul, I do not mean a meer *Right to us*, (which we call *Jus ad rem:*) for so God and the Mediatour God-Man, have Interest in all men: as being undoubtedly Rightful *Lord of all*; whether they obey him or not: But I mean Christs Actual Interest *in us* and Possession of us (which we call *Jus in re*) and that as it consisteth in a Voluntary Entertainment of him into all the Powers of the Soul, according to their severall Capacities and Offices. As we use to say of men in respect of ther friends, [Such a man hath so much Interest in his friend, that he can prevail with him before any other.] So when Gods Interest in us is greater then the Interest of the flesh, that he hath the Precedency and Supremacy in our Understandings, Wils and Affections, this is the sincerity of all our Graces as Saving; and so the discovery of our Souls sincerity. I shall yet fullier open this anon.

2. I here include the Interest of Father, Son and holy Ghost, both as they are conjunct, and as they are distinct. As considered in the Essence and Unity of the Godhead, so their Interest is conjunct: both Father, Son and holy Ghost being our Creator, Ruler and Ultimate End and chief Good. But in the distinction of Persons, as it was the Son in a proper sense that Redeemed us, and thereby purchased a peculiar Interest in us, and Dominion over us, as he is Redeemer, so doth he carry on this Interest in a peculiar way: And so the Interest of the holy Ghost as our Sanctifier is specially advanced by our yeilding to his Motions, *&c.*

3. By the Supremacy of God, and the Prevalencie of Christs Interest, I do not mean [a] That it *alway prevaileth for Actuall obedience* against the suggestions and allurements of the flesh. A man may possibly pleasure a lesser friend or a stranger, before a greater friend, for once or more, and then it proves not that the stranger hath the greater Interest in him. But I mean, that God hath Really

[a] *Renati quantumvis alacriter militent adversus peccata, tamen & multa & magna carnis imbecillitate laborant; cui, spiritu divinitus excitato, obluctantur; crebrò tamen à cupiditatibus carnis se vinci patiuntur,* &c. Suffrag. Theolog. Bremensium *in Synodo Dord. in Art. 5. Thes. 9.* Vid. *Thes. 10, 11, 12, 13.*

Really more of his Eſteem, and Will, and *Rational* (though not *Paſſionate*) Love and Deſire; and Authority and Rule in his Heart and Life.

4. When I ſpeak of the Intereſt of the fleſh, I chiefly intend and include that inferiour good which is the fleſhes delight. For here are conſiderable diſtinctly, 1. The part which would be pleaſed in oppoſition to Chriſt; and that, with the Scripture, I call The Fleſh. 2. The thing which this fleſh deſires as its happineſs; and that is, Its own pleaſure, delight and full content. 3. The objects from whence it expecteth this delight and content; and that is, All inferiour good which it apprehendeth to conduce moſt to that End, as being moſt ſutable to its ſelf. By the fleſh then, I mean, The ſoul, as ſenſitive, as it is now ſince the fall become unruly, by the ſtrengthening of its raging deſires, and the weakning of Reaſon that ſhould rule it; and conſequently the Rationall part, thereby ſeduced: or if the Rationall (miſ-informed and ill-diſpoſed) be the leader in any ſin, before or without the ſenſitive: ſo that I mean, that which inordinately inclineth us to any inferiour good. This inferiour good conſiſteth in the Luſt of the fleſh, the luſt of the eyes, and pride of Life, as *John* diſtinguiſheth them: Or as commonly they are diſtributed, in Pleaſure, Profits and Honour; all which are concentred and terminated in the ſin we call *Fleſh-pleaſing* in the general: for that pleaſure is it which is ſought in all; or it is the purſuit of an inferiour fleſhly happineſs, preferred before the Superiour Spiritual Everlaſting Happineſs. Though moſt commonly this pleaſure be ſought in Honour, Riches, Eating, Drinking, Pleaſant dwellings, Company, Sports and Recreations, Clothes, Wantonneſs or Luſtfull Uncleanneſs, the ſatisfying of Paſſions and Malicious deſires, or the like: yet ſome time it riſeth higher, and the ſinner ſeeketh his happineſs and content in largeneſs of Knowledge, much Learning and curious Speculations about the nature of the creatures, yea and about God himſelf. But perhaps it will be found that theſe are neer of the ſame nature with the former ſenſitive Delights. For it is not the Excellency or Goodneſs of God himſelf that delighteth them, but the novelty of the thing, and the agitation of their own Imagination, Phantaſie and Intellect thereupon, which is naturally deſirous to be actuated, and employed, as receiving thereby ſome ſeeming addition to its own perfection: and that not as

from God, who is the object of their Knowledge; but as from the meer enlargement of Knowledge in it self; or, which is far worse, they make the study of God and Divine things which they delight in, but subservient to some base inferiour object: And so though they delight in studying and knowing God and Heaven, and Scripture, yet not in God as God, or the chief Good, nor in Heaven as Heaven; nor out of any true saving love to God: but either because, as some Preachers, they make a gainfull trade of it, by teaching others: or because it is an honour to know these things, and be able to discourse of them, and a dishonour to be ignorant: Or at best, as I said before, they desire to know God and Divine Truths, out of a delight in the Novelty, and Actuating, and natural Elevation of the Understanding hereby: It is one thing to delight in Knowing, and another to delight in the thing Known. An ungodly man may delight in studying and knowing severall Axioms or Truths concerning God; but he never chiefly delighteth in God himself. As a studious man desires to know what Hell is, and where, and many truths concerning it: but he desireth not Hell it self, nor delighteth in it. A godly man desireth to know the nature and danger of sin, and Satans way and wiles in temptations: but he doth not therefore desire sin and temptation it self. So a wicked man may desire to know the nature of Grace, and Christ, and Glory, and yet not desire Grace, and Christ, and Glory. It is one thing to terminate a mans desire and delight in bare knowledge, or the esteem, or self-advancement that accrues thereby; and another thing to terminate it in the Thing which we desire to know; making knowledge but a means to its fruition. So that though the virtuousness or vitiousness of our Willing, and severall Affections, do receive its denomination and specification very much from the object (as in loving God, and loving sinfull pleasure, *&c.*) because there is the proper and ultimate *terminus* of the souls motion: yet the Acts of the Understanding may be exercised about the best of objects, without any virtuousness at all: It being but the Truth and not the Goodness that is its object; and that Truth may be in the best object and in the worst. And so it is the same kinde of delight that such a man hath in knowing God and knowing other things: for it is the same kinde of Truth that he seeks in both. And indeed Truth is not the ultimate object terminating

minating the ſouls motion (not as it is Truth,) but an intermediate prerequiſite to *Good*, which is the ultimatly terminating object: And accordingly the Acts of the meer underſtanding, are but preparatory to the Acts of the Will, and ſo are but imperfect initial Acts of the Soul, as having a further End then their own proper Object: And therefore it is that all Philoſophers place no Moral Habits in the Underſtanding, but all in the Will; for till they come to the Will, (though they may be in a large ſenſe Morally good or evil, vertuous or vicious, yet) they are but ſo in an imperfect kinde and ſenſe; and therefore they call ſuch Habits only Intellectual.

The ſumme of all this is, That it is but the Fleſhes Pleaſure and Intereſt which an ungodly man chiefly purſueth, even in his delightfull ſtudying of Holy things: For he ſtudieth Holy things and Prophane alike. Or if any think it too narrow a Phraſe, to call this Fleſh-pleaſing, or preferring the intereſt of the fleſh, it being the Soul as Rational, and not only as Senſitive, which turneth from God to inferiour things; I do not gain-ſay this: I know *Gibieuf* determines it, that man apoſtatized from God to himſelf, and that in Regeneration he is turned again from himſelf to God. Yet this muſt be very cautelouſly underſtood; for God forbiddeth not man to ſeek himſelf duly, but commandeth it: Man may and muſt ſeek his own Happineſs. The chief Good is deſired as Good to us. But to ſtate this caſe rightly, and determine the mountainous difficulties that here riſe in the way, is no fit work for this place: I will not therefore ſo much as name them. The eaſieſt and ſafeſt way therefore to clear the preſent difficulty to us, is, to look chiefly at the different Objects and Ends: God who is the Supream Good, preſenteth and offereth himſelf to us, to be enjoyed. Inferiour Good ſtands up in competition with him; and would inſinuate it ſelf into our hearts, as if it were more amiable and deſirable then God. Now if Gods intereſt prevail, it is a certain ſign of Grace; If inferiour good prevail and have more actual intereſt or poſſeſſion then God, it is a certain ſign of an unhappy condition; or that the perſon is not yet in a ſtate of Salvation.

And as you thus ſee what I mean by the intereſt of the fleſh or inferiour good in us; ſo in all this I include the intereſt of the world and the devil: For the world is, at leaſt, the greateſt part

of this inferiour good, which stands in competition with God. And Satan is but the envious agent to present this bait before us: to put a false gloss on it in his presentation; to weaken all Gods arguments that should restrain us; to disgrace God himself to our souls; and so to press and urge us to a sinfull choice and prosecution. He shews us the forbidden fruit as pleasant, and as a means to our greater advancement and happiness; and draweth us to unbelief for the hiding of the danger. He takes us up in our imagination, and shews us the Kingdoms of the world and their Glory, to steal our hearts from the Glorious Kingdom of God. So that the interest of the Flesh, the interest of the World, and the interest of Satan in us, is all one in effect. For they are but several causes to carry the soul from God, to a false, deluding, miserable End.

Again, In the Proposition I say [*It is the Prevalency of the Interest of God or Christ, above inferiour Good*] putting inferiour Good, as the competitor with God who is the greatest Good: because the Will cannot incline to any thing under the notion of evil, or of indifferent, but only as Good. No man can Will evil as evil: He must first cease to be Rational, and to be man. If evil appeared only as evil there were no danger in it. The force of the temptation lies in making evil seem Good, either to the senses, or imagination, or reason, or all. Here lies the danger of a pleasing condition, in regard of Credit, Delights, Riches, Friends, Habitation, Health or any inferiour thing: The more Good appeareth or seemeth to be in them (as disjunct from God) the more dangerous: for they are the liker to stand up in competition with him; and to carry it with our partial blinded souls in the competition. Remember this, if you love your selves, when you would have all things about you more pleasing and lovely. Here lies the unknown danger of a prosperous state: and on the contrary lies the pretious benefit of adversity; which if men were not brutish and unbelieving, they would heartily welcome as the safest condition.

☞ Mat. 9. *How hard for a Rich man to enter into the Kingdom of Heaven?*

Again observe here, that I mention inferiour [Good] and not [Truth] as that which stands in competition with God. For of two Truths both are equally true (though not equally evident:) And therefore though Satan would perswade the soul that inferiour Good is better for us then God; yet he sets not Truth against Truth in competition. He would indeed make us believe that

that Gods Word is not True at all, or the Truth not certain. But with the Underſtanding there is no competition between Truth and Truth, if known ſo to be. For the Underſtanding can know and believe ſeveral Truths at once, though about never ſo different matters; as that there is a Heaven and a Hell, that there is a God, a Chriſt, a World, a Devil, *&c.* But the Will cannot embrace and chooſe all different Good at once: for God hath made the enjoyment of them incompatible: Much leſs can it Will two things as the chiefeſt Good, when there is but one ſuch: or God and the creature as equally Good, and both in the higheſt degree.

Here then you further ſee the meaning of the Propoſition, when I ſpeak of the Prevalency of Chriſts Intereſt, I mean it directly and principally in the [Will] of man, and not in the Underſtanding. For though I doubt not but there is true Grace in the Underſtanding as well as in the Will, yet (as I ſhall further ſhew anon) as it is in the Intellect, it is not certainly and fully diſcernable, but only the force of the Intellective Acts appear in the Motions and Reſolutions of the Will. And therefore men muſt not try their ſtates directly by any Graces or Marks in the Underſtanding. And alſo if it were poſſible to diſcern their ſincerity immediately in the Underſtanding, yet it muſt not be there by this way of competition of different Objects in regard of the Degree of Verity, as if one were more True and the other leſs: as it is with the Will about the degrees of Goodneſs in the Objects which ſtand in competition. Though yet a kinde of competition there is with the Intellect too: As 1° between God and the Creature, who is to be Believed rather: and 2° between two contradictory or oppoſite Propoſitions, which is True, and which falſe. As between theſe [God is the chief Good] and [God is not the chief Good;] or theſe [God is the chief Good] and [Pleaſure is the chief Good.] But though the Truth be here Believed, yet that is no certain Evidence of Sincerity; except it be ſo Believed, as may be prevalent with the Will: which is not diſcernable in the bare Act of Believing, but in the Act of Willing. So that it is the Prevalency of Chriſts Intereſt in the Will, that we here ſpeak of: and conſequently in the Affections, and Converſation. And indeed (as is before hinted) all humane Acts as they are in the meer Underſtanding, are but rude and imperfect: for it is but the firſt digeſtion, as it were, that is there performed,

(as of meat in the stomack:) But in the Will they are more perfectly concocted (as the chyle is sanguified in the Liver, Spleen and Veins.) And in the Affections they are yet further raised and concocted (as the vitall spirits are begotten in the heart: though many here take meer flatulency for spirits: and so they do common passion for spirituall Affections;) and then in the Conversation, (as the food, in the habit of the body,) the concoction is finished: so that the sincerity of Grace cannot (I think) be discerned by any meer Intellectuall Act: As you may finde Judicious Dr *Staughton* asserting in his *Righteous mans Plea to Happiness*. But yet do not misunderstand it, as if saving Grace did not reside in the Understanding.

Now as the Apostle saith, *Gal.* 5.17. *The flesh warreth against the spirit, and the spirit against the flesh, and these two are contrary one to the other*; A Christians life is a continual combate between these two contrary Interests. God will be taken for our Portion and Happiness, and so be our Ultimate End, or else we shall never enjoy him to make us Happy: The Flesh suggesteth to us the sweetness and delight of Carnal Contentments, and would have us glut our selves with these. God will Rule, and that in supremacy, or he will never save us. The Flesh would fain be pleased, and have its desire, whether God be obeyed and pleased or not. There is no hope of Reconciling these contrary Interests. God hath already made his Laws, containing the Conditions of our Salvation or Damnation: These Laws do limit the Desires of the Flesh, and contradict its Delights: The Flesh cannot Love that which is against it: It hates them, because they speak not good of it, but evil; because it so mightily crosseth its contents. It was meet it should be so: for if God had suffered no Competitor to set up their Interest against his, how would the faithfullness of his subjects be tried? how would his Providences and Graces be manifested? Even to *Adam* that yet had no sin, this way of Triall was judged necessary: and when he would please his Eye and his Taste, and desire to be higher, it was just with God to Displease him and to bring him lower. God will not change these his holy and righteous Laws to please the Flesh, nor conform himself to its will. The Flesh will not conform it self to God; and so here is the Christian Combate. Christ who hath Purchased us, expecteth the first or chief room in our Affections, or else he will effectively

ly be no Saviour for us. The Fleſh doth importunately ſolicit the Affections, to give the chief room and entertainment to its Contents. Chriſt who hath ſo dearly bought the Dominion over us all, will either Rule us as our Soveraign, or Condemn us for our Rebellion (*Luk.*19.17.) The Fleſh would be free, and is ſtill ſoliciting us to Treaſon. For as eaſie as Chriſts yoak is, and as light as his burden, yet is it no more ſuited with the Fleſhes Intereſt, then the heavier and more grievous Law was: The Law of Liberty, is not a Law of Carnall Liberty. Now in this Combat, the Word and Miniſtry are ſolicitors for Chriſt; ſo is Reaſon it ſelf ſo far as it is Rectified, and well guided: but becauſe Reaſon is naturally weakned and blinde; yea and the Word alone is not ſufficient to Illuminate and Rectifie it; therefore Chriſt ſends his Spirit into the ſouls of his people, to make that Word effectuall to open their eyes: here is the great help that the ſoul hath for the maintaining or carrying on the Intereſt of Chriſt. But yet once Illuminating is not enough. For the Will doth not neceſſarily chooſe that which the Underſtanding concludeth to be beſt (even *hic & nunc, & conſideratis conſiderandis:*) A drunkards underſtanding may tell him, that it is far better (all things laid together) to forbear a cup of wine, then to drink it: and that the Good of Virtue and Duty is to be preferred before the Good of Pleaſure, (This experience aſſures us of, though all the Philoſophers in the world ſhould contradict it: and I am not diſputing now; and therefore I will not ſtand to meddle with mens contrary opinions,) and yet the violence of his ſenſuall Appetite, may cauſe him to lay hands on the cup and pour it in. And indeed ſo far it is a brutiſh Act: and it is no ſuch wonder to have ſinfull Acts termed and proved brutiſh, if we knew that all true Reaſon is againſt them. Reaſon is on Gods ſide, and that which is againſt him is not Reaſon. (We may by Diſcourſe proceed to ſin, but the Arguments are all Fallacious that draw us.) There is no Neceſſity to the committing of a Sin, that Reaſon or the Underſtanding ſhould firſt conclude it Beſt: ſo great is the power of Senſe upon the Phantaſie and Imagination, and of theſe on the Paſſions, and the Chooſing Power, (eſpecially as to the exciting of the Locomotive) that if Reaſon be but ſilent and ſuſpended, ſin will be committed (as a man hath luſtfull, and revengefull, and covetous deſires in his Dream, and that very violent.)

lent.) Reason is oft asleep when the senses are awake; and then they may easily play their game: Even as the godliest man cannot restrain a sinfull thought or desire in his Dream, as he can waking; so neither when he is waking, if Reason be asleep: Although Reason never take part with sin, yet if it stand neuter, the sin will be committed. Yea that is not all: but if Reason do conclude for Duty and against sin, and stand to that conclusion, yet I think, the sensitive sinfull appetite and imagination may prevail with the Will (unless you will say that this Appetite is the Will it self, man having but one Will, and so may it self command the Locomotive) against, as well as without the conclusion of Reason (as in the example before mentioned.)

To understand this you must know, that to the Motion of the Will effectually, (especially where there are violent contrary motions and inducements) it is not only necessary that the understanding say, This is a Duty, or This is a Sin, or, It is better to let it alone: But this must be concluded of as a matter of great importance and concernment; and the understanding must express the Weight, as well as the Truth of what it utters concerning Good or Evil: And this must especially be by a strong and forcible Act; or else though it conclude rightly, yet it will not prevail. Many men may have their Understandings informed of the same Duty, and all at the very exercise conclude it Good and necessary: and so concerning the evil of sin: And yet though they all pass the same conclusion, they shall not all alike prevail with the Will; but one more, and another less: because one passeth this conclusion seriously, vigorously, importunately; and the other slightly, and sleepily, and remisly. If you be busie, writing or reading; and one friend comes to you to call you away to some great business, and useth very weighty Arguments, yet if he speak them coldly and sleepily, you may perhaps not be moved by him: but if another come and call you but upon a lesser business, and speak loud and earnestly and will take no deniall, though his Reasons be weaker, he may sooner prevail. Do we not feel that the words of a Preacher do take more with our Wills and Affections, from the moving patheticall manner of expression, then from the strength of Argument (except with very wise men:) at least, how much that furthers it; when the best Arguments in the mouth of a sleepy Preacher, or unseasonably and illfavouredly delivered,

will

will not take. And why ſhould we think that there is ſo great a difference between other mens Reaſonings prevailing with our Wils, and our own Reaſons way of prevailing? (But I muſt check my digreſſing Pen, which creeps away to Controverſies before I am well aware.)

Now all this being ſo, that there muſt be a ſtrong, lively, loud, preſſing, importunate Reaſoning, and not only a True Reaſoning and concluding; hence it is that there is neceſſary to the ſoul, not only ſo much Illumination as may diſcover the Truth; but ſo much as may diſcover it *cleerly* and *fully*; and may ſhew us the *weight* of the matter, us well as the *Truth*: and eſpecially as may be ſtill an *exciter* of the Underſtanding to do its duty, and may *quicken* it up to do it *vigorouſly*: And therefore to this end Chriſt giveth his Spirit to his people, to ſtrive againſt the fleſh. The ſoul is ſeated in all the body, but we certainly and ſenſibly perceive that it doth not exerciſe or Act alike in all: but it underſtandeth in and by the Brain or Animal ſpirits: and it Willeth, and Deſireth, and Loveth, and Feareth, and Rejoiceth in and by the Heart: And doubtleſs the vital ſpirits, or thoſe in the Heart, are the Souls Inſtrument in this work. Now to procure a Motion of the ſpirits in the Heart, by the foremotion of the ſpirits in the brain, requires ſome ſtrength in the firſt motion; and the more forcible it is, likely the more forcible will the motion in the heart be. This order and Inſtrumentality in Acting, is no diſparagement to the ſoul; but is a ſweet diſcovery of Gods admirable and orderly works. (But yet I muſt recall my ſelf.) Now therefore beſides a bare Act of underſtanding, there is neceſſary to this effectuall prevailing with the Will, that there be added that which we call *Conſideration*, which is a dwelling upon the ſubject, and is a ſerious, fixed, conſtant Acting of the underſtanding, which therefore is likely to attain the effect: The uſe of this, and its Power on the Will and Affections, and the Reaſons, I have ſhewed you afterward in the 4th Part of this Book. Hence it is, that let their wit be never ſo great, yet Inconſiderate men are ever Wicked men: and men of ſober frequent Conſideration, are uſually the moſt Godly, and prevail moſt againſt any Temptation: there being no more effectuall means againſt any temptation indeed, whether it be to Omiſſion or Commiſſion, then this ſetting Reaſon forcibly awork by Conſideration. The moſt Conſiderate men

are the moſt Reſolved and Confirmed. So that beſides a bare cold concluſion of the underſtanding (though you call it Practicall) this Conſideration muſt give that Force, and Fixedneſs, and Importunity to your Concluſions, which may make them ſtronger then all the ſenſitive ſolicitations to the contrary, or elſe the Soul will ſtill follow the Fleſh. Now Chriſt will have his Spirit to excite this Conſideration, and to enable us to perform it more powerfully and ſucceſsfully, then elſe we ſhould ever do. And thus the ſpirit is Chriſts ſolicitor in and to our ſouls; and by them it advanceth Chriſts Intereſt, and maintaineth it in the Saints, and cauſeth it to prevail againſt the Intereſt of the Fleſh. Where he prevaileth not in the main, as well as ſtriveth, there is yet no ſaving Grace in that ſoul. Whatever pleadings, or ſtrivings, or reaſonings, or concludings there may be in and by the ſoul on Chriſts ſide, yet if the Fleſhes Intereſt be ſtill greater and ſtronger in the ſoul then Chriſts, that ſoul is in a ſtate of wrath: He may be in a hopefull way to come to a ſafer condition, and not far from the Kingdom of God, and almoſt perſwaded to be a Chriſtian: but if he die in that ſtate, no doubt, he ſhall be damned. He may be a Chriſtian by common profeſſion; but in a ſaving ſenſe, no man is a Chriſtian, in whoſe ſoul any thing hath a greater and higher Intereſt then God the Father and the Mediator.

§. 12.

SECT. XII.

Prop. 12.

Propoſ. 12. *THerefore the ſincerity of ſaving Grace, as ſaving, lieth materially, not in the bare Nature of it; but in the Degree: Not in the Degree conſidered Abſolutely in it ſelf; but comparatively as it is prevalent againſt its Contrary.*

I cannot expect that the Reader ſhould ſuddenly Receive this Truth (though of ſo great conſequence that many mens ſalvations are concerned in it, as I ſhall ſhew anon) till I have firſt made it plain. Long have I been poaring on this Doubt, Whether the ſincerity of Grace, and ſo the Difference between an Hypocrite, and a true Chriſtian do conſiſt in the Nature, or only in the Degree: Whether it be a Gradual or Specifical difference? And I never durſt conclude that it lay but in the Degree; 1. Becauſe of the ſeeming force of the Objections, which I ſhall anon anſwer.

ſwer. And, 2. Becauſe of the conſtant contrary Judgement of all thoſe Divines, whom I highlieſt valued. (For though I am aſhamed of my own Ignorance, yet I do not repent that I received ſome things upon truſt from the Learned, while I was learning and ſtudying them; or that I took them by a Humane Faith, when I could not reach to take them by a Divine Faith. Only I then muſt hold them but as Opinions, but not Abſolutely as Articles of my Creed.) But I am now convinced of my former miſtake; and ſhall therefore endeavour to rectifie others, being in a matter of ſuch moment.

You muſt remember therefore that I have ſhewed you already. that God hath not made any Act conſidered in its meer Nature, without conſidering it as in this prevailing degree, to be the condition of Salvation; and that a wicked man may perform an Act for the Nature of it, which a true Chriſtian may do. But let us yet conſider the Propoſition more diſtinctly.

Divines uſe to give the title of ſaving Grace to four things;

The firſt is, *Gods Purpoſe of ſaving us, and the ſpecial Love and Favour which he beareth to us, and ſo his Will to do us ſpecial Good.* This is indeed moſt principally, properly, and by an excellency, called, *ſaving Grace.* It is the fountain from which all other Grace doth proceed: and, by this Grace we are Elected, Redeemed, Juſtified and Saved. Now the Queſtion in hand is not concerning this Grace which is Immanent in God; where no doubt there is no ſpecifical difference; when Divines accord that there is no diverſity or multiplicity at all, but perfect Unity (allowing ſtill the unſearchable Myſtery of the Trinity:) Therefore I reſt confident that no ſolid Divine will ſay, that Gods common Love or Grace to the unſanctified, doth by a natural Specification differ from his ſpecial Love and Grace to his choſen; (as they are in God.)

The ſecond thing which is commonly called *Saving Grace,* is the Act of God by which the Spirit infuſeth or worketh the ſpecial habitual ſaving Gifts in the ſoul: Not the Effect (for that I ſhall next mention;) but the Act of the holy Ghoſt which worketh this Effect. This is called *Gratia Operans*, working Grace, as the Effect in us, is called, *Gratia Operata,* Grace wrought in us. Now

1. This is none of it that we enquire after in the Queſtion in

hand, when we ask, *Whether the Truth of Grace lie onely in the Comparative or Prevailing Degree?*

2. If it were, yet there is here no place for such a doubt. 1. Because no man can prove such natural specifique difference in the Acts of God; nor will I think affirm them. 2. Especially because in the Judgement of great Divines, there is no such Act of God at all distinct from his Essence and Immanent Eternal Acts: So that this is the same with the former. God doth not need, as man, to put forth any Act but his meer Willing it, for the producing of any Effect. If man will have a stone moved, his Will cannot stir it, but it must be the strength of his arm. But God doth but Will it, and it is done: (As Dr *Twiss* once or twice saith: But *Bradwardine* and others fully confirm) Now Gods will is his Essence: and he never did begin or cease to Will any thing, though he Will the Beginning or Ceasing of things. He Willed the Creation of the World, and the Dissolution of it at once from Eternity: though he willed from Eternity that it should be Created and Dissolved in time: And so the Effect only doth begin and end, but not the Cause. This is our ordinary Metaphysical Divinity: If any vulgar Reader think it beyond his capacity, I am content that he move in a lower Orb. But doubtless we must not feign a natural specifique difference of Acts in God.

The third thing which we commonly call *Saving Grace*, is, The special Effects of this Work of the Spirit on the Soul, commonly called *Habitual Grace*, or the *Spirit in us*, or the *Seed of God abiding in us*; or our *Real Holiness*, or our *New Nature*.

Now, 1. Our Question is not directly and immediately of this, *Whether Common and Special Grace do differ more then by the forementioned Degree?* For this is not it which a Christian searcheth after immediately or directly in his Self-examination. For Habits (as *Suarez* and others conclude) are not to be felt in themselves, but only by their Acts. We cannot know that we are disposed to Love God, but by feeling the stirrings of Love to him. So that it is the Act that we must directly look for, and thence discern the Habit.

2. But if any man will needs put the Question, of this Habitual Grace only, though it be not it that I speak of principally, yet I answer him, That no man doubteth but that common Grace contain-

containeth good Diſpoſitions; as ſpecial Grace containeth Habits. Now who knoweth not that a Diſpoſition and a Habit do differ but in Degree? A carnal man hath a weak Inclination to Good, and a ſtrong Inclination to Evil: Or, if you will ſpeak properly (for the Will cannot chooſe Evil as Evil, but as a ſeeming Good) he hath a weak Inclination to Spiritual and Heavenly Superiour Good; and a ſtrong Inclination to Fleſhly, Earthly, Inferiour Good: Whereupon the Stronger bears down the Weaker. But the Regenerate have ſtronger Inclinations to Superiour Spiritual Good, then to Inferiour Fleſhly Good, and ſo the ſtronger in moſt Temptations prevaileth. Now what natural difference is here, but only in Degree?

The fourth thing which we call *Saving Grace*, is, *The exerciſe or Acts which from theſe Habits or Effectual Inclinations do proceed.* And this is the Grace which the *Soul* muſt enquire after directly in his Self-examination. And therefore this is it of which we raiſe the Queſtion, *Wherein the Truth or Sincerity of it doth conſiſt?* (There is indeed other things without us which may yet be called Saving Grace, as Redemption and Donation (commonly called the Imputation) of Chriſts Righteouſneſs, and ſo Remiſſion, Juſtification, *&c.* but becauſe every one may ſee that our Queſtion is not of theſe, I will not ſtand to make more mention of them.) Now for theſe Acts of Grace, who can produce any Natural Specifique difference between them when they are ſpecial and ſaving, and when they are common and not ſaving? Is not common Knowledge and ſpecial Knowledge, common Belief and ſpecial Belief, all *Knowledge* and *Belief?* And is not Belief the ſame thing in one and in another? ſuppoſing both to be Real, though but one ſaving? Our Underſtandings and Wils are all Phyſically of the like ſubſtance, and an Act and an Act, are Accidents of the ſame kind; and we ſuppoſe the Object to be the ſame? Common Love to God, and Special ſaving Love to God be both Acts of the Will.

But here before I proceed further I muſt tell you, That you muſt ſtill diſtinguiſh between a Phyſical or Natural Specification, and a Moral: And remember, That our Queſtion is onely of a Phyſical difference, which I deny; and not of a Moral, which I make no doubt of. And you muſt know that a meer difference in Degrees in the Natural reſpect, doth ordinarily conſtitute a

ſpecifical Difference in Morality: And the Moral Good or Evil of all our Actions lieth much in the Degree, to wit, that they be kept in the mean between the two extream Degrees. And ſo a little anger, and a great deal, and little Love to creatures, and a great deal, though they differ but Gradually in their Natures, yet they differ Specifically in Morality; ſo that one may be an excellent virtue, and the other an odious vice; So between ſpeaking too much, and too little: Eating or drinking too much or too little: The middle between theſe is a Virtue: and both extreams are Vices: and yet Naturally they differ but in Degree. Virtue as Virtue, conſiſteth not in the bare Nature of an Act: but Formally it conſiſteth in the agreement or conformity of our Actions or Diſpoſitions to the Rule or Law (which determineth of their *Dueneſſe*) which Law or Rule preſcribeth the Mean (or middle degree) and forbiddeth and condemneth both the extreams (in degree) where ſuch extreams are Poſſible, and we capable of them. So that there is a very great Moral difference (ſuch as may be termed ſpecifique) between thoſe Acts which Naturally do differ only in Degree. I ſay, a Moral ſpecifical difference is uſually founded in a Natural Gradual difference. If you confound theſe two ſpecifications, you will loſe your ſelves in this Point.

Furthermore obſerve, that I ſay that ſincerity of Grace, as ſaving, lieth in the Degree, not Formally, but, as it were [Materially] only. For I told you before, the Form of it conſiſteth in their being, the Condition on which Salvation is promiſed. The form which we enquire after, is a Relation. As the Relation of our Actions to the Precept, is the form of their Virtuouſneſs, *viz.* when they are ſuch as are commanded: ſo the Relation of them to the Promiſe is the Form of them as [*Saving*] and ſo as [*Juſtifying.*] But becauſe this Promiſe giveth not Salvation to the Act conſidered in its meer Being, and Natural ſincerity, but to the Act as ſuted to its Object in its Eſſential reſpects; and that ſutableneſs of the Act to the form of its Object conſiſteth onely in a certain Degree of the Act, ſeeing the loweſt Degree cannot be ſo ſuted; Therefore I ſay that ſincerity lieth, as it were materially, only in the Degree of thoſe Acts, and not in the bare nature and being of it.

Laſtly, Conſider eſpecially, that I ſay not that Sincerity lieth in

in the Degree of any Act *in it ſelf* conſidered: as if God had promiſed Salvation to us, if we Love him ſo much, or up to ſuch a height, conſidered *Abſolutely*: But it is in the Degree conſidered *Comparatively*, as to God compared with other things, and as other Objects or Commanders ſtand in competition with him: and ſo it is in the Prevalency of the Act or Habit againſt all contraries.

SECT. XIII.

§. 13.

HAving thus explained my meaning herein, the clearing of all this to you, and fuller confirmation, will be beſt diſpatched theſe three waies. 1. By exemplifying in each particular Grace, and trying this Rule upon them ſeverally. 2. By examining ſome of the moſt Ordinary Marks, which have been hitherto delivered, and Chriſtians uſe to take comfort in. 3. By enquiring what Scripture ſaith in the Point. And after theſe I ſhall anſwer the Objections that are againſt it, and then ſhew you the Uſefulneſs and Neceſſity of it, and Danger of the contrary.

1. The Graces of the Spirit in mans Soul, are either in the Underſtanding, or in the Will and Affections. Thoſe in the Underſtanding (as Knowledge, Prudence, Aſſent to Gods Word, called Faith, *&c.*) I make no Queſtion, are as truly Graces, and as proper to the Saints as thoſe in the Will and Affections. Divers erre here on both extreams. Some ſay, That there is no ſpecial Grace in the Underſtanding, but in the Will only. Others ſay that all ſpecial Grace is in the Underſtanding, and that the Will is capable of nothing but Freedom to Chooſe or Refuſe; and that it ever follows the laſt dictate of the practical Underſtanding, and therefore no more is needfull but to inform the Underſtanding. Others ſay, both Underſtanding and Will are the ſubject of ſpecial ſanctifying Grace, and that in both it muſt be ſought after, and may be diſcerned. Between theſe extreams, I conceive this is the Truth: Both Underſtanding and Will (that is, the whole ſoul which both Underſtandeth and Willeth) is truly ſanctified where either is truly ſanctified: and the ſeveral Acts of this ſanctified ſoul, are called ſeveral actual Graces: But though

though Grace be in both Faculties (as they are called) yet is it certainly discernable onely in the Will, and not in the Understanding. For all Acts as they are meerly in the Understanding are but imperfectly Virtuous, being but Preparatory and Introductory to the Will, where they are digested and perfected, as I said before. Dr *Stoughton*'s words are these [*As for my own part, I could never comprehend that which Divines have gone about, to be able to put a Characteristical difference in the Nature of Knowledge, that a man may be able to say Such a Knowledge is, and such a Knowledge is not a saving Knowledge. But only, as I use to expresse it (the Sun is the greater Light, but the Moon hath greater Influence on Wateriſh Bodies:) So Knowledge, let it be what it will, if it be good and saving, it hath an influence on the Soul. There may be a great deal of Knowledge which is not Vital and Practical; which carrieth not the Heart and Affections along with it: and they that have it, have not saving Knowledge. But they that have the least degree of Knowledge, so it be such as hath an Influence to draw the Heart and Affections along with it, to Love God, and Obey God, it is solid and saving Knowledge.*] So Dr *Stoughton* in his *Righteous mans plea to Happiness*, p. 38, 39.

And for my part I know no Mark drawn from the meer nature of Knowledge, or Belief, or any meer Intellectual Act, by which we can discern it from what may be in an unholy person: Those that think otherwise, use to say, that the Knowledge and Belief which is saving is Deep, Lively, Operative, *&c.* I doubt not but this is true: But how by the Depth we shall discern the saving sincerity directly, I know not: Or how to discern it in the Liveliness or Operativeness, but only in its Operations and Effects on the Will and Affections, I know not. Whether it be so Deep and Lively as to be saving, must not be discerned immediately in it self, but in its vital prevalent Operations on the Will. So that I shall dismiss all the meer Acts of the Understanding out of this Enquiry, as being not such as a Christian can try himself immediately by. And for them that say otherwise, they place the sincerity of them in the Depth and Liveliness, that is, in the Degree of Knowledge and Belief. For no doubt a wicked man may Know and Believe every particular Truth, which a Christian doth Believe. Some Learned men I have heard affirm indeed, That no wicked man can Believe Scripture to be the Word of God;

God; but that's a fancy that I think needs no confutation; The Devils beleeve it no doubt. If any ſay, that ſaving Knowledge is Experimental, and other is not,

I anſwer, 1. Of matters of meer faith we have no experience: as that Chriſt is the ſecond Perſon, was Incarnate, Crucified, Buried, Roſe again, *&c.*

2. Of common practicals wicked men have experience: as that the world is deceitful, that man is prone to ſinne, that Satan muſt be reſiſted, *&c.*

3. For thoſe other ſpecial Internal Experiences which denominate a Chriſtians Knowledge Experimental, the Mark of ſincerity lieth in the experienced thing it ſelf, rather then the Knowledge of it. For example, a Chriſtian knows experimentally what the New-birth is, what it is to Love God, to Delight in him, *&c.* Now the Mark lieth not properly in his Knowledge of theſe, but in that Love, Delight and Renovation which he poſſeſſeth and ſo knoweth.

It follows therefore that we enquire into the Acts of the Will, and ſee wherein their ſaving ſincerity doth conſiſt. For except the Acts of the Underſtanding, all that may be called ſaving is reducible to thoſe two words of S^t *Paul, To Will*, and *To Do*. For all the other Acts of the Soul, are nothing but *Velle & Nolle*: either exerciſed on the Object as variouſly preſented and apprehended (as Abſent or Preſent, Facil or Difficult, *&c.*) or exerciſed with that vigour as moveth the ſpirits in the heart, and denominates them Affections or Paſſions.

Firſt therefore to begin with the proper Act of Willing. Though of our ſelves without Grace no man ever Willeth God in Chriſt, yet on this Willing hath God laid our Salvation, more then on any other Qualification or Act in our ſelves whatſoever. And yet ſimply to Will God, to Will Chriſt, to Will Heaven, is not a ſaving Act. But when God and the Creature ſtand in competition, to Will God above all, and to Will Chriſt above all, and Heaven before Earth, this is to Will ſavingly. That is: to Will God as God, the chief Good and Cauſe of Good: to Will Chriſt as Chriſt, the only Saviour and chief Ruler of us: and to Will Heaven as the ſtate of our chief Happineſs in the Glorifying enjoyment of God. Not that all the ſincerity of theſe Acts lieth in the *Underſtandings apprehending* God to be the chief

Good and Cauſe of it: and Chriſt to be the only Redeemer, &c. For a man may Will that God and that *Chriſt who is* thus apprehended by the Uunderſtanding, and yet not Will him *as he is* thus apprehended. The Uunderſtanding may overgo the Will; and the Will not follow the Underſtanding; and this is no ſaving Willing. If a man do know and Believe never ſo much, that God is the chief Good, and do not chiefly Will him (as the Devils may ſo Believe) it is not ſaving. Yea it is a great Queſtion, Whether many do not Will God (not only *who* is apprehended to be the Supream Good, but alſo) *as* he is apprehended to be the Supream Good, and yet Love ſomething elſe more then him, which they know, *not* to be the chief Good, but againſt their Knowledge are drawn to it by the force of ſenſuality, and ſo theſe men periſh for all their Willing. For certainly, if God have not ordinarily the prevailing part of the Will, that mans ſtate is not good. When I ſay ſuch men Will God [*as*] apprehended to be the chief Good, I mean, they Will him under ſuch a Notion, but not with an Act of Will anſwering that Notion. I refer the term [*as*] to the underſtandings apprehenſion, but not ſo to the Wils action as if it loved him as the chief Good ſhould be loved or willed: for that's it, that is wanting, for which they periſh. I propound this to the Conſideration of the Judicious; for it is certainly worth our Conſideration. It depends on the common Queſtion, Whether the Will ever follow the laſt dictate of the Practical Intellect, which I ſhall handle elſwhere. What I have ſaid of Willing, you may eaſily perceive, may be ſaid of Deſire and Love, which are nothing but Willing. Love is an intenſe abſolute Willing of Good as Good: Deſire alſo is a Willing it as a Good not yet enjoyed. Therefore the ſaving ſincerity of both lieth in the ſame point: Many that periſh Deſire God, and Chriſt, and Heaven; and Love God, and Chriſt, and Heaven: but they deſire and love ſome Inferiour Good more: He that deſireth and loveth God ſincerely and ſavingly, deſireth him and loveth him above all things elſe: and there lieth his ſincerity.

I need not inſtance in Hope, Fear, Hatred, or any of the Acts or Paſſions of the Iraſcible: For they are therefore good becauſe they ſet againſt the Difficulty which is in the way of their attainment to that Good which they Will and Love: and ſo their chief Virtu-

Virtuouſneſs lieth in that Will or Love which is contained in them, or ſuppoſed to them. A wicked man may Fear God, but the Fear of men or temporal evils is more prevalent in the trial. He may have an Averſation of his minde from ſinne, or ſome low Degree of Hatred, as it is known to him to be evil, and to hurt him: but his Love to it is greater, and prevaileth againſt his Hatred. If any doubt whether a wicked man may have the leaſt Hatred of ſin, (yea as ſin, or as diſpleaſing to God) we are ſure of it two wayes.

1. By daily experience of ſome Drunkards, that when they are conſidering how much they ſinne againſt God, and wrong themſelves, their hearts riſe againſt their own ſin (eſpecially if the temptation be out of ſight) and they will weep, and be ready to tear their own fleſh: And yet yield to the next temptation, and live weekly in the committing of the ſin.

2. By the experience of our own hearts before our Sanctification (thoſe that were not ſanctified in Infancy:) many have felt that their hearts had ſome weak degree of diſlike and hatred to the ſin that captivated them. And I know divers Swearers and Drunkards that do ſo hate the ſame ſins in their children, that they are ready to fall on them violently if they commit them.

3. And we may know it by reaſon too. For whatſoever a man may know to be evil, that his Will may have ſome hatred (or averſation) towards: (though not enough) But a wicked man may know ſin to be Evil: Therefore he may have ſome hatred to it. The Will may ſure follow the Underſtanding a little way, though it do not farre enough. But me thinks thoſe ſhould not contradict this, that are for the Wils conſtant determination by the Underſtanding.

The like I may ſay alſo of Repentance: ſo much of it as lieth in the Will; that is, the Wills turning from Inferiour Good (which it formerly choſe) to God the ſupream Good, whom it now chooſeth. The ſincerity of this lieth in the prevailing Degree. For if it be not ſuch a Change as carryeth the Will more now to God then the Creature, but to God a little, and to the Creature ſtill more, it is not ſaving. And if it be not a chooſing of God before the Creature, though it be a chooſing of God in the ſecond place, it will not ſerve turn. And for that Repentance which conſiſteth in a ſorrow for ſin, 1. If it be not to ſuch a

Degree, that it prevail over our Delight in ſin and Love to it, it is not ſaving. Many wicked men do daily repent and ſin: I have known men that would be drunk almoſt daily, and ſome ſeven or eight daies continue in one fit of drunkenneſs before ever they were ſober, and yet lament it with tears and pray daily againſt it; and being men of much knowledge and able parts, would confeſs it and condemn themſelves in very moving language, and yet no means could keep them from it, but they have lived in it ſome ten ſome twenty years. Who dare think that this was true Repentance, when the Apoſtle concludes, *If ye live after the fleſh ye ſhall die*, Rom. 8. 6, 13. 2. Yet I muſt tell you, that all theſe Graces which are expreſſed by Paſſions, as Sorrow, Fear, Joy, Hope, Love, are not ſo certainly to be tried by the *Paſſion* that is in them, as by the *Will* that is either contained in them, or ſuppoſed to them: not as Acts of the *ſenſitive*, but of the *Rational* appetite. I will not here ſtand on the Queſtion, Whether Grace be in the ſenſitive or Rational appetite, as its ſubject, or both: *Burgerſdicius* and others, ſay, that Moral Virtue is in the ſenſitive only: but ſomething like it in the Will: but Theologicall Virtues are in the Will. But doubtleſs if he do prove Moral Virtue to be in the ſenſitive, he will prove a proportionable meaſure of Theological Virtue, to be there too. For there is no Virtue, truly ſo called, which is not Theological as well as Moral.

But if there be any doubt whether an unregenerate man may perform the ſame Acts as a true Chriſtian, it will be eſpecially about the two great and principal graces of *Faith* and *Love*. And for that of Faith, I have ſaid enough before. It conſiſteth (according to the Judgement of moſt Reformed Divines) partly in the Underſtanding, partly in the Will. As it is in the Underſtanding it is called Aſſent or Belief: And for this I have ſhewed before, that a wicked man may have it in ſome degree: and that Grace as it is in the Underſtanding cannot be diſcerned directly; but only as it thence produceth thoſe Acts in the Will wherein it may be diſcerned. There is no one Truth which a true Chriſtian may know, but a wicked man may alſo know it (though not with that lively degree of Knowledge which will over-rule the Heart and Life.) Nor is there any one Truth which a true Chriſtian may Believe, but a wicked man may alſo Believe it. If any deny this, let them name me one. And do not our Divines confeſs

as

as much againſt the Papiſts, who place Faith in bare Aſſent? And And do they not expound *James* (the devils Believe) of ſuch an Aſſent? If this were not ſo, it were an eaſier matter to try and know ones own ſincerity, and ſo to have Aſſurance of Salvation. For we might preſently name ſuch or ſuch an Axiom (as, that The Scripture is the Word of God, or the like,) and ask whether we do Know or Believe this to be True? and ſo might quickly be reſolved. For it is the Heart (or Will) that is deceitfull above all things: but the bare Acts of the Underſtanding, may more eaſily be diſcerned; as whether we Know or Aſſent to ſuch an Axiom, or not: (Though I know alſo that even the Underſtanding participateth of the guilefulnes, and may be ſomewhat ſtrange to it ſelf.)

But ſome will ſay, that no wicked man can Believe the pardon of his own ſins; or aſſent to the truth of this Axiome [*My ſins are pardoned.*] *Anſw.* I confeſs ſo many have harped on this ſtring heretofore, that I am aſhamed that the Papiſts ſhould reade it in our writings, and thereby have that occaſion of hardening them in their Errors, and of inſulting over the Reformed Doctrine. I confeſs no wicked man *(in ſenſu compoſito)* can Believe *for* the pardon of ſin; or hath ſuch a Faith as pardon is promiſed to: But that they may Believe their ſins *are* pardoned, and ſeriouſly believe it, did not Error make it neceſſary, I ſhould be aſhamed to beſtow any words to prove it. 1. A wicked man may (in my judgement, without any great difficulty) Believe an untruth, eſpecially which he would fain have to be true (though every untruth he cannot believe:) But this is an untruth to every wicked man [that his ſins are pardoned] (or even by the Antinomians confeſſion it is untrue of all wicked men not elected;) and an untruth which he would fain have to be true: (for what man is ſo perverſe in his fancies, as to doubt whether a wicked man would have his ſins pardoned?) therefore he may Believe it. 2. That which is one of the chief pillars in the kingdom of the devil, and the maſter, deceiving, damning ſin, is not ſure inconſiſtent with a wicked mans condition: But even ſuch is the ungrounded Belief that his ſins are pardoned (commonly called preſumption, and falſe faith:) Therefore, *&c.* 3. If it be the main work of a skilfull, faithfull Miniſtry, to beat wicked men from ſuch an ungrounded Belief, and experience tels us that all means

Quamvis quis non habet veram & ſalvificam in Chriſto fidem, poteſt tamen in profeſſione & doctrina veritatis, bonam habere conſcientiam, ita ut ſciat veram eſſe illam doctrinam quam profitetur & docet, &c. Triglandius *de Trina Gratia pag.* 943.

will hardly to it; (and yet that God doth it on all before he bring them by the Miniſtry to true Converſion,) then ſure it is more then poſſible for a wicked man to have ſuch a Belief. But Scripture, and a world of lamentable experience proves the Antecedent (what do ſuch Writings as *Hookers*, *Boltons*, *Whateleys*, &c. elſe drive at?) Therefore, *&c.* 4. Yea that the pardon of ſin is not properly *Credendum* or a Material Object of Faith, I have proved elſewhere, and therefore need not ſtand on it now.

2. And for thoſe Acts of Faith which are directly in and by the Will, I know not one of them (conſidered in the nature of the Act, without the prevalent Degree) which a wicked man may not perform. For the moſt proper and immediate Act [Willing] which containeth a Choice of Chriſt and a Conſent that he ſhall be ours, together with his Benefits, this I have before made manifeſt to be conſiſtent with an unregenerate ſtate. If any will affirm that a wicked man cannot be Willing to have pardon of all his ſins, Juſtification and Salvation from hell, I think it not worth my writing ſix lines to confute them; ſenſe will do it ſufficiently. That this man cannot Deſire, or Chooſe, or Will Holineſs, and Glory with Chriſt more heartily, ſtrongly and prevailingly then his pleaſures or inferiour good, I eaſily acknowledge: For in that gradual defect conſiſteth his unſoundneſs. But that he may Will, Chooſe, Accept or Deſire Holineſs and Glory in a ſecond place, next to his carnal delights or inferiour good, is to me beyond doubt. And accordingly for the obtaining of theſe, he may Will or Accept of Chriſt himſelf that gives them. This I ſhall prove anon, when we ſpeak of Love.

And for that Act of Faith which moſt affirm to be peculiarly the Juſtifying Act, that is, Affiance, Reſting on Chriſt, Recumbency, Adherence, Apprehenſion of him, *&c.* theſe (almoſt all Metaphoricall) terms, contain not one, but many Acts, all which are moſt frequently found in the ungodly. For we undoubtedly know it, 1. by experience of our ſelves whileſt we were in their ſtate, 2. and by conſtant experience of the vileſt ſinners, that they not only undiſſemblingly Reſt on Chriſt (that is, Truſt verily to be pardoned and ſaved by him, and expect it from him,) but alſo that this is the ſtrongeſt encouragement to them in ſinning, and we have need to lay all our batteries againſt this Bulwork of Preſumption. Alas, to the grief of my ſoul, my frequent and

Notitiam & Aſſenſum quendam non Calvinus tantum, ſed & Remonſtr. ipſi tribuunt etiam Dæmonibus. Fiducia male fundata, electionis opinio, & fructus evanidi, qui ſine bono & honeſto corde exiſtunt, non magis arguunt temporarios eſſe verè fideles, quam ſimilitudo probat ſimiã eſse ex genere humano. Araeſius *Antiſynod. in Art. 5. c. 3. pag. (mihi) 354.*

and almoſt daily experience forceth me to know this, whatſoever men write from their ſpeculations to the contrary. I labour with my utmoſt skill to convince common Drunkards, Swearers, Worldlings, *&c.* of their miſery, and I cannot do it for my life: and this falſe faith is the main reaſon. They tell me [I know I am a ſinner, and ſo are you, and all, as well as I, but if any man ſin we have an Advocate with the Father, Jeſus Chriſt the Righteous: I put my whole truſt in him, and caſt my ſalvation on him, for *he that Believeth in him ſhall not periſh, but have everlaſting Life.*] If I tell them of the nature of true Faith, and the neceſſity of Obedience, They anſwer me that they know their own hearts better then I, and are ſure they do really Reſt on Chriſt and truſt him with their ſouls; and for Obedience they will mend as well as they can, and as God will give them Grace; and in the mean time they will not boaſt as the Phariſee, but cry, Lord be mercifull to me a ſinner: and that I ſhall never drive them from Believing and Truſting in Chriſt for Mercy, becauſe they be not ſo good as others, when Chriſt tels them, that men are not Juſtified by Works, but by Faith, and he that believeth ſhall be ſaved.] This is the caſe of the moſt notorious ſinners (many of them) and I am moſt confident, they ſpeak as they think: and from this ungrounded confidence in Chriſt, I cannot remove them. Where now is any difference in the nature of this Affiance, and that of true Believers? If you ſay, that it brings not forth fruit, and therefore is unſound, that's true: but that's only an extrinſecall difference in the effects, and ſpeaks not the difference in the nature of the Act it ſelf. But I have ſpoken of this more fully elſewhere.

But the greateſt doubt is, whether in Loving God and Chriſt as Mediator, there be not more then a gradual difference between the regenerate and unregenerate? And I ſhall ſhew you that there is not. For it is undeniable that an unholy perſon may Love God and the Mediator: and as undeniable that they cannot Love God above all, till they are Regenerate. The later I take for granted: The former if any deny is thus proved. 1. That which the Underſtanding apprehendeth to be Good, both in it ſelf and to the perſon, that the Will may in ſome meaſure Love. But an unregenerate mans Underſtanding may apprehend God to be

Learned *Rivet* ſaith the very ſame as I of the difference between a temporary & true Believer. *Diſcrimen ergo inter eos & vere fideles hoc eſt, quod quamvis utriq; ex animo verbum amplectantur, non tamen utriq; ex tali animo*, quo aliis omnibus verbum præferatur, Ἀναξιοπαθῶς leviter & perfunctorie *credunt*, &c. *unde eſt quod* vitam ſuam amant plus quam Chriſtum: *fiatq; ut ſecuri ſint, nec ſibi caveant ab inſidiis Diaboli: deinde ut in precibus, gratiarum actione, & omnibus erga proximum officiis* languidi fiant, & remiſſi: *Cum Juſtificans Fides etiam* Imbecilla, *ſollicita ſit, nec credentem animo elato eſſe ſinat; ſtudium q; precum excitet*, illudq; anxium & intentum. *Rivet. Diſput. de Perſever. Sanct.* §. 16. pag. 210, 211.

Good

Good both in himself and to the person: Therefore he may in some measure Love him. That wicked men may Believe that God is Good, is no more to be doubted of, then that they may Believe there is a God. For he that Believeth there is a God, must needs believe that he is Good. And that he may Believe that God is Good to him, also is evident thus. 1. Men know that they have all their temporal corporal Mercies from God (which are to them the sweetest of all;) and therefore for these, and the continuance of them they may apprehend God to be Good to them, and so love him. 2. And Scripture and constant experience tels us, that it is usuall with wicked men, not only to apprehend the goodness of prosperity, but thence mistakingly to gather, that God doth specially favour and love them as his people to Salvation. 3. Also nothing is more common with them almost, then from the thoughts of Gods Mercifulness and Goodness, and from mistaking seeming evidences in themselves, to conclude most confidently that their sins are pardoned, and that God will not condemn them, but will save them as certainly as any other. Also that Christ having died in their stead, and made satisfaction for all their sins, they shall through him be pardoned, Justified and Saved. Many a wicked man doth as confidently Believe that God loveth him through Christ, and doth as confidently thank God daily in his prayers for Vocation, Adoption, Justification, and assured hope of Glory, as if they were all his own indeed. Nay out of the apprehensions of some extraordinary Love and Mercy of God to him above others, he oft giveth thanks as the Pharisee, *Lord, I thank thee, that I am not as this Publican.* And doubtless all these apprehensions of Love may produce some Love to God again. As the grounded Faith and Hope of the Godly produceth a solid saving Love, so the ungrounded Faith and Hope of the wicked, produceth a sleight and common Love, agreeable to the cause of it. As Christ hath a common Love to the better sort of wicked men more then to the worst (he looked on the young man, (*Mark* 10. 21, 22.) and Loved him, and said, *Thou art not far from the Kingdom of God*) so may such men have a common love to Christ, and that above the ordinary sort of the ungodly. For I am perswaded there is no man so wicked among us (who Believeth indeed that Christ is the Son of God and the Saviour) but he hath some love to Christ more or less.

For

For 4. God hath been pleaſed to give thoſe advantages to the Chriſtian Religion above all other Religions among us, which may eaſily procure ſome Love to Chriſt from ungodly men. It is the Religion of our Country: It is a credit to be a Chriſtian: It is the Religion of our Anceſtors, of our Parents and deareſt Friends: It is that which Princes favour, and all men ſpeak well of: Chriſt is in credit among us: Every man acknowledgeth him to be God, and the Redeemer of the world: And therefore on the ſame grounds (or better) as a *Turk* doth love and honour *Mahomet*, and a *Jew Moſes*, may a wicked Chriſtian in ſome kinde Love and Honour Chriſt: yea and venture his life againſt that man that will ſpeak againſt him: as Dr *Jackſon* and Mr *Pink* have largely manifeſted.

If any object, that it is not God or Jeſus Chriſt that theſe men Love, but his Benefits: I anſwer, It is God and the Redeemer for his Benefits. Only here is the unſoundneſs which undoes them, They Love his inferiour earthly bleſſings better then him; and for this they periſh.

SECT. XIV.

HAving thus viewed theſe ſeverall Graces, and found, that It is the prevalent Degree wherein their Sincerity, as they are Saving, doth conſiſt; I will next briefly try this point upon ſome of the ordinary Marks of Sincerity beſides that are given by Divines. In which I ſhall not ſpeak a word in quarrellin g at other mens judgements (for I ſhall ſpeak but of thoſe that I was wont to make uſe of my ſelf:) but only what I conceive neceſſary to prevent the deluſion and deſtruction of ſouls. §. 14.

1. One Mark of Sincerity commonly delivered is this: To love the children of God becauſe they are ſuch. I the rather name this becauſe many a ſoul hath been deluded about it. Multitudes of theſe that ſince are turned haters and perſecutors of the Godly, did once, without diſſembling, love them. Yea multitudes that are killing them by thouſands (when they differ from them in opinion, or ſtand in the way of their carnal intereſt) did once love them, and do love others of them ſtill. I have proved before that a wicked man may have ſome love to Chriſt, and then

no doubt but he may have some love to a Christian, and that for his sake. *Quest.* But may he love a Godly man for his godliness? *Answ.* Yes, no doubt: Those before-mentioned did so. If a wicked man may have some degree of love to godliness, then he may have some degree of love to the Godly for it: But that he may have some degree of love to godliness is evident, 1. by experience of others, and of the Godly before conversion, who know this was their own case. 2. The understanding of an ungodly man may know that Grace and Godliness is good, and therefore his Will may in some degree choose and affect it. 3. That which drew moral Heathens so strongly to love men for their Virtue and Devotion, the same principle may as well draw a man that is bred among Christians, to love a Christian for his Virtues and Devotion to Christ.

Object. But doth not the Scripture say, that we know we are *translated from death to life, because we love the Brethren?*

Answ. Yes, But then you may easily know it speaks of sincere Love. So it saith, *Whosoever believeth shall be saved*: And yet *Matth.* 13. Christ sheweth that many Believe who yet fall away and perish for want of deep rooting. So that the Sincerity of this love also lieth in the Degree, and therefore when the promise is made to it, or it made a mark of true Christians, you must still understand it of that Degree which may be called Sincere and Saving. The difference lieth plainly here. An unsound Christian, as he hath some Love to Christ, and Grace and Godliness, but more to his Profits or Pleasures or Credit in the world, so he hath some Love to the Godly (as such, being convinced that the Righteous is more excellent then his neighbour;) but not so much as he hath to these carnal things. Whereas the sound Christian, as he Loves Christ and Grace above all worldly things; so it is Christ in a Christian that he so Loves, and the Christian for Christs sake, above all such things. So that when a carnal professor will think it enough to [a] wish them well, but will not hazzard his worldly happiness for them (if he were called to it) the Sincere Believer will not only Love them, but Relieve them, and value them so highly, that if he were called to it, he would part with his Profits or Pleasures for their sakes. For example, In Queen *Maries* daies, when the Martyrs were condemned to the fire, there were many Great men that really loved them, and wished

[a] *If a brother or sister be naked and destitute of daily food, and one of you say to them, Depart in peace; be you warmed and filled: but give them not those things which are needfull to the body, &c.* Jam. 2.15,16. *Hereby perceive we the Love of God, because he laid down his life for us; and we ought to Lay down our lives for the Brethren. But who so hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Let us not Love in word and tongue, but in deed and in Truth.* 1 Joh. 3.16,17,18.

wiſhed them well, and their hearts grieved in pity for them, as knowing them to be in the right: But yet they loved their Honour and Wealth and Safety ſo much better, that they would ſit on the Bench, yea and give ſentence for their burning, for fear of hazzarding their Worldly happineſs. Was this Sincere Saving Love to the Brethren? Who dare think ſo? eſpecially in them that went on to do thus. Yet what did it want but a more intenſe degree, which might have prevailed over their love to carnal things? Therefore Chriſt will not at the laſt Judgement, enquire after the bare act of Love: but whether it ſo far prevailed over our Love to carnal intereſt, as to bring us to Relieve, Clothe, Viſit them, *&c.* (and Chriſt in them) that is, to part with theſe things for them when we are called to it. Not that every man that loves the Godly is bound to give them all he hath in their neceſſity: For God hath directed us in what order to beſtow and lay out our eſtates; and we muſt begin at our ſelves, and ſo to our families, *&c.* ſo that God may call for our eſtates ſome other waies. But (mark it, you falſe-hearted worldlings) he that doth not ſo much love the ordinary ſort of the Godly (and Chriſt in them) as that he can finde in his heart to beſtow all his worldly ſubſtance for their relief, if God did not require him otherwiſe to expend it, this man hath no ſaving Love to the Godly. If therefore you would not cheat your ſelves (as multitudes in this age have done) about your Love to the Brethren, try not by the bare act, but by the radicated prevalent degree of your Love.

2. Another ordinary Mark of Sincerity is this, [When a man is the ſame in ſecret before God alone, as he is in publike before men: making conſcience of ſecret as well as open duties.] But, no doubt, as many a godly man may be the more reſtrained from ſin, and incited to Good, from publike (and perhaps carnal) motives, and ſo may be better in appearance publikely then he is in ſecret (for all men have ſome hypocriſie in them;) ſo many an unregenerate man may make conſcience of ſecret duties as well as open; yea even of the thoughts of his heart. But ſtill both ſecret duties and open are at the diſpoſe of his carnal intereſt; for he will follow them no further then is conſiſtent with that: ſo that this Mark doth but ſhew a mans ſincerity in oppoſition to groſs hypocriſie or diſſembling, but not the ſincerity of grace as it is ſaving.

3. Another ordinary Mark of ſincerity is thus delivered: [When a man loves the cloſeſt and moſt ſearching preaching of the Word, and that which putteth on to the higheſt Degree of Holineſs.] If he therefore Love it, becauſe it putteth himſelf on to the Higheſt Degree of Holineſs, and ſo far Love it, as that he is Willing to be ſearched, and put on by it, and if he therefore come to this Light, that he may know his Evil thereby, that he may mortifie it, and may get Chriſt and his Intereſt advanced in his Soul; then it is a ſign that he hath that Degree which I have mentioned wherein ſincerity of ſaving Grace doth conſiſt: But many a wicked man doth Love a ſearching Preacher in other reſpects, and one that draweth men to the higheſt ſtrain; partly, becauſe he may Love to have other men ſearched, and their Hypocriſie diſcovered, and be put on to the higheſt: And partly becauſe himſelf may be of, and delight in the higheſt ſtrain of Opinion, though his heart will not be true to his Principles. Nay many a man thinks that he may the more ſafely be a little more indulgent to his Carnal Intereſt in Heart and Life, becauſe he is of the ſtricteſt Opinion: and therefore may Love to hear the ſtricteſt Preachers. His Conſcience is ſo blinde and dull in the Application, that he can eaſily over-look the inconſiſtency of his Judgement, and his Heart, and Practice. O how glad is he when he hears a rowſing Sermon, becauſe, thinks he, this meets with ſuch a man, or ſuch a man; this fits the profane, and the lower ſort of Profeſſors. So that in theſe reſpects he may Love a ſearching Preacher.

4. Another common Mark of Sincerity is [When a man hath no known ſin which he is not Willing to part with.] This is a true and ſound Mark indeed. For it ſignifieth not only a diſlike, nor only a hatred of ſin, but ſuch a Degree as is prevalent in the Will, as I have before deſcribed: That Chriſts Intereſt in the Will is prevalent over all the Intereſt of the Fleſh. So that this is but in effect the ſame Mark that I have before delivered. Except this Willingneſs to part with all ſin ſhould be but a cold unconſtant Wiſh, which is accompanied with a greater and more prevalent Love to it, and Deſire to enjoy it: and then who dare think that it is any Mark of ſaving Sincerity? The like I might ſay of Hatred to ſin, Love to Good, and many the like Marks: That the Sincerity lieth in the prevalent Degree: So alſo of the Spirit of Prayer

er(which is another Mark)the Spirit of Prayer ſo far as it is proper to the Saints, lieth in Deſire after the things prayed for (with the other Graces which in Prayer are exerciſed)For an Hypocrite may have as excellent words as the beſt, and as many of them. Now theſe Deſires muſt be ſuch prevalent Deſires, as is aforeſaid.

I think if I could ſtand to mention all the other Marks of Grace (ſo far as I remember:) it would appear that the Life and Truth of them all lieth in this one, as being the very point wherein ſaving ſincerity doth conſiſt, *viz.* in the prevalency of Chriſts Intereſt in the ſoul above the Intereſt of Inferiour Good: and ſo in the Degree, and not in the bare Nature of any Act.

SECT. XV.

§. 15.

3. TO this end let us, (but briefly) enquire further into the Scripture-way of diſcovering Sincerity, and ſee whether it do not fully confirm what I ſay. *Matth.* 10. 37. Chriſt ſaith, *He that loveth Father or Mother more then me, is not worthy of me, and he that loveth Son or Daughter more then me,* &c. So *Luk.* 14. 26. *If any man come to me, and hate not* (that is, Love them not leſs) *his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, and his own Life, he cannot be my Diſciple: And whoſoever doth not bear his Croſs, and come after me, cannot be my Diſciple.* So *verſ.* 33. *Whoſoever he be of you that forſaketh not All that he hath, he cannot be my Diſciple.* Here you ſee Sincerity is plainly laid, not in meer Love to Chriſt, but in the prevalent Degree of Love, as Chriſt is compared to other things. And for Obedience Chriſt ſhews it, *Matth.* 25. *Luk.* 19.20, &c. Therefore Chriſt ſaith, *Luk.* 13. 24. *Strive to enter in at the ſtrait gate; for many ſhall ſeek to enter, and not be able.* Seeking comes ſhort of ſtriving in the Degree. And *Paul* ſaith, *They which run in a race, run all, but one receiveth the Prize: So run that ye may obtain,* 1 Cor. 9.24. So *verſ.* 26,27. & *Heb.* 12. 1. And Chriſt commandeth, *Matth.* 6.33. *Seek firſt the Kingdom of God and his Righteouſneſſe:* Shewing plainly, That the ſaving Sincerity of our ſeeking lieth in this comparative Degree; in preferring Gods Kingdom before the things below. So he ſaith, *Joh.* 6.27. *Labour not for the meat that periſheth* (*not,* in compariſon) *but for the meat that endureth to Everlaſting life, which the Son will*

give you. So *Heb.*11.6,14,16,25,26,35. & 13.14. *Col.* 3. 1. *Rom.* 2.7. *Luk.*17.33. & 12.30,31. *Amos* 5.4,8,14. *Isa.* 58.2,3. & 1.17. *Prov.*8.17. *Psal.*119.2. Also a hundred places might be produced, wherein Christ sets himself still against the world as his competitor, and promiseth Life on the Condition that we prefer him before it. To this end are all those precepts for suffering, and bearing the Cross, and denying our selves, and forsaking all. The Merchant that buieth this Pearl must sell All that he hath to buy it (though he give nothing for it.) All the beginning of *Rom.*8. as *Vers.*1,2,3,4,5,6,7,8,9,10,12,13,14. do fully shew, that our work and warfare lieth in a perpetual combat between the Flesh and Spirit, between their several Interests, Motives, Ends and Desires: and that which prevaileth shews what we are: When the flesh prevaileth finally it is certain Death; and where the Spirit prevaileth, it is certain Life. What can be more plain, then that Sincerity of Grace, as saving, is here placed in the Comparative or Prevailing Degree? So also *Gal.*5.17,24. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other. But they that are Christs have crucified the flesh with the affections and lusts thereof.* Therefore are we charged, *Rom.*13.14. *To make no provision for the Flesh to satisfie its lusts.* So 1 *Joh.*2.16. *Ephes.*2.3. *Gal.*5.16,17,18,19. *Joh.*1.13. & 3.6. And Christ shews fully, *Matth.* 13. 5, 20, *&c.* that the difference between those that fall away, and those that persevere proceedeth hence, that one giveth deep Rooting to the Gospel, and the other doth not. The seed is rooted in both, or else it would not bring forth a blade and imperfect fruit: But the stony ground gives it not *deep* rooting, which the good ground doth. Doth not this make it as plain as can be spoken, that sincerity lieth in Degree, and not in any Physical difference either of Habits or Acts? The like may be gathered from all those Texts of Scripture, where Salvation is promised to those that *Overcome*; or on Condition of Overcoming: Not to all that fight; but to all that Overcome: as *Revel.*2.7,11,17,26. & 3.5,12,21. & 21.7. *He that overcometh shall inherit all things, and I will be his God, and he shall be my Son.* So 1 *Joh.*5.4,5. *He that is born of God, Overcometh the World. And they Overcome the Wicked One,* 1 Joh.2.13. & 4.4. So *Luk.*11.22. And the state of wicked men is described by their being Overcome by sin and the world, 2 *Pet.*2.19,20.

Fighting

Fighting is the ſame Action naturally in both: but the valiant, ſtrong and conſtant, conquer; when the feeble, faint, and cowardly, and impatient do turn their backs, and are overcome. So Chriſt ſaith, *The Kingdom of Heaven ſuffereth Violence, and the Violent take it by force.* Now Violence is not any diſtinct Action, but a different Degree of Action. Nor can you ſay, that all theſe places ſpeak only of outward Action: For no doubt but it is Inward Violence more then outward, and the Inward Actions of the ſoul intended, more then the Motions of the body, which lay hold on the Kingdom, and make us Conquerours. So the Saints are deſcribed in Scripture by ſuch Gradual and Prevalent differing Acts. As *David: Whom have I in Heaven but thee? and there is none in Earth that I deſire in compariſon of thee,* Pſal. 73. 26, 27. *Thy loving kindneſs is better then life,* Pſal. 63. 3. *The Lord is my Portion,* &c. A wicked man may eſteem God and his Loving kindneſs; but not as his Portion, nor better then Life. So the wicked are called *Lovers of Pleaſure more then God,* 2 Tim 3. 4. The Godly may Love Pleaſure, but not more then God. The Phariſees Loved the Praiſe of men *more* then the Honour which is from God, *Joh.* 12. 43. A Godly man may Love the Praiſe of Men; but not More, *&c.* See alſo *Job* 3. 21. *&* 23. 12. *Pſal.* 47. *&* 19. 10. *&* 52. 3. *&* 119. 72. Very many more Texts might be produced which prove this Point, but theſe may ſuffice.

SECT. XVI.

§. 16. 5. THe next thing which I have to do, is to anſwer thoſe Objections which may be brought againſt it, and which, I confeſs, have ſometime ſeemed of ſome weight to my ſelf.

Object 1. Do not all Divines ſay, That it is not the meaſure of Grace, but the Truth; not the Quantity, but the Quality that we muſt judge our ſelves by: and doth not Chriſt ſay, That he deſpiſeth not the day of ſmall things, and that he will not quench the ſmoaking flax; and if we had Faith, which is as a grain of muſtard-ſeed, we may do wonders, *&c?*

Anſw. All this is true of ſincere Grace, but not of unſincere: Now I have ſhewed you, that except it be of a prevalent Degree, it is not ſavingly ſincere. If you Love God a Little, and the

the World a great deal more, will any man dare to think that this is a ſincere ſaving Love? When the Scripture ſaith, *He that loveth the World, the Love of the Father is not in him:* that is, there is no ſincere ſaving Love in him: For no doubt the young man had ſome Love to Chriſt, that yet forſook him, becauſe he Loved the world more: Or elſe, 1. Chriſt would not have loved him; 2. Nor would the man have gone away from him in ſorrow. But if you Love Chriſt ever ſo little more then the world or inferiour Good, though it be but as a grain of Muſtard-ſeed, it will be ſaving and Chriſt will accept it. *Cicero* can tell you, That Friendſhip, or the ſincerity of Love to a friend, conſiſteth not in every Act and Degree of undiſſembled Love. If a man Love you a little, and a thouſand men much more, or if he love his wealth ſo much better then you, that he cannot finde in his heart to be at any loſs for your ſake, this man is not your friend: He doth truly *Love* you, but he hath no true ſincere *Friendſhip*, or *Friendly Love* to you: For that conſiſteth in ſuch a Degreee as will enable a man to Do and Suffer for his Friend. If a woman love her Husband without diſſembling, but yet Loves twenty men better, and proſtitutes her ſelf to them, ſhe hath true *Love*, but not *true Conjugal Love* to her husband: For that conſiſteth in a higher Degree. "In a word, Lay Chriſt (as it were) in one end of the "Balance in your eſtimation, and all your carnal Intereſt, and all "Inferiour Good, in the other, and ſee which you Love moſt; and "every grain of Love which Chriſt hath from you more then the "world and Inferiour things, he will Accept it as ſincere: And in this ſenſe, you muſt not judge of your ſelves by the Meaſure of your Grace, but by the Truth: that is, not by any higher Degree, if you have once that Degree which makes it True and ſaving. And I do not think that you will meet with any ſober Divine that will tell you, that if you will Love God never ſo little without diſſembling, yet he will Accept it, though you Love your luſts before him. Nor will any ſober man tell you, that if you Love the Godly without diſſembling, God will accept it, though you love your carnal Intereſt ſo much better, that if they hunger or thirſt, or are naked, or in want, you cannot finde in your heart to relieve them, or if they be in priſon for a good cauſe, you dare not be ſeen to viſit them.

Obj. 2. But (perhaps you'l ſay) if this be ſo, then there is no ſpecifique

ciſique difference between Saving Grace and Common.

Anſw. I told you before, that you muſt diſtinguiſh betwixt a Phyſical ſpecification, and a Moral: The confounding of our Phyſicks and Ethicks in Divinity, hath made and continued abundance of controverſies, and much confuſion. In a word, there is a Moral ſpecifique difference grounded but in a Phyſical Gradual difference, both of Habits and Acts, as is already more fully opened.

Object. 3. But (you may ſay) if there be but ſuch a difference in Degrees, then how can a man know the truth of his Grace or ever get Aſſurance. For who can diſcern juſt the parting point: who can ſay, juſt ſuch a degree of Love or Faith is ſincere and ſaving, and the next degree ſhort of it, is not?

Anſw. This Objection being of moſt weight, I ſhall anſwer it in theſe Propoſitions.

1. Where the prevailing Degree is not diſcernable, there no true Aſſurance can be had, in an ordinary way. And where it is very hard to diſcern the Degree, there it will be as hard to get Aſſurance.

2. Therefore thoſe that have the ſmalleſt Degree of ſaving Grace, do not uſe to have any Aſſurance of ſalvation. Aſſurance is the Priviledge of ſtronger Chriſtians, and not of weak ones, or of all that ſhall be ſaved. A Little is hardly diſcernable from none in nature.

3. And it ſeemeth that the reaſon of Gods diſpoſal herein is very evident. For if God ſhould let men clearly ſee the Leaſt meaſure of Love, Faith, Fear, or Obedience that is ſaving, and the greateſt meaſure of ſin that will ſtand with ſincerity; and ſay, Juſt ſo far thou maiſt ſin, or maiſt deny me thy Love, and yet be ſaved and ſincere; then it might have been a ſtrong temptation to men to ſin as far as ever they may, and to neglect their Graces. I know ſome will ſay, That Aſſurance breeds not ſecurity: But that great meaſure of corruption which liveth with our ſmall meaſure of Grace, will make Aſſurance an occaſion of ſecurity and boldneſs in ſinning. A ſtrong Chriſtian may bear and improve Aſſurance: but ſo cannot the weakeſt. And therefore God uſeth not to give Aſſurance to weakeſt Chriſtians.

But then miſtake me not, but remember that by weak Chriſtians I do not mean thoſe that are weak in gifts and common parts and expreſſions, nor by ſtrong Chriſtians, thoſe that excel in theſe.

Those are weak Christians that have no more Love to God, nor Desire after Christ, then will just stand with sincerity: and that have as much Love to the world and flesh, and take as much Liberty to sin, as ever will stand with Salvation. And those are strong Christians, that strongly Love God, and have mortified and mastered their corruptions.

4. Where Grace is thus strong and in a great degree, there it is easily discernable; and therefore to such, Assurance is ordinary (except in a fit of Temptation, Revolting, or Desertion.)

5. But the chief part of my Answer is this. It is not the Degree of Grace *Absolutely in it self* considered, wherein sincerity doth consist, nor which we must enquire after in trial: But it is the Degree in a *Comparative* sense; as when we compare God and the Creature, and consider which we Desire, Love, Fear, &c. more; And therefore here it is far easier to try by the Degree. You know that Gold is not currant, except it be weight, as well as pure mettal. Now if you put your Gold in one end of the scales, and nothing in the other; you cannot judge whether it be weight or no: But if you put the weights against it, then you may discern it. If it be down-right weight, you may discern it without either difficulty or doubt: If it be but a grain over-weight, you may yet discern it: Though it is possible it may be so little, that the scales will scarce turn, and then you will not discern it so easily, which is the heavier end. But if it want much, then you will as easily on the other side, discern the defectiveness. So it is here. If God had said absolutely, So much Love you must have to me, or you cannot be saved, then it were hard to know when we reach the Degree. But you must (as I said) put Christ and Heaven in one end, and all things below in the other, and then you may well finde out the sincerity in the Degree. Every grain that Christ hath more then the creature, is sincere and saving.

SECT. XVII.

§. 17. 6. LAstly, having thus given you my judgement in this great Point, I will give you some hint of the necessity of it, and the danger of mistaking in this case.

And

And, 1. I am certain that the Ignorance of this Point hath occaſioned the deluſion of Multitudes of men: Even common prophane men (much more thoſe that are not farre from the Kingdom of God) when they hear, that it is not the Quantity or Meaſure of Grace, that we muſt try by, but the Quality; and that the leaſt ſeed or ſpark is ſaving as well as the greateſt Degree, they are preſently confident of the ſoundneſs of their eſtates. Alas, how many have I known thus deceived? when they have heard that the leaſt true Deſire is accepted with God for the Deed: They knew that they had Deſires that were not counterfeit, and therefore doubted not but God did accept them; when in the mean time their Deſires to Pleaſure, and Profits, and Honour was ſo much ſtronger, that it overcame their weak Deſires after God and Goodneſs, and made them live in the daily practice of groſs ſin: And they knew not that the ſincerity of their Deſire did lie in the prevailing Degree. God doth indeed Accept the Will for the Deed, and the beſt are fain to cry out with *Paul*, To Will is preſent with me, but to Do I finde not (in regard of thoſe higher parts of ſpiritual Duty, and in the avoiding of divers Infirmities and Paſſions:) But then it is only the Prevailing bent, and Act of the Will which is thus accepted.

So have, I know, multitudes been deceived by their ſmall Degree of Love to the Godly, hearing that the leaſt was a certain ſign of Grace, and knowing themſelves to Love them without counterfeiting, who yet have ſince been carried to be their conſtant Perſecutours, and ſhed their bloud. The like I may ſay of other Marks. And doth it not concern people then to be better grounded in this?

2. And doubtleſs the miſtake of this hath cauſed many a ſincere Chriſtian to take up their Comforts on deceitful grounds, which accordingly prove deceitful Comforts, and leave them oft in a ſorrowful caſe (though not in a damnable) when they come to make uſe of them. Satan knows how to ſhake ſuch ill-grounded Comforts; and he uſually doth it in a mans greateſt agonies, letting them ſtand till then, that he may have advantage by their fall for our greater terrour. When he can put a poor Chriſtian to a loſs many times that hath the ſoundeſt Evidences, what may he doby thoſe that either have none but unſound ones, or know them not at leaſt?

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3. Moreover the Ignorance of this Truth hath cauſed ſome Miniſters to wrong the Holy God, and abuſe póor ſouls, and miſapply the Promiſes; Abſolving thoſe whom God condemneth: by miſtaking the meaning of that ſaying, That the leaſt Degree is ſaving as well as the greateſt: which is true only of the leaſt prevailing Degree; but not of the greateſt that is overmaſtered by the Prevalency of its contrary.

4. And to my knowledge this hath been no ſmall hinderance to many to keep them from fruitfulneſs and growth in Grace. They have been more ſecurely contented with their low degree: whereas if they had known that their very ſincerity lieth in the Prevalency of the Degree, they would have looked more after it. For them that ſay, that Aſſurance will make men ſtrive for Increaſe: I anſwered before: * If there were no contrary corruption in ſtrength in us, then I confeſs it would be as they ſay.

5. And laſtly, The Ignorance of this hath been no ſmall cauſe of keeping the Godly in low Degrees of Aſſurance and comfort, by keeping them from the right way of attaining them. If they had conſidered, that, both the ſaving ſincerity of their Graces lieth in the Prevailing Degree, and alſo that the higher Degree they attain, the clearer and more unqueſtionable will be their Evidence, and conſequently, the eaſier and more infallible will be their Aſſurance; this would have taught them, to have ſpent thoſe thoughts and hours in labouring after growth in Grace, which they ſpent in enquiring after the loweſt Degree which may ſtand with ſincerity, and in ſeeking for that in themſelves which was almoſt undiſcernable.

To Conclude: This Doctrine is exceeding comfortable to the poor ſoul that groans, and mourns, and longs for Chriſt; and knows, that though he be not what he ſhould and would be, yet he would be what he ſhould be; and had rather have Chriſt then all the world. God hath the Prevailing Degree of this mans Will, Deſire and Love.

And as neceſſary is this Doctrine for Caution to all, that as they love their ſouls, they take heed, how they Try and Judge of their condition, by the bare nature of any Diſpoſitions or Actions, without regard to the Prevalency of Degree.

Iad-

* I unfeignedly acknowledge with the Synod of *Dort* (*Act. de Art.* 5. *Theſ.* 12. *p.* 260) that to thoſe Chriſtians that God judgeth fit to enjoy Aſſurance, it is no inlet to ſecurity or licentiouſneſs, but a great exciter of their Graces. But I think it would be farre otherwiſe to thoſe that are unfit to enjoy and uſe it: that is, to the lower and worſer ſort of ſincere Chriſtians.

I adviſe all Chriſtians therefore in the Fear of God, as ever they would have Aſſurance and Comforts that will not deceive them, that they make it the main work of their lives to Grow in Grace, to ſtrengthen and advance Chriſts Intereſt in their ſouls, and to weaken and get down the Intereſt of the fleſh. And take heed of thoſe peſtilent Principles of Preſumption, which would deceive you by the bare name and ſpecious title of Free Grace; which make Chriſt as Juſtifier only to be the object of Juſtifying Faith, and not Chriſt as your Head, or Husband, or King: which tell you, That you have Fulfilled the Law, and ſatisfied it fully in Chriſt; and ſo need no more then to get the ſence of Pardon, or ſhew your thankfulneſs: which tell you, That if you do but Believe, that you are Pardoned, and ſhall be ſaved, it ſhall be ſo indeed; as if this were the Faith that muſt Juſtifie and Save you. Deceivers may perſwade you, That Chriſt hath done all, and left you nothing to do for your Juſtification or Salvation. But you may eaſily ſee from what I have ſaid, That to Mortifie the Fleſh, to Overcome Satan and the World, and to this End, to ſtand alwaies armed upon our Watch, and Valiantly, and Patiently to fight it out, is a matter of more concernment both to our Aſſurance and Salvation then many do conſider. Indeed it is ſo great a part of our very Baptiſmal Vow, and Covenant of Chriſtianity, that he that performeth it not, is yet no more then a nominal Chriſtian, whoſoever his Parts and Profeſſion may be: and therefore that Chriſt whom they truſted in, and whoſe Free Grace they boaſted of, will Profeſs to theſe Profeſſours, *I never knew you: Depart from me ye that Work iniquity*, Mat. 7.23. *The foundation of God ſtandeth ſure, having this ſeal: The Lord knoweth who are his: But let him that nameth the Name of Chriſt depart from iniquity*; or elſe he ſhall never finde himſelf among the ſealed, 2 *Tim.* 2.19. *Know you not, that to whom you yield your ſelves ſervants to Obey, his ſervants you are to whom ye obey*; *whether of* SIN UNTO DEATH, *or of* OBEDIENCE UNTO RIGHTEOUSNES? Rom. 6.16. Not every one that Seeketh, or Runneth, or Fighteth (much leſs that Preſumptuouſly Believeth and Truſteth) but he that OVERCOMETH ſhall have the hidden Manna, the white Stone, the New Name, the White Raiment, and Power over the Nations; He ſhall eat of the Tree of Life in the midſt of

Gods Paradise, and shall not be hurt of the second death: He shall be confessed by Christ before his Father, and the Angels; Yea he will make him a Pillar in the Temple of God, and he shall goe out no more: He will write on him the Name of his God, and the Name of the City of his God, [*New Hierusalem*] which cometh down out of Heaven from his God; and his New Name. Yea he will grant him to sit with him in his Throne, as himself *OVERCAME*, and is set down with his Father in his Throne. *He that hath an Ear, let him hear what the Spirit saith unto the Churches*, Revel. 2.7,11,17,26. & 3.5. 12.21,22.

CHAP. XI.

The Fourth Use.

The Reason of the Saints Afflictions here.

SECT. I.

§. 1. Reade Doctor *Stoughtons* Love-sick Spouse.

A Further necessary Use which we must make of the present Doctrine is this: *To Inform us why the People of God do suffer so much in this life.* What wonder? when you see their *Rest* doth yet *Remain:* They are not yet come to their Resting place. We would all fain have continual prosperity, because it is easie and pleasing to the flesh; but we consider not the unreasonableness of such desires. We are like children, who if they see any thing which their appetite desireth, do cry for it: and if you tell them that it is unwholsome, or hurtful for them, they are never the more quieted: or if you go about to heal any sore that they have, they will not endure you to hurt them, though you tell them,

them, that they cannot otherwise be healed: their Sense is too strong for their Reason; and therefore Reason doth little perswade them. Even so is it with us when God is afflicting us. He giveth us Reasons why we must bear them; so that our Reason is oft convinced and satisfied: And yet we cry and complain still; and we rest satisfied never the more. It is not Reason, but Ease that we must have: What cares the flesh for Scripture and Argument, if it still suffer and smart? These be but winde and words, which do not remove or abate its pain. Spiritual remedies may cure the spirits maladies; but that will not content the flesh. But me thinks Christians should have another palate then that of the flesh, to try and relish providences by: God hath purposely given them the Spirit, to subdue and over-rule the flesh. And therefore I shall here give them some Reasons of Gods dealing in their present sufferings, whereby the equity and mercy therein may appear: And they shall be only such as are drawn from the reference that these afflictions have to our Rest; which being a Christians Happiness, and ultimate End, will direct him in judging of all estates and means. Though if we intended the full handling of this subject, abundance more considerations, very useful might be added. Especially we should direct Christians to remember the sin that procured them, the Bloud and Mercy which [a] sanctifieth them, the Fatherly Love that ordereth them, and the far greater sufferings that are naturally our Due. But I shall now chiefly tell you, how they further the Saints in the way to their Rest.

[a] *Non mutat Legem (Adamo) Deus, sed mitigat rigorem; & Justitiam temperat Misericordia; remittens peccatum respiscentibus, & pœnas æternas in temporales convertens, propter Filium Mediatorem quem modò promiserat. Hic primus est fructus quem trepidi parentes in summis illis angustiis ex fide Evangelii percipiunt: quod non percutiuntur maledictione & morte, juxta meritum, &c. Deinde quod non impunè quidem dimittuntur: pœna vero eis irrogatur tollerabilis, immo pro pœna tantum Castigatio.* D. Paræus *in* Gen. 3.16. pag. (*mihi*) 555. *Non enim inflixit ei mala,* nisi quæ ei fuerat minatus. Paræus *in* Gen. 2. p.362. So then even Castigatory penalties are the effects of the Threatning of the first Law or Covenant. *De Afflictionibus quibuscunque quod sint peccati Pœnæ, loquuntur plurima dicta,* Lev.26.18. Dan.9.11. Joh.5.14, *&c.* Paræus *ibid.p* 363. *Separatio Animæ à corpore per mortem, est Pœna peccati per se: Fidelibus autem fit transitus in felicitatem per accidens. Idem.ib.p.370. Mors sic est à Satana & hominis peccato invecta, ut interim sit justissimum Dei flagellum, quo punit peccatum, & Justitiam suam exequitur. Proinde mors conjuncta est cum sensu iræ divinæ in omnibus quibus peccata non sunt remissa per Christum,* Paræus *ib.p.*404. This is the sound mean about the nature and causes of Chastisement; See him *p.*371,372,373,383. reconciling this with *Full pardon*, most solidly of any man that I have read.

SECT.

SECT. II.

§.2. [b] *On this consideration the true Christian endureth Labours and Torments, and Afflictions; Not as the valiant sort of the Philosophers, in hope that his present sufferings will cease, or that they shal yet partake of Delights here again: But Knowledge hath begot in him a most firm perswasion, of Hope that he shall receive the things that are to come: Therefore he doth not only despise the Sufferings, but all the Delights also that are here below.* Clem. Alex. *Stromat. l.7.*

1. COnsider then, *That Labour and Trouble are the common way to Rest, both in the course of Nature and of Grace.* Can there possibly be Rest without Motion and Weariness? Do you not Travel and Toil first, and then rest you afterwards? The day for Labour goes first, and then the night for Rest doth follow. Why should we desire the course of Grace to be perverted, any more then we would do the course of Nature? Seeing this is as perfect and regular as the other? God did once dry up the Sea to make a passage for his people: and once make the Sun in the Firmament to stand still: But must he do so alwaies? Or as oft as we would have him? It is his established Decree, *That through many tribulations we must enter into the Kingdom of Heaven,* Act. 14.22. And *that if we suffer with him, we shall also be glorified with him,* 2 Tim. 2.12. [b] And what are we, that Gods Statutes should be reversed for our pleasure? As *Bildad* said to *Job,* Chap. 18.4. *Shall the Earth be forsaken for thee? or the Rock be removed out of his place?* So, *Must God pervert his stablished Order for Thee?*

SECT. III.

§.3. 2. CONsider also, *That Afflictions are exceeding usefull to us, to keep us from mistaking our Resting place, and so taking up short of it.* A Christians Motion Heaven-wards is Voluntary, and not constrained. Those means therefore are most profitable to him, which help his Understanding and Will in this prosecution. The most dangerous mistake that our Souls are capable of, is, to take the Creature for God, and Earth for Heaven. And yet, alas, how common is this? And in how great a degree are the best guilty of it? Though we are ashamed to speak so much with our tongues, yet how oft do our hearts say, *It is best*

beſt being here? And how contented are they with an earthly portion? So that I fear God would diſpleaſe moſt of us more, to afflict us here, and promiſe us Reſt hereafter, then to give us our hearts deſire on earth, though he had never made us a promiſe of Heaven. As if the Creature without God, were better, then God without the Creature. Alas, how apt are we, like fooliſh children, when we are buſie at our ſports and worldly imploiments, to forget both our Father, and our home? Therefore is it a hard thing for a Rich man to enter into Heaven, becauſe it is hard for him to value it more then Earth, and not to think he is well already. Come to a man that hath the world at will, and tell him, *This is not Your Happineſſe; You have higher things to look after; and how little will he regard You!* But when Affliction comes, it ſpeaks convincingly; and will be heard when Preachers cannot. What warm, affectionate, eager thoughts have we of the world, till Affliction cool them, and moderate them? How few and cold would our thoughts of Heaven be, how little ſhould we care for coming thither, if God would give us Reſt on Earth? Our thoughts are with God, as *Noah's* Dove was in the Ark; kept up to him a little againſt their inclinations and deſires: But when once they can break away, they flie up and down over all the world, to ſee if it were poſſible to finde any Reſt out of God: But when we finde that we ſeek in vain, and that the world is all covered with the waters of inſtable vanity and bitter vexation, and that there is no Reſt for the ſole of our foot, or for the foot of our Soul; no wonder then if we return to the Ark again. Many a poor Chriſtian (whom God will not ſuffer to be drowned in worldlineſs, nor to take up ſhort of his Reſt) is ſometime bending his thoughts to thrive in wealth; ſometime he is enticed to ſome fleſh-pleaſing ſin; ſometime he begins to be lifted up with applauſe; and ſometime being in Health and Proſperity, he hath loſt his reliſh of Chriſt, and the Joyes above: Till God break in upon his riches, and ſcatter them abroad, or upon his children, or upon his conſcience, or upon the health of his body, and break down his mount which he thought ſo ſtrong: And then when he lieth in *Manaſſeh* his fetters, or is faſtened to his bed with pining ſickneſs. O, what an opportunity hath the *Spirit* to plead with his Soul? When the World is worth nothing, then Heaven is worth ſomething. I

They ſay thoſe ſtones are happy of which they make Temples: but what pibble-ſtone would not bleſs it ſelf, to ſee how thoſe precious ſtones are knockt and hewed with the hammer? But all this is but before we come to the Temple: there is no noiſe of hammer: *Ut ibi ſolo Amoris glutino copulemur, ut* Greg. *Mor.* D. *Stoughton*, Love-ſick Spouſe, p. 113. Pſal. 30. 6, 7.

leave every Christian to judge by his own experience, whether we do not overlove the World more in prosperity then in adversity? And whether we be not loather to come away to God, when we have what the flesh desireth here? How oft are we sitting down on Earth, as if we were loth to go any further till Affliction call to us, as the Angel to *Elijah, Up, thou hast a great way to go?* How oft have I been ready to think my self at home, till Sickness hath roundly told me, I was mistaken? And how apt yet to fall into the same disease, which prevaileth till it be removed by the same cure? If our dear Lord did not put these thorns into our bed, we should sleep out our lives, and lose our Glory. Therefore doth the Lord sometime deny us an Inheritance on Earth with our Brethren, because he hath separated us to stand before him, and minister to him, and the Lord himself will be our Inheritance, as he hath promised: (as it is said of the Tribe of *Levi*, Deu. 10.8,9.)

SECT. IV.

§. 4

3. COnsider also, That Afflictions be Gods most effectual means, to keep us from straggling out of the way to our Rest. If he had not set a hedge of Thorns on the right-hand, and another on the left, we should hardly keep the way to Heaven: If there be but one gap open without these Thorns, how ready are we to finde it, and turn out at it? But when we cannot go astray, but these Thorns will prick us, perhaps we will be content to hold the way. When we grow fleshly, and wanton, and worldly, and proud; what a notable means is Sickness, or other Affliction, to reduce us? It is every Christian, as well as *Luther*, that may call Affliction, one of his best Schoolmasters. Many a one, as well as *David*, may say by experience, *Before I was afflicted, I went astray: but now have I (sincerely) kept thy Precepts*, Psal. 119.67. As Physicians say of bodily destruction, so may we of spiritual, *That Peace killeth more then War.* Reade *Nehem.* 9. Their case is ours. When we have prosperity we grow

Itaque statuamus eos in media & vegeta valetudine ægrotare, qui valetudine abutuntur: contra, eos ægrotos benè habere, qui ad Deum ex animo convertuntur, & ab ipsis morbis petunt adversus peccata medicinam. Sadeel *in* Psal. 32. *pag.* 27.

secure

ſecure and ſinfull: Then God afflicteth us, and we cry for mercie, and purpoſe Reformation: But after we have a little Reſt, we do evil again, *(verſ.28.)* Till God take up the Rod again, that he may bring us back to his Law: *(verſ.29.)* And thus proſperity, and ſinning, and ſuffering, and repenting, and deliverance, and ſinning again, do run all in a round: Even as Peace breeds Contention; and that breeds War; and that, by its bitterneſs, breeds Peace again. Many a thouſand poor recovered ſinners may cry, O healthful ſickneſs! O comfortable ſorrows! O gainful loſſes! Enriching poverty! O bleſſed Day, that ever I was afflicted! It is not only the pleaſant ſtreams, and the green paſtures; but his Rod and Staff alſo that are our Comfort, *Pſal.* 23. Though I know it is the Word and Spirit that do the main work; Yet certainly the Time of Suffering is ſo opportune a ſeaſon, that the ſame word will take then, which before was ſcarce obſerved: It doth ſo unbolt the door of the heart, that a Miniſter or a godly man may then be heard, and the Word may have eaſier entrance to the Affections. Even the Threats of Judgement will bring an *Ahab*, or a *Nineveh*, into their ſackcloth and aſhes, and make them cry mightily unto God. Something then will the feeling of thoſe Judgements do.

The *Lacedemonian* miſliked not his friends limping, becauſe, ſaith he, it will make you think of vertue every ſtep: And ſo perhaps *Jacob* remembred the Angel: When adverſity hath laid us flat on our backs, we cannot chooſe but look up to Heaven. Dr. *Stoughton* in Love-ſick Spouſe, *pag.* 108.

Moſt Chriſtians can unfold Maſter *Herbert's* Riddle by experience; *A poor mans Rod when thou doſt ride; It both a Weapon and a Guide.* Pſal. 119.71,75.

SECT. V.

§. 5.

4. COnſider alſo, That Afflictions are Gods moſt effectual Means, to make us mend our pace in the way to our Reſt. They are his Rod, and his Spur: What ſluggard will not awake and ſtir when he feeleth them? It were well if meer Love would prevail with us, and that we were rather drawn to Heaven, then driven: But ſeeing our hearts are ſo bad, that Mercy will not do it; it is better be put on with the ſharpeſt ſcourge, then loiter out our time till the doors are ſhut, *Matth.* 25. 3, 5, 10. O what a difference is there betwixt our praiers in health, and in ſickneſs! betwixt our proſperity and our adverſity-repentings! He that before had not a tear to ſhed, nor a groan to utter; now

Marcet ſine adverſario virtus. Tunc apparet quanta ſit, quantum valeat, polleatque, cum quid poſſit patientia oſtendit. Sciat licet idem viris bonis eſſe faciendum, ut dura & difficilia non reformident, nec de fato querantur. Quicquid accidit, boni conſulant, in bonum vertant. Non quid, ſed quemadmodum feras, intereſt. Seneca. de Provid. l. 1. ca. 2. p. 380.

can ſob, and ſigh, and weep his fill: He that was wont to lie like a block in praier, and ſcarce minded what he ſaid to God; Now when affliction preſſeth him down, how earneſtly can he beg? How doth he mingle his praiers and his tears? How doth he purpoſe and promiſe Reformation? And cry out, What a perſon he will be, if God will but hear him, and deliver him! Alas, if we did not ſometime feel the ſpur, what a ſlow pace would moſt of us hold toward Heaven? And if we did not ſometimes ſmart by Affliction, how dead and blockiſh would be the beſt mens hearts? Even innocent *Adam* is liker to forget God in a Paradiſe, then *Joſeph* in a priſon, or *Job* upon a Dunghill. Even a *Solomon* is like enough to fall in the midſt of pleaſure and proſperity, when the moſt wicked *Manaſſes* in his Irons may be recovered. As Dr *Stoughton* ſaith, *We are like to childrens tops, that will go but little longer then they are whipt.* Seeing then that our own vile natures do thus require it, why ſhould we be unwilling, that God ſhould do us good by ſo ſharp a means? Sure that is the beſt dealing for us, which ſureſt and ſooneſt doth further us for Heaven. I leave thee, Chriſtian, to judge by thy own experience, whether thou doſt not go more watchfully and lively, and ſpeedily in thy way to Reſt, in thy ſufferings, then thou doſt in thy more pleaſing and proſperous ſtate? If you go to the vileſt ſinner on his dying bed, and ask him, Will you now drink, and whore, and ſcorn at the godly as you were wont to do? You ſhall finde him quite in another minde. Much more then will Affliction work on a gracious Soul.

SECT. VI.

5. Conſider further; It is but this Fleſh which is troubled and grieved (for the moſt part) by Affliction: And what Reaſon have we to be ſo tender of it? In moſt of our ſufferings the Soul is free, further then we do wilfully afflict it our ſelves. Suppoſe thou be in poverty: It is thy fleſh only that is parched. If thou have ſores or ſickneſſes: it is but the fleſh that they aſſault. If thou die: it is but that fleſh that muſt rot in the grave. Indeed it uſeth alſo to reach our hearts and ſouls, when the body ſuffereth: but that is, becauſe we pore upon our evils, and too much pity, and condole the fleſh; and ſo we open the door and

and let in the pain to the heart our ſelves, which elſe could have gone no further then the fleſh. God ſmites the fleſh; and therefore we will grieve our ſpirits: and ſo multiply our grief, as if we had not enough before. O, if I could but have let my body have ſuffered alone in all the pining, paining ſickneſſes which God laid upon it, and not have fooliſhly added my own ſelf-tormenting fears, and cares, and ſorrows, and diſcontents; but have quieted and comforted my Soul in the Lord my Rock and Reſt; I had eſcaped the far greater part of the Afflictions. Why is this fleſh ſo precious in our eyes? Why are we ſo tender of theſe duſty carcaſſes? Is fleſh ſo excellent a thing? Is it not our priſon? And what if it be broken down? * Is it not our Enemy? yea and the greateſt that ever we had? And are we ſo fearful leſt it be overthrown? Is it not it that hath ſo long hampered and clog'd our Souls? and tied them to earth? and ticed them to forbidden luſts and pleaſures? and ſtoln away our hearts from God? Was it not it that longed for the firſt forbidden fruit? and muſt needs be taſting, what ever it coſt? And ſtill it is of the ſame temper: It muſt be pleaſed, though God be diſpleaſed by it, and our ſelves deſtroyed. It maketh all Gods mercies the occaſion of our tranſgreſſing, and draweth poiſon from the moſt excellent objects. If we behold our food it inticeth to gluttony; if drink, to drunkenneſs; if apparel, or any thing of worth, to pride: If we look upon beauty, it ticeth to luſt; if upon monie or poſſeſſions, to covetouſneſs. It cauſeth our very ſpiritual Love to the Godly, to degenerate into Carnal; and our ſpiritual Zeal, and Joy, and other Graces: It would make all carnal men like it ſelf. What are we beholden to this fleſh for, that we are ſo loath that any thing ſhould ail it? Indeed we muſt not wrong it our ſelves; for that is forbidden us: Nor may we deny it any thing that is fit for a Servant; that ſo it may be uſeful to us, while we are forced to make uſe of it. But if God chaſtiſe it for rebelling againſt him and the Spirit, and it begin to cry and complain under this chaſtiſement, ſhall we make the ſuffering greater then it is, and take its part againſt God? Indeed the fleſh is very near to us; we cannot chuſe but condole its ſufferings, and feel ſomewhat of that which it feeleth. But is it ſo near as to be our chiefeſt part? Or can it be ſore, but we muſt be ſo ſorry? Or cannot it conſume and pine away, but our peace and comfort

* Not only the carnal corrupt inclination of the Will; but the very miſleading, unruly, ſenſitive Appetite is our enemy, and our moſt deſperate enemy, *viz.* Drawing us ſtill to Particular, Inferiour Good from the Supreme: which is the Cauſe, Nature and End of all ſin: As *Gibieuf.* hath proved, *li. 2. de Libert. c. 20 § 3. p. 424. & paſſim.* viz. *quod Bonum particulare cauſa eſt Mali in Genere cauſæ efficientis, Finalis & ſubjectivæ.*

must consume with it? What if it be undone? Are we therefore undone? Or if it perish and be destroied, do We therefore perish? O fie upon this carnality and unbelief, which is so contradictory to the principles of Christianity! Surely God dealeth the worse with this flesh, because we so overvalue and idolize it. We make it the greatest part of our care and labour to provide for it, and to satisfie its desires; and we would have God to be of our mind, and to do so too. But as he hath commanded us *to make no provision for the flesh, to fulfill the desires or lusts thereof*, (Rom.13.14.) So will he follow the same rule himself in his dealings with us; and will not much stick at the displeasing of the flesh, when it may honour himself, or profit our Souls. The flesh is aware of this; and perceives that the Word and Works of God are much against its desires and delights; and therefore is it also against the Word and Works of God: It saith of the Word (as *Ahab* of *Micaiah,*) *I hate it, for it doth not speak good concerning me, but evil.* There is such an Enmity betwixt this flesh and God, *That they that are in the flesh cannot please him: and the carnal minde is Enmity against him; for it is not subject to his Law, nor indeed can be:* So inconsistent is the pleasing of the flesh, and the pleasing of God; That he hath concluded, *That to minde the things of the flesh, or to be carnally minded, is Death; and if We live after the flesh, We shall die; But if by the Spirit We mortifie the deeds of the body, We shall live,* Rom.8.4,5,6,7,8,13.

1 Kings 22. 8.

Quis mortalium cui illum superest hominis vestigium, per diem noctemq; titillari velit, & deserto animo corpori operam dare? Seneca *de Vita beat. c.5.*

So that there is no likelihood, that ever Gods dealings should be pleasing to the flesh; no more then its works are pleasing to God. Why then (O my Soul) dost thou side with this flesh? and say as it saith, and complain as it complaineth? It should be part of thine own work to keep it down, and bring it in subjection: and if God do it for thee, shouldst thou be discontented? Hath not the pleasing of it been the cause of almost all thy spiritual sorrows? Why then may not the displeasing of it, further thy Joyes? Should not *Paul* and *Silas* sing, because their feet were in the stocks, and their flesh yet sore with the last daies scourgings? Why, their spirits were not imprisoned, nor scourged! Ah unworthy Soul! Is this thy thanks to God for his tenderness of Thy good? And for his preferring thee so far before the body? Art thou turned into flesh thy self, by thy dwelling a few years in flesh? That thy Joyes, and thy Sorrows are most

1 Cor.9.26,27

Acts 16.

of

of them ſo fleſhly? Art thou ſo much a debter to the fleſh, that thou ſhouldſt ſo much live to it, and value its proſperity? Hath it been ſo good a friend to thee, and to thy Peace? Or is it not thy Enemy as well as Gods? Why doſt thou look ſo ſadly on thoſe withered limbs, and on that pining body? Do not ſo far miſtake thy ſelf, as to think, its Joyes and thine are all one; or that its proſperity and thine are all one; or that they muſt needs ſtand orfall together. When it is rotting and conſuming in the grave, then ſhalt thou be a companion of the perfected Spirits of the Juſt: And when thoſe bones are ſcattered about the Church-yard; then ſhalt thou be praiſing God in Reſt. And in the mean time; Haſt not thou food of conſolation which the fleſh knoweth not of? and a Joy which this ſtranger medleth not with? And do not think that when thou art turned out of this body, that thou ſhalt have no habitation: Art thou afraid thou ſhalt wander deſtitute of a Reſting place? Is it better Reſting in fleſh then in God? Doſt thou not know, that when this houſe of earth is diſſolved, *Thou haſt a building with God not made with hands, Eternal in the Heavens?* 2 Cor. 5. 1, 2. It would therefore better become thee earneſtly to groan, deſiring to be clothed upon with that houſe. Is thy fleſh any better then the fleſh of *Noah* was? And yet though God ſaved him from the common Deluge, he would not ſave him from common death. Or is it any better then the fleſh of *Abraham*, or *Job*, or *David*, or all the Saints that ever lived? Yet did they all ſuffer and die. Doſt thou think that thoſe Souls which are now with Chriſt, do ſo much pity their rotten or duſty corps? or lament that their ancient habitation is ruined? and their once comely bodies turned into earth? O what a thing is ſtrangeneſs and diſacquaintance! It maketh us afraid of our deareſt friends; and to draw back from the place of our only happineſs. So was it with thee towards thy chiefeſt friends on earth: While thou waſt unacquainted with them, thou didſt withdraw from their ſociety: But when thou didſt once know them throughly, thou wouldſt have been loth again to be deprived of their fellowſhip. And even ſo, though thy ſtrangeneſs to God and another world, do make thee loth to leave this fleſh; yet when thou haſt been but one day or hour there, (if we may ſo ſpeak of that Eternity, where is neither day nor hour) thou wouldſt be full loth to return

Rom. 8. 12.

Heb. 12. 23.

Verſ. 3, 4.

turn into this flesh again. Doubtless when God, for the Glory of his Son, did send back the Soul of *Lazarus* into its body, he caused it quite to forget the Glory which it had enjoyed, and to leave behinde it the remembrance of that happiness, together with the happiness it self: Or else it might have made his life a burden to him, to think of the blessedness that he was fetched from: and have made him ready to break down the prison doors of his flesh, that he might return to that happy state again. O then impatient Soul! murmur not at Gods dealings with that body; but let him alone with his work and way. He knows what he doth; but so dost not thou: He seeth the End; but thou seest but the beginning. If it were for want of love to thee, that he did thus chastise thy body, then would he not have dealt so by all his Saints. Dost thou think he did not love *David*, and *Paul*, or Christ himself? Or rather doth he not chasten because he loveth? and *scourgeth every son whom he receiveth?* Heb. 12.4. 5,6,7,8,9,10,11. Believe not the fleshes reports of God, nor its Commentaries upon his Providences. It hath neither Will nor Skill to interpret them aright: Not Will; for it is an enemy to them: They are against it, and it is against them. Not Skill; for it is darkness: It savoureth only the things of the flesh; but the things of the Spirit it cannot understand, because they are spiritually discerned. Never expect then that the flesh should truly expound the meaning of the Rod. It will call Love, Hatred; and say, God is destroying, when he is saving; and murmur, as if he did thee wrong, and used thee hardly, when he is shewing thee the greatest mercy of all. Are not the foul steps the way to Rest, as well as the fair? Yea are not thy sufferings the most necessary passages of his Providence? And though for the present they are not Joyous, but Grievous; yet in the End do they bring forth the Quiet fruits of Righteousness, to all those that are exercised thereby. Hast thou not found it so by former experience, when yet this flesh would have perswaded thee otherwise? Believe it then no more, which hath mis-informed thee so oft. For indeed there is no believing the words of a wicked and ignorant enemy. Ill-will never speaks well. But when malice, viciousness and ignorance are combined, what actions can expect a true and fair interpretation? This flesh will call Love, Anger; and Anger, Hatred; and Chastisements, Judgements: It will

Mat. 6.23. Rom. 8.6,7,8. 1 Cor. 2.10,11 12,13,14

Heb. 12.11.

will tell thee, That no mans case is like thine; and if God did love thee, he would never so use thee: It will tell thee, That the promises are but deceiving words, and all thy praiers and uprightness is vain: If it finde thee sitting among the ashes, it will say to thee as *Jobs* wife; *Dost thou yet retain thine integrity?* Job 2.8,9,10. Thus will it draw thee to offend against God, and the generation of his Children. It is a party, and the suffering party, and therefore not fit to be the Judge. If your Childe should be the Judge, when and how oft you should chastise him, and whether your chastisement be a token of fatherly love, you may easily imagine what would be his Judgement. If we could once believe God, and Judge of his dealings by what he speaks in his Word, and by their usefulness to our Souls, and reference to our Rest, and could stop our ears against all the clamours of the flesh, then we should have a truer Judgement of our Afflictions.

Psal. 116. 11.

Psal. 73. 13, 14 15.

SECT. VII.

§. 7.

6. LAstly consider, God doth seldom give his people so sweet a fore-taste of their Future Rest, as in their deep Afflictions. He keepeth his most precious Cordials for the time of our greatest faintings and dangers. To give such to men that are well and need them not, is but to cast them away: They are not capable of discerning their working or their worth. A few drops of Divine Consolation in the midst of a world of pleasure and contents, will be but lost and neglected; as some precious spirits cast into a vessel or river of common waters, The Joyes of Heaven are of unspeakable sweetness: but a man that overflows with earthly delights, is scarce capable of tasting their sweetness: They may easilier comfort the most dejected Soul, then him that feeleth not any need of comfort, as being full of other comforts already. Even the best of Saints do seldom taste of the delights of God, and pure, spiritual, unmixed Joyes, in the time of their prosperity, as they do in their deepest troubles and distress. God is not so lavish of his choice favours, as to bestow them unseasonably: Even to his own will he give them at so fit a time, when he knoweth that they are needful, and will be valued, and when he is sure to be thanked for them, and his people rejoyced by them. Especially

Cum videris bonos viros acceptos Deo, laborare, sudare, per arduum ascendere: malos autem lascivire, & voluptatibus fluere: cogita, filiorum nos modestia delectari, vernularum licentia: illos disciplina tristiori contineri; horum ali audaciam. Idem tibi de Deo liqueat. Bonum virum in deliciis non habet? experitur, indurat, sibi illum præparat. Senec. de Prov. l. 1. c. 1. Hiccine Ethnicus?

ally when our sufferings are more directly for his cause, then doth he seldom fail of sweetning the bitter Cup. Therefore have the Martyrs been possessors of the highest Joyes, and therefore were they in former times so ambitious of Martyrdom. I do not think that *Paul* and *Silas* did ever sing more Joyfully, then when they were sore with scourgings, and were fast in the inner prison, with their feet in the stocks, *Acts* 16.24,25. When did Christ preach such comforts to his Disciples, and leave them his Peace, and assure them of his providing them mansions with himself? but when he was ready to leave them, and their hearts to be sorrowful because of his departure? When did he appear among them, and say, *Peace be unto you?* but when they were shut up together for fear of the persecuting Jews? When did the room shake where they were, and the Holy Ghost come down upon them, and they lift up their voyces in praising God? but when they were imprisoned, convented, and threatned for the Name of Christ? * *Acts* 4.24,31. When did *Stephen* see Heaven opened, but when he was giving up his life for the testimony of Jesus? *Acts* 7.55. And though we be never put to the suffering of Martyrdom, yet God knoweth, that in our natural sufferings we need support. Many a Christian that hath waited for Christ (with *Simeon* in the Temple) in duty and holiness all his daies, yet never findes him in his arms till he is dying; though his Love was fixed in their hearts before: and they that wondered that they tasted not of his comforts, have then when it was needfull received abundance. And indeed, in time of prosperity, that comfort which we have is so mixed according to the mixt causes of it, that we can very hardly discern what of it is carnal, and what is spiritual. But when all worldly comforts and hopes are gone, then that which is left is most likely to be spiritual. And the Spirit never worketh more sensibly and sweetly, then when it worketh alone. Seeing then that the time of Affliction, is the time of our most Pure, Spiritual, Heavenly Joy, for the most part, why should a Christian think it so sad a time? Is not that our best estate, wherein we have most of God? Why else do we desire to come to Heaven? If we look for a Heaven of fleshly delights, we shall finde our selves mistaken. Conclude then, that Affliction is not so bad a state for a Saint in his way to Rest, as the flesh would make it. Are we wiser then God? Doth not he know what is

good

Joh. 14. & 15. & 16. & 17. John 20.

* *Spectat militem suum Christus ubicunq; pugnantem: & persecutionis causa pro nominis sui honore morienti præmium reddit, quod daturum se in persecutione promisit. Nec minor est Martyrii gloria, non publice, & inter multos perisse cum pereundi causa sit propter Christum perire.* Cyprian. *Epist.* 56. *pag.* (*edit. Goulartii*) 154.

good for us better then we? Or is he not as carefull of our Good, as we are of our own? Ah, wo to us if he were not much more! and if he did not love us better then we love either him or our selves!

SECT. VIII.

§. 8.

BUt let us hear a little what it is that the flesh can object.

1. Oh, saith one, I could bear any other Affliction save this: If God had touched me in any thing else, I could have undergone it patiently; but it is my dearest friend, or childe, or wife, or my health it self, *&c.*

I Answer: It seemeth God hath hit the right vein, where thy most inflamed distempered blood did lie: It's his constant course to pull down mens Idols, and take away that which is dearer to them then himself. There it is that his Jealousie is kindled; and there it is that thy Soul is most endangered. If God should have taken from thee that which thou canst let go for him, and not that which thou canst not; or have afflicted thee where thou canst bear it, and not where thou canst not, thy Idol would neither have been discovered, nor removed: this would neither have been a sufficient Trial to thee, nor a Cure; but have confirmed thee in thy Soul-deceit and Idolatry.

Object. 2. Oh, but saith another, if God would but deliver me out of it, yet I could be content to bear it: but I have an uncurable sickness, or I am like to live and dye in poverty, or disgrace, or the like distress.

* I Answer, 1. Is it nothing that he hath promised it shall work for thy Good? *Rom.* 8. 28. and that with the affliction he will make a way to escape? that he will be with thee in it? and deliver thee in the fittest manner and season? 2. Is it not enough that thou art sure to be delivered at death? and that with so full an advancing deliverance? Oh what cursed Unbelief doth this discover in our hearts? That we would be more thankfull to be

Hear a Heathen, and be ashamed. [If you wil believe me when I open the very secrets of my heart to you: In all things that seem adverse and hard I am thus composed: I obey not God, but I assent to him. I follow him from my very heart; and not because I must needs do it. I entertain nothing that befals me, sadly, or with a sour countenance. *Seneca Epist. 96. p. 796* And as he, so more fully *Pet. Martyr* on *Rom.* 8. *p.* 499. rehearseth the strange examples of very many Heathens fortitude in voluntary sufferings; enough to shame faint-hearted Christians. * He that prayeth for the good things (of the world) which he hath not, doth not seek for that which is good, but for that which only seems to be Good. *Clem. Alexand. Stromat. li. 7.* because that is the best for us which God ordereth.

turned back again, into the stormy tumultuous Sea of the World, then to be safely and speedily landed at our Rest! And would be gladder of a few years inferiour mercies at a distance, then to enter upon the Eternal Inheritance with Christ? Do we call God our chief Good, and Heaven our Happiness? and yet is it no Mercy or Deliverance to be taken hence, and put into that possession?

Object. 3. Oh, but, saith another, if my Affliction did not disable me for Duty, I could bear it; but it maketh me useless and utterly unprofitable.

Answ. 1. For that Duty which tendeth to thy own personal benefit, it doth not disable thee, but is the greatest quickening help that thou canst expect. Thou usest to complain of coldness, and dulness, and worldliness, and security: If affliction will not help thee against all these, by warning, quickening, rouzing thy spirit, I know not what will. Sure thou wilt repent throughly, and pray fervently, and minde God and Heaven more seriously, either now or never. 2. And for Duty to others, and for thy service to the Church; it is not thy Duty when God doth disable thee. He may call thee out of the Vineyard in this respect, even before he call thee by death. If he lay thee in the grave, and put others in thy place to do the service, Is this any wrong to thee? or doth it beseem thee to repine at it? Why so if he call thee out before thy death, and let thee stand by, and see others do the work in thy stead, shouldst thou not be as well content? Must God do all the work by thee? Hath he not many others as dear to him, and as fit for the employment? But, alas, what deceitfulness lieth in these hearts! When we have time, and health, and opportunity to work, then we loyter, and do our Master but very poor service: But when he laieth Affliction upon us, then we complain that he disableth us for his work: and yet perhaps we are still negligent in that part of the work which we can do. So, when we are in health and prosperity, we forget the publique, and are careless of other mens miseries and wants, and minde almost nothing but our selves: But when God Afflicteth us, though he excite us more to Duty for our selves, yet we complain that he disableth us for Duty to others: As if on the sudden we were grown so charitable, that we regard other mens Souls far more then our own! But is not the hand of the flesh in all this dissimulation?

mulation? Secretly thus pleading its own cauſe? What pride of heart is this, to think, that other men cannot do the work as well as we? Or that God cannot ſee to his Church, and provide for his people without us?

[a] *Object.* 4. Oh, but, ſaith another, It is the Godly that are my afflicters: they diſclaim me, and will ſcarce look at me; they cenſure me, and backbite me, and ſlander me, and look upon me with a diſdainfull eye: If it were ungodly men, I could bear it eaſily: I look for no better at their hands: but when thoſe that were my delight, and that I looked for daily comfort and refreſhing from, when theſe ſhall be my grief, and as thorns in my ſides; Who can bear it? ——

Anſw. 1. Who ever is the inſtrument, the Affliction is from God, and the provoking cauſe from thy ſelf: And were it not fitter then that thou look more to God and thy ſelf? 2. Didſt thou not know, that the beſt men are ſtill ſinful in part? and that their hearts are naturally deceitful, and deſperately wicked, as well as others? And this being but imperfectly cured, ſo far as they are fleſhly, the fruits of the fleſh will appear in them, which are *ſtrife, hatred, variance, emulations, wrath, ſeditions, hereſies, envyings*, &c. So far *the beſt is as a brier, and the moſt upright of them ſharper then a thorny hedge:* Learn therefore a better uſe from the Prophet, *Micah* 7.4,5,6,7. *Truſt not* (too much) *in a friend, nor put confidence in a guide; Keep the doors of thy mouth from her that lieth in thy boſom*, &c. *But look rather for the Lord, and wait for the God of thy Salvation.* It is likely thou haſt given that Love and Truſt to Saints, which was due only to God, or which thou haſt denied him: and then no wonder if he chaſtiſe thee by them. If we could uſe our Friends as Friends, God would make them our helps and comforts: But when once we make them our gods by exceſſive love, delight, and truſt, then he ſuffers them to prove Satans to us, and to be our accuſers and tormentors: It is more ſafe to me to have any creature a Satan then a God; to be tormented by them then to Idolize them. Or perhaps the obſervation of the excellencies of Grace hath made thee forget the vileneſs of Nature; and therefore God will have thee take notice of both. Many are tender of giving too much to the dead Saints, that yet give too much to the living without ſcruple. [b] Till thou haſt learned to ſuffer from a Saint, as well as from the Wicked,

[a] *Grave, inquis, eſt injuriam ſuſtinere: Mentiris. Quis enim injuriam non poteſt ferre, qui poteſt iram? Adjice nunc, quod id agas, ut iram feras & injuriam. Quare ſers ægri rabiem & phrenetici verba? nempe quia videntur neſcire quid faciunt. Quid intereſt, quo quiſq; vitio fiat imprudens?* Seneca de Ira. l. 3. c. 26.

Gal. 5. 19, 20, 21.

[b] *Si amici omnes te deſerent, memento, ſolus non eſt cui Chriſtus in fuga comes. Solus non eſt qui Templum Dei ſervatus, ubicunque fuerit, ſive Deo non eſt, ut* Cypr. *Epiſt.* 56. *pa.* (*mihi*) 154.

and to be abuſed by the Godly, as well as the Ungodly, never look to live a contented or comfortable life, nor never think thou haſt truly learned the Art of Suffering. Do not think that I vilifie the Saints too much in ſo ſaying. I confeſs it is pity that Saints muſt ſuffer from Saints; And it is quite contrary to their holy Nature, and their Maſters Laws, who hath left them his Peace, and made Love to be the Character of his Diſciples, and to be the firſt, and great, and new Commandment. And I know that there is much difference between them and the world in this point. But yet, as I ſaid, they are Saints but in part; and therefore *Paul* and *Barnabas* may ſo fall out, as to part aſunder; and upright *Aſa* may impriſon the Prophet: (call it perſecution, or what you pleaſe.) *Joſephs* Brethren that caſt him into a pit, and ſold him to ſtrangers for a ſlave, I hope were not all ungodly. *Jobs* Wife and Friends were ſad comforters. *Davids* Enemy was his Familiar Friend, with whom he had taken ſweet counſel, and they had gone up together to the Houſe of God. And know alſo that thy own nature is as bad as theirs; and thou art as likely thy ſelf to be a grief to others. * Can ſuch ulcerous, leprous ſinners as the beſt are, live together, and not infeſt and moleſt each other with the ſmel of their ſores? Why, if thou be a Chriſtian, thou art a daily trouble to thy ſelf; and art moleſted more with thy own corruptions, then with any mans elſe: And doſt thou take it ſo hainouſly to be moleſted with the frailties of others, when thou canſt not forbear doing more againſt thy ſelf? For my part, (for all our Graces) I rather admire at that wiſdom and goodneſs of God, that maintaineth that order and union amongſt us, as is: and that he ſuffereth us not to be ſtill one anothers executioners, and to lay violent hands on our ſelves, and each other. I dare not think that there is no one gracious, that hath laboured to deſtroy others that were ſo, in theſe late diſſentions. Sirs, you do not half know yet the mortal wickedneſs of depraved Nature. If the beſt

Joh. 14. 27. & 13. 34, 35. & 15. 12, 17. Mat. 22. 37, 39 1 Joh. 3. 11, 14, 17, 18, 23. & 4. 7, 11, 12, 20. 21, &c. Act. 15. 38, 39. 2 Chron. 16. 10. & 15. 17. Pſal. 41. 8, 9. Reade Pſa. 55. 12, 13, 14.

* *Iniquus eſt qui commune vitium ſingulis objicit. Non eſt Æthiopis inter ſuos inſignitus color. Nihil in uno judicabis notabile aut fædum quod genti ſuæ publicum eſt. Quanto in his juſtior venia eſt, quæ per totum genus humanum vulgata ſunt? Omnes inconſulti & improvidi ſumus, omnes incerti, queruli, ambitioſi.* Quid lenioribus verbis ulcus publicum abſcondo? Omnes mali ſumus. *Quicquid itaq; in alio reprehenditur, id unuſquiſq; in ſuo ſivu inveniet. Mali inter malos vivimus. Una res nos facere poteſt quietos: mutua facilitatis conventio.* Seneca *de Ira* l. 3. c. 26. p. 452. O Divine *Seneca!* I had almoſt given thee *Zuinglius* his Epithete. *Multum temporis ultio abſumit. Multis ſe injuriis objicit, dum una dolet. Diutius iraſcimur omnes quam lædimur. Quanto melius eſt abire in diverſum, nec vitia vitiis componere? Num quis ſatis conſtare ſibi videatur, ſi mulam calcibus repetat, & canem morſu?* Seneca *ibid.* c. 27.

were

were not more beholden to the Grace of God without them, then to the habitual Grace within them, you ſhould ſoon ſee, *That men of low degree are vanity, and men of high degree are a lye; to be put in the balance, they are lighter then vanity it ſelf*, Pſal. 62. 7,8,9. For *what is man that he ſhould be clean? and he that is born of a woman, that he ſhould be righteous? Behold he putteth no truſt in his Saints, and the Heavens are not clean in his ſight: How much more abominable and filthy is man, that drinketh up iniquity like water?* Job. 15. 14,15,16.

Object. 5. Oh but if I had that conſolation, which you ſay God reſerveth for our ſuffering times, I ſhould ſuffer more contentedly: but I do not perceive any ſuch thing.

Anſw. 1. The more you ſuffer for Righteouſneſs ſake, the more of this bleſſing you may expect; and the more you ſuffer for your own evil doing, the longer you muſt look to ſtay till that ſweetneſs come [a]. When we have by our folly provoked God to chaſtiſe us, ſhall we preſently look that he ſhould fill us with comfort? That were (as Mr *Paul Bayn* ſaith) to make Affliction to be no Affliction. What good would the bitterneſs do us, if it be preſently drowned in that ſweetneſs? It is well in ſuch ſufferings, if you have but ſupporting Grace; and your ſufferings ſanctified to work out your ſin, and bring you to God.

[a] *Nemo illic (viz. inter maleficos) Chriſtianus, niſi plane tantum Chriſtianus: aut ſi & aliud, jam non Chriſtianus.* Tertullian. *Apologet. cap.* 44.

2. Do you not neglect or reſiſt the comforts which you deſire? God hath filled Precepts, and Promiſes, and other of his Providences with matter of comfort: If you will over-look all theſe, and make nothing of them, and pore all upon your ſufferings, and obſerve one croſs more then a thouſand mercies, who maketh you uncomfortable but your ſelves? If you reſolve that you will not be comfortable as long as any thing aileth your fleſh, you may ſtay till death before you have comfort.

[b] We lengthen our miſeries by ſhortening of our Duties; and the Lord keeps aloof from us, becauſe we lie aloof from him. M. *Vines* on Num. 14. 24. p. 23.

[b] 3. Have your Afflictions wrought kindly with you, and fitted you for comfort? Have they humbled you? and brought you to a faithfull confeſſion and reformation of your beloved ſin? and made you ſet cloſe to your neglected Duties? and weaned your hearts from their former Idols? and brought them unfeignedly to take God for their Portion and their Reſt? If this be not done, how can you expect Comfort? Should God binde up the ſore while it feſtereth at the bottom? It is not meer Suffering that prepares you for Comfort; but the Succeſs

ceſs and Fruit of Sufferings upon your Hearts.

I ſhall ſay no more on this Subject of Afflictions, becauſe ſo many have written on it already: Among which I deſire you eſpecially to reade Mr *Bayns* Letters, and Mr *Hughes* his *Dry Rod Blooming and Fruit-bearing*, and *Young's* COUNTER-POYSON.

CHAP. XII.

The fifth Uſe. An Exhortation to thoſe that have got Aſſurance of this Reſt, or title to it, that they would do all that poſſibly they can to help others to it alſo.

SECT. I.

§. 1. HAth God ſet before us ſuch a glorious prize as this Everlaſting Reſt of the Saints is? And hath he made man capable of ſuch an unconceivable Happineſs? Why then do not all the children of this Kingdom beſtir themſelves more to help others to the enjoyment of it? Alas, how little are poor Souls about us, beholden to the moſt of us? We ſee the Glory of the Kingdom; and they do not: We ſee the miſery and torment of thoſe that miſs of it; and they do not: We ſee them wandring quite out of the way, and know that if they hold on, they can never come there; and they diſcern not this themſelves: And yet we will not ſet upon them ſeriouſly, and ſhew them their danger and errour, and help to bring them into the way that they may live! Alas, how few Chriſtians are there to be found, that live as men that are made to do good, and that ſet themſelves with all their might to the ſaving of Souls! No thanks to us if Heaven be not empty; and if the Souls of our brethren periſh not for ever.

Read M. *Al. Lapthorn's* book called *Spiritual Alms.*

But

But becauſe this is a Duty which ſo many neglect, and ſo few are convinced that God doth expect it at their hands, and yet a duty of ſo high concernment, to the Glory of God, and the happineſs of men; I will ſpeak of it ſomewhat the more largely: and ſhew you, 1. Wherein it doth conſiſt, and how to be done: 2. What is the cauſe that it is ſo neglected: 3. And then give ſome Conſiderations to perſwade you to the performance of it, and others to the bearing of it: 4. And laſtly, apply this more particularly to ſome perſons whom it doth more nearly concern. Of all theſe in order.

SECT. II.

1. I Would have you therefore well underſtand, what is this work which I am perſwading you to. Know then on the Negative, 1. It is not to invade the Office of the Miniſtry, and every man to turn a publique Preacher. I would not have you go beyond the bounds of your Callings: We ſee by ſad experience, what fruits thoſe mens teaching doth bring forth, who run uncaled, and thruſt themſelves into the place of publique Teachers, thinking themſelves the fitteſt for the work in the pride of their hearts, while they have need to be taught the very principles of Religion: how little doth God bleſs the labours of theſe ſelf-conceited intruders?

2. Neither do I perſwade you to a Zealous promoting of factions and parties, and venting of uncertain opinions, which mens Salvation is little concerned in. Alas, what advantage hath the Devil lately got in the Church by this impoſture! The time that ſhould be imployed in drawing mens Souls from ſin to Chriſt, is imployed in drawing them to opinions and parties: When men are fallen in Love with their * own conceits, and proudly think themſelves the wiſeſt, how diligently do they labour to get them followers? as if to make a man a proſelyte to their opinions, were as happy a work as to convert him to Chriſt! And when they

§. 2. *Siquis dicat quia infirmi hi ſunt, ergo toleraudi; Reſp. cum Auguſtino, non negligendum eſſe Chriſtum propter infirmum, cum infirmus diligendus ſit propter Chriſtū; Danda potius eſt opera ut proficiant & firmiores evadant in Domino; muniendi ſunt ne ſeducantur; monendi ne quis prætextu infirmitatis ſuperbo carnis indulgeat; Denique & Eccleſiæ intereſt ut infirmi bene ſentiant de ſuis doctoribus & paſtoribus.* Boger. in Epiſt. ante Annot. in Grotii Piet.

* *Beatus qui venas ſaſurri divini percipis in ſilentio; quam bonum utique eſt homini Dominum expectare?---- Unum cave; ne abundari incipias in ſenſu tuo, & velis plus ſapere quam oportet ſapere; ne forte dum lucem Scripturis impingas in tenebras; illudente tibi dæmonio meridiano.* Bernard. Serm. 90.

fall among the lighter, ignorant, unſounder ſort of Profeſſors, whoſe Religion is all in their brain, and on their tongue, they ſeldom fail of their deſired ſucceſs. Theſe men ſhall ſhortly know, that to bring a man to the knowledge and Love of Chriſt, is another kinde of work, then to bring him to be Baptized again, or to be of ſuch a Church, or ſuch a ſide. * Unhappy are the Souls that are taken in their ſnare: Who when they have ſpent their lives in ſtudying and contending for the circumſtantials of Religion, which ſhould have been ſpent in ſtudying and loving the Lord Jeſus, do in the end reap an empty harveſt, ſutable to their empty profeſſion.

3. Nor do I perſwade you to ſpeak againſt mens faults behinde their backs, and be ſilent before their faces, as the common cuſtom of the world is. To tell other men of their faults, tendeth little to their reformation, if they hear it not themſelves. To whiſper out mens faults to others, as it cometh not from Love, or from any honeſt principle, ſo uſually doth it produce no good effect: For if the party hear not of it, it cannot better him: If he do, he will take it but as the reproach of an enemy, tending to diſgrace him, and not as the faithfull counſel of a friend, tending to recover him; and as that which is ſpoken to make him odious, and not to make him vertuous. It tendeth not to provoke to godlineſs, but to raiſe contention: for *a whiſperer ſeparateth the chiefeſt friends*, Prov. 16. 28. And how few ſhall we finde that make conſcience of this horrible ſin? or that will confeſs it, and bewail it when they are reprehended for it? Eſpecially if men are ſpeaking of their enemies, or thoſe that have wronged them, or whom they ſuppoſe to have wronged them; or if it be of one that eclipſeth their glory [a], or that ſtandeth in the way of their gain or eſteem; or if it be one that differeth from them in Judgement, or one that is commonly ſpoke againſt by others, who is it that maketh any Conſcience of backbiting ſuch as theſe? And

* *Obj.* But why then do the moſt faithfull, prudent, skilful members of the Church turn to that ſide.
Anſ. Who is it that thus ſpeaks that may not anſwer himſelf? that they are to be eſteemed neither prudent, nor faithful, nor skilful, whom Hereſies were able to change. And is that a wonder that an approved man ſhould after fall back? *Saul* who was better then others, was after by envy overturned. *David* a good man after Gods own heart, was after guilty of adultery and murder. *Solomon* who was furniſhed with all grace and wiſdom from God, was by women enticed to Idolatry. It was reſerved only for the Son of God to be without ſin. What therefore if a Biſhop, a Deacon, a Widdow, a Virgin, a Teacher, a Martyr ſhall fall from the Rule? Shall we therefore judge Hereſies to be truth? Do we judge of our Belief by perſons, or of Perſons by their Belief! No man is a Wiſe man but the Faithfull; and no man is Greater then others but a Chriſtian; and no man is a Chriſtian, but he that perſevereth to the End. Thou, as a man, knoweſt mens outſide; and judgeſt what thou ſeeſt; and ſeeſt ſo far as thou haſt eyes, *&c.* But Gods eyes are high; The Lord knoweth who are his. *Tertullian de Præſcript. cap.* 3. [a] Gen. 31. 1. Pſal. 41. 7.

you

you ſhall ever obſerve, that the forwarder they are to backbiting, the more backward alwaies to faithfull admoniſhing; and none ſpeak leſs of a mans faults to his face for his reformation, then thoſe that ſpeak moſt of them behinde his back to his defamation. If ill-will or envy lie at the heart, it maketh them caſt forth diſgracing ſpeeches, as oft as they can meet with ſuch as themſelves who will hear and entertain them. Even as a corrupt humour in the ſtomack provoketh a man to vomit up all that he taketh, while it ſelf remaineth and continueth the diſeaſe. (It is *Chryſoſtomes* ſimilitude.)

1 Sam. 22. 9. Dan. 6. 3. Rom. 1. 29. 30. John 7. 51.

Notandum eſt, quod Arguendi verbum exigit delicti explicationem & declarationem. Non dicit [Vade & vitupera illum] ſed [Argue] Muſcul. *in* Matth. 18. p. (*mihi*) 420. Moſt of us are very ready to ſnarl at the faults that are in another mans houſe; or at leaſt ſecretly in our hearts to cenſure them: But they that will well inſtruct and order their own families, are very few. *Muſcul.* in *Matth.* 7. *To.* 1. p. 154. Prov. 25. 23.

So far am I from perſwading therefore to this prepoſterous courſe, that I would adviſe you to oppoſe it where ever you meet with it. See that you never hear a man ſpeaking againſt his neighbour behinde his back, (without ſome ſpecial cauſe or call) but preſently rebuke him: ask him, Whether he hath ſpoke thoſe things in a way of love to his face? if he have not; ask him, how he dare ſo pervert Gods preſcribed order, who commandeth to rebuke our neigbour plainly, and to tell him his fault firſt in private, and then before witneſs, till we ſee whether he will be won, or not, *Levit.* 19. 17. *Mat.* 18. 15, 16, 17. And how he dare do as he would not be done by?

SECT. III.

§. 3. There is more knowledge and diligence requiſite to reduce an Erreneous man to

THe Duty therefore that I would preſs you to, is of another nature, and it conſiſteth in theſe things following. 1. That you get your hearts affected with the miſery of your brethrens Souls: Be compaſſionate towards them. Yearn after their recovery and Salvation: If you did earneſtly long after their con-

the Truth, then a ſinner to Righteouſneſs. For you may eaſily convince a ſinner, becauſe he cannot deny his ſin: But it is a moſt difficult thing to convince the Erroneous, becauſe he will not acknowledge his Error, nor endure to be taught; as we ſee in this our age. For here are many hinderances; to all which is added a bitterneſs of ſpirit: which while it continueth, will ſtop up the paſſage againſt all teaching. For who will ſuffer himſelf to be taught of that man whom he beleeves not, and whom he hateth and contemneth in his heart? *Muſcul.* in Matth. 7. p. 156. See next in him directions how to deal with the Erroneous.

verſion, and your hearts were fully ſet to do them good, it would ſet you awork, and God would uſually bleſs it.

2. Take all opportunities that poſſibly you can, to confer with them privately about their ſtates, and to inſtruct and help them to the attaining of Salvation. And leſt you ſhould not know how to manage this work, let me tell you more particularly what you are herein to do. 1. If it be an ignorant carnal perſon that you have to deal with, who is an utter ſtranger to the Myſteries of Religion, and to the work of Regeneration on his own Soul, the firſt thing you have to do, is to acquaint him with theſe Doctrines: Labour to make him underſtand wherein mans chief Happineſs doth conſiſt: and how far he was once poſſeſſed of it: and what Law and Covenant God then made with him: and how he broke it: and what penalty he incurred, and what miſery he brought himſelf into thereby: Teach him what need men had of a Redeemer: and how Chriſt in mercy did interpoſe, and bear the penalty: and what Covenant now he hath made with man: and on what terms only Salvation is now to be attained: and what courſe Chriſt taketh to draw men to himſelf: and what are the riches and priviledges that Beleevers have in him.

If when he underſtandeth theſe things, he be not moved by them; or if you finde that the ſtop lieth in his will and affections, and in the hardneſs of his heart, and in the intereſt that the fleſh and the world have got in him; Then ſhew him the excellency of the Glory which he neglecteth; and the intollerableneſs of the loſs of it; and the extremity and eternity of the torments of the damned; and how certainly they muſt endure them; and how juſt it is for their wilfull refuſals of grace; and how hainous a ſin it is to reject ſuch free and abundant mercy, and to tread under foot the blood of the Covenant: Shew him the certainty, nearneſs and terrors of death and judgement, and the vanity of all things below which now he is taken up with; and how little they will beſtead him in that time of his extremity. Shew him, that by nature he himſelf is a childe of wrath, and enemy to God; and by actual ſin much more: Shew him the vile and hainous nature of ſin; the abſolute neceſſity he ſtandeth in of a Saviour; the freeneſs of the promiſe; the fulneſs of Chriſt; the ſufficiency of his Satisfaction; his readineſs to receive all that are willing to be his; the Authority and Dominion which he hath

hath purchased over us: Shew him also the absolute necessity of Regeneration, Faith and Holiness of life; how impossible it is to have Salvation by Christ without these; and what they are, and the true nature of them. If when he understandeth all this, you finde his Soul inthralled in presumption and false hopes, perswading himself that he is a true Beleever, and pardoned, and reconciled, and shall be saved by Christ, and all this upon false grounds, or meerly because he would have it so, (which is a common case:) Then urge him hard to examine his state: shew him the necessity of trying; the danger of being deceived; the commonness and easiness of mistaking through the deceitfulness of the heart; the extream madness of putting it to a blinde adventure; or of resting in negligent or wilful uncertainty: Help him in tryinghimself: Produce some undeniable Evidences from Scripture: Ask him, Whether these be in him or not? Whether ever he found such workings or dispositions in his heart? Urge him to a rational answer: do not leave him, till you have convinced him of his misery: and then seasonably and wisely shew him the remedy. If he produce some common gifts, or duties, or works; know to what end he doth produce them: If to joyn with Christ in composing him a Righteousness; shew him how vain and destructive they are: If it be by way of Evidence to prove his title to Christ; shew him how far a common work may reach; and wherein the Life of Christianity doth consist; and how far he must go further if he will be Christ's Disciple. In the mean time, that he be not discouraged with hearing of so high a measure; shew him the way by which he must attain it: be sure to draw him to the use of all means: set him a hearing and reading the Word, calling upon God, accompanying the godly: perswade him to leave his actual sin, and to get out of all waies of temptation; especially to forsake ungodly company; and to wait patiently on God in the use of means: and shew him the strong hopes, that in so doing he may have of a blessing; this being the way that God will be found in.

If you perceive him possessed with any prejudicate conceits against the godly, and the way of holiness; shew him their falshood, and with wisdom and meekness answer his Objections.

If he be addicted to delay the duties he is convinced of, or la-

zineſs and ſtupidity do endanger his Soul; then lay it on the more powerfully, and ſet home upon his heart the moſt piercing conſiderations, and labour to faſten them as thorns in his conſcience, that he may finde no eaſe or reſt till he change his eſtate.

SECT. IV.

§. 4. *Sicut ſcopus Medicorum eſt Sanitas Corporum, ita Chriſtianorum ſanitas animarum.* Muſcul. *in* Matth. 7. To. 1. p. 155.

BUt becauſe in all works the manner of doing them is of greateſt moment, and the right performance doth much further the ſucceſs; I will here adjoyn a few Directions, which you muſt be ſure to obſerve in this work of Exhortation: for it is not every advice that uſeth to ſucceed, nor any manner of doing it, that will ſerve the turn. Obſerve therefore theſe Rules.

1. Set upon the work ſincerely, and with right intentions. Let thy Ends be the Glory of God in the parties Salvation. Do it not to get a name or eſteem to thy ſelf; or to bring men to depend upon thee; or to get thee followers: Do not as many carnal Parents and Maſters will do, *viz.* rebuke their Children and Servants for thoſe ſins that diſpleaſe them, and are againſt their profit or their humours, as diſobedience, unthriftineſs, unmannerlineſs, *&c.* and labour much to reform them in theſe, but never ſeek in the right way that God hath appointed, to ſave their Souls. But be ſure thy main End be to recover them from miſery, and bring them into the way of Eternal Reſt. We have many Reprovers; but the manner ſhews too plainly that there are few ſincere. Pride bids men reprove others, to manifeſt a high eſtimation of themſelves; and they obey, and proudly, ceniouſly and contemptuouſly they do it. Paſſion bids men reprove; and Paſſionately they do it. But it is thoſe that do it in Compaſſion, and tender Love to mens Souls, who do it in obedience to Chriſt, the moſt tender Compaſſionate Lover of Souls; and who imitate him in their meaſure and place, who came to ſeek and to ſave that which was loſt.

SECT.

SECT. V.

§. 5.

2. DO it Speedily: As you would not have them Delay their returning, ſo do not you Delay to ſeek their return. You are purpoſing long to ſpeak to ſuch an Ignorant Neighbour, and to deal with ſuch a ſcandalous ſinner, and yet you have never done it. Alas, he runs on the ſcore all this while: he goes deeper in debt: Wrath is heaping up: Sin taketh rooting: Cuſtom doth more faſten him: Engagements to ſin grow ſtronger and more numerous: Conſcience grows ſeared: the heart grows hardened: while you delay, the Devil rules and rejoiceth: Chriſt is ſhut out: The Spirit is repulſed: God is daily diſhonoured: his Law is violated: he is without a Servant, and that ſervice from him which he ſhould have: the Soul continueth in a doleful ſtate: time runs on: the day of viſitation haſteth away: death and judgement are even at the door: and what if the man die and miſs of Heaven, while you are purpoſing to teach him and help him to it? What if he drop into hell while you are purpoſing to prevent it? If in caſe of his bodily diſtreſs, you muſt not bid him go and come again to morrow, when you have it by you, and he is in want, *Prov.*3.27,28. How much leſs may you delay the ſuccour of his Soul: If once death ſnatch him away, he is then out of the reach of your Charity. That Phyſician is no better then a murderer, that negligently delaieth till his Patient be Dead or paſt Cure. Delay in duty is a great degree of diſobedience, though you afterwards performed it. It ſhews an ill heart that is undiſpoſed to the work. O how many a poor ſinner periſheth or grows rooted and next-to incurable in ſin, while we are purpoſing to ſeek their recovery! Opportunities laſt not alwaies. When thou heareſt that the ſinner is Dead, or removed, or grown obſtinate; will not Conſcience ſay to thee; How knoweſt thou but thou mighteſt have prevented the Damnation of a Soul? Lay by excuſes then, and all leſſer buſineſs, and obey Gods command, *Heb.*3.13. *Exhort one another daily, while it is called, To day, leſt any be Hardened through the Deceitfulneſſe of ſin.*

SECT.

SECT. VI.

§. 6. That we muſt deal gently with ſinners, you may diſcern in the nature of true Righteouſneſs, which hath compaſſion in it, and not diſdain. Of which we have no ſuch clear and potent example as in Chriſt, who dealt with ſinners ſo very gently, that the Phariſees called him, *A companion of ſinners.* Muſcul. *in* Mat. 7. *p.* 156. *Eſt enim generoſus hominis animus, magiſque ducitur quam trahitur: Ex quo in promptu eſt cognoſcere, qua ſint alii mansuetudine tractandi, ſiquidem ſalutem eorum ex animo quæramus.* Muſc. *ibid.*

3. LEt thy Exhortation proceed from Compaſſion and Love: and let the manner of it clearly ſhew the perſon thou dealeſt with, that it hence proceedeth. It is not jeering, or ſcorning, or reproaching a man for his faults, that is a likely way to work his Reformation: Nor is it the right way to convert him to God, to rail at him, and vilifie him with words of diſgrace. Men will take them for their enemies that thus deal with them: And the words of an enemy are little perſwading. Lay by your Paſſion therefore, and take up compaſſion, and go to poor ſinners with tears in your eyes, that they may ſee you indeed believe them to be miſerable; and that you do unfeignedly pity their caſe: Deal with them with earneſt humble intreatings: Let them ſee that your very bowels do yearn over them, and that it is the very deſire of your hearts to do them good: Let them perceive that you have no other end but the procuring of their everlaſting Happineſs; and that it is your ſenſe of their danger, and your love to their Souls that forceth you to ſpeak; even becauſe you know the terrours of the Lord, and for fear leſt you ſhould ſee them in eternal Torments. Say to them: Why friend, you know it is no advantage of my own that I ſeek: The way to pleaſe you, and to keep your friendſhip, were to ſooth you in your way, or to ſpeak well of you, or to let you alone: but Love will not ſuffer me to ſee you periſh, and be ſilent: I ſeek nothing at your hands, but that which is neceſſary to your own happineſs: It is your ſelf that will have the gain and comfort if you come in to Chriſt, *&c.* —— If men ſhould thus go to every ignorant wicked Neighbour they have, and thus deal with them, O what bleſſed fruits ſhould we quickly ſee! I am aſhamed to hear ſome lazie hypocritical wretches, to revile their poor ignorant Neighbours, and ſeparate from their company and communion, and proudly to judge them unfit for their ſociety, before ever they once tried with them this compaſſionate Exhortation! O you little know what a prevailing courſe this were like to prove! And how few of the vileſt drunkards or ſwearers would prove ſo obſtinate, as wholly to reject or deſpiſe the Exhortations of Love! I know it muſt be God that muſt change mens hearts:

hearts: But I know also that God worketh by means; and when he meaneth to prevail with men, he usually fitteth the means accordingly, and stirreth up men to plead with them in a prevailing way, and so setteth in with his grace, and maketh it successful. Certainly those that have tried can tell you by experience, that there is no way so prevailing with men as the way of Compassion and Love. So much of these as they discern in your Exhortation, usually so much doth it succeed with their hearts. And therefore I beseech those that are faithful, to practise this course. Alas, we see the most Godly people among us, or at least those that would seem most Godly, cannot bear a Reproof that comes not in Meekness and Love! If there be the least bitterness of Passion, or relish of Disgrace in it, they are ready to spit it out in your face. Yea, if you do not so sugar your Reproof with fair words, that it be liker to flattery then plain dealing, or liker a Commendation then a Reproof, they cannot well digest it, but their heart will rise against you, in stead of a thankful submission, and a Reformation. If it savour not liker to Food then Physick, it will hardly down with them, or they will soon vomit it up. What should we flatter one another for? (it is now no time to flatter Professors when their sins have broke forth more shamefully then ever in the world:) For my part the most of them that I have been acquainted with are such. I meet not with one of a multitude that seem the most Godly, but this is their very case: Such hainous Pride remaineth in the best. And do you expect then, that poor, ignorant, carnal sinners should take that well that Professors cannot endure? and should drink in those bitter Reproofs as a pleasant Draught, which you can scarcely pour into Professors as a Drench? Can you look that the same dealing should be saving to them; which you finde to be exasperating and distempering to your selves? O that it were not too evident that the Pharisee is yet alive in the brests of many thousand that seem most Religious; even in this one point of bearing plain and sharp Reproof! They binde heavie burdens, and grievous to be born, and lay them on mens shoulders: but they themselves will not move them with one of their fingers,

He that will instruct an erroneous man, must above all see that he win his heart by much mildness, and by good turns: & when his heart is appeased he will begin to lend his ear to be taught: which if it be not done all your labour to open his understanding by Disputations is in vain: for he will not onely not hear you, but what he doth hear he will interpret the wrong way according to the corruption of his own heart. For if Disputations would serve to cure the erroneous, and to their perceiving of the truth, who can deny but there is so much written long ago of most points, that no man could now

be ignorant of the truth? But the reason that most are in Error, is because that in bitterness of their hearts, they either weigh not what is said and written, or take them the wrong way. *Muscul.* in *Matth.* 7. *pag.* 157.

*Matth.*23.4. So far are they from doing in this, as they would be done by.

SECT. VII.

§. 7. Charity hath its ſharpnes or auſterity too: as appears in Chriſt himſelf. For it was hard which he ſaid to *Peter*, *Get thee behinde me Satan, for thou ſavourest not the things of God, but of men.* But this was onely then, and to thoſe, where he knew auſterity was profitable and neceſſary. *Muſcul.* in *Mat.*7.*p.*156

4. ANother Direction I would give you is this: Do it with all poſſible plainneſs and faithfulneſs. Do not dawb with men, and hide from them their miſery or danger, or any part of it: Do not make their ſins leſs then they are; nor ſpeak of them in an extenuating language: Do not encourage them in a falſe hope or faith, no more then you would diſcourage the ſound hopes of the Righteous. If you ſee his caſe dangerous, tell him plainly of it: Neighbour, I am afraid God hath not yet renewed your Soul; and that it is yet a ſtranger to the great work of Regeneration and Sanctification: I doubt you are not yet recovered from the power of Satan to God, nor brought out of the ſtate of wrath which you were born in, and have lived in: I doubt you have not choſen Chriſt above all, nor ſet your heart upon him, nor unfeignedly taken him for your Soveraign Lord. If you had, ſure you durſt not ſo eaſily diſobey him; you could not ſo neglect him and his worſhip in your Family and in Publick: You could not ſo eagerly follow the World, and talk of almoſt nothing but the things of this World, while Chriſt is ſeldom mentioned or ſought after by you. If you were in Chriſt, you would be a new Creature: Old things would be paſſed away, and all things would become new: You would have new thoughts, and new talk, and new company, and new endeavours, and a new converſation: Certainly without theſe you can never be ſaved: You may think otherwiſe, and hope better as long as you will, but your hopes will all deceive you, and periſh with you: Alas, it is not as you will, nor as I will, who ſhall be ſaved; but it is as God will: and God hath told us, *That Without holineſſe none ſhall ſee him*; And *except We be born again We cannot enter into his Kingdom*; And *that all that Would not have Chriſt reign over them, ſhall be brought forth and deſtroyed before him.* Oh therefore look to your ſtate in time. —— —— —— Thus muſt you deal roundly and faithfully with men, if ever you intend to do them good: It is not hovering at a diſtance in a general

Heb. 12.14. Joh. 3.3. Luk. 19.27.

neral diſcourſe that will ſerve the turn: It is not in curing mens Souls as in curing their bodies, where they muſt not know their danger, leſt it ſadden them, and hinder the cure. They are here agents in their own cure; and if they know not their miſery, they will never bewail it, nor know how much need they have of a Saviour: If they know not the worſt, they will not labour to prevent it; but will ſit ſtill or loiter till they drop into perditio n and will trifle out their time in delaies till it be too late: And therefore ſpeak to men as Chriſt to the Phariſees, till they knew that he meant them. Deal plainly, or you do but deceive and deſtroy them.

SECT. VIII.

5. AND as you muſt do it Plainly, ſo alſo Seriouſly, Zealouſly, and Effectually. The exceeding ſtupidity and deadneſs of mens hearts is ſuch, that no other dealing will ordinarily work. You muſt call loud to awake a man in a Swoun or Lethargy. If you ſpeak to the common ſort of men, of the evil of their ſin, of their need of Chriſt, of the danger of their Souls, and of the neceſſity of Regeneration, they will wearily and unwillingly give you the hearing, and put off all with a ſigh, or a few good wiſhes, and ſay, [*God forgive us, We are all ſinners*] and there's an end. If ever you will do them good therefore, you muſt ſharpen your Exhortation, and ſet it home, and follow it with their hearts, till you have rouzed them up, and made them begin to look about them. Let them know that thou ſpeakſt not to them of indifferent things, nor about childrens games, or worldlings vanities, or matters of a few daies or years continuance; nor yet about matters of uncertainty, which perhaps may never come to paſs: But it is about the ſaving and damning of their Souls and bodies; and whether they ſhall be Bleſſed with Chriſt, or tor-

§. 8. How zealouſly ſhould we deal with open wicked ones, when *Paul* did ſo openly reprehend even *Peter* himſelf for diſſimulation, and leave his ſin, and the Reproof on ſacred Record. I know what *Jerom* ſaith of this againſt *Auguſtine* (as all that know their Works know.) But that *Auſtin* had the better

cauſe, not only the former expoſition of *Ambroſ. in* Gal. 2. and *Cyprian. Epiſt.* 71. *ad Quintum*, Tert. *Lde Præſcrip. c.* 23. *& cont.* Marcion. *l.* 4. *c.* 3. *&c.* ſhew: but the plain Text it ſelf. As even *Suarez* himſelf is forced to confeſs (and moſt of the Moderns with him, as he there ſaith) Though in partiality to *Peter* he maketh a long ſtir to excuſe him, even from all fault; which I dare ſay, *Peter* would not do himſelf, if he were to ſpeak his own caſe. See *Suarez de Legibus l.* 9. *de Lege Divin. poſit. c.* 20. *p.* 792, 793, 794, &c.

mented with Devils, and that for ever and ever without any change; It is, how to stand before God in Judgement, and what answer to give, and how they are like to speed: And this Judgement and eternal state they shall very shortly see, they are almost at it; yet a few more nights and daies, and they shall presently be at that last day; a few more breaths they have to breathe, and they shall breathe out their last; and then as certainly shall they see that mighty change, as the Heaven is over their heads, and the Earth under their feet. Oh labour to make men know, that it is mad jesting about Salvation or Damnation; and that Heaven and Hell be not matters to be plaid with, or passed over with a few careless thoughts! Is it most certain that one of these daies thou shalt be either in everlasting unchangeable Joy or Torments, and doth it not awake thee? Is there so few that finde the way of life? so many that go the way of death? so hard to escape? so easie to miscarry? and that while we fear nothing, but think all is well? and yet do you sit still and trifle! Why, what do you mean? what do you think on? The world is passing away: its pleasures are fading: its honours are leaving you: its profits will prove unprofitable to you: Heaven or Hell are a little before you: God is Just and Jealous: His Threatnings are true: The great Day of his Judgement will be terrible: Your time runs on: Your lives are uncertain: You are farre behinde hand: You have loitered long: Your case is dangerous: Your Souls are farre gone in sinne: You are strange to God: You are hardened in evil customs: You have no assurance of pardon to shew: If you die to morrow, how unready are you? And with what terrour will your Souls go out of your bodies? And do you yet loiter for all this? Why consider with your selves: God standeth all this while waiting your leasure: His patience beareth: His Justice forbeareth: His Mercie intreateth you: Christ standeth offering you his bloud and merits: You may have him freely, and life with him: The Spirit is perswading you: Conscience is accusing and urging you: Ministers are praying for you, and calling upon you: Satan stands waiting when Justice will cut off your lives, that he may have you: This is your time: Now or Never. What! Had you rather lose Heaven then your profits or pleasures? Had you rather burn in Hell, then repent on Earth? Had you rather howl and roar

roar there, then pray day and night for mercie here? Or to have Devils your Tormentors, then to have Chriſt your Governour? Will you renounce your part in God and Glory, rather then renounce your curſed ſins? Do you think a holy life too much for Heaven? or too dear a courſe to prevent an endleſs miſerie? Oh friends; What do you think of theſe things? God hath made you men, and endued you with Reaſon; Doe not renounce your Reaſon where you ſhould chiefly uſe it.—— In this manner you muſt deal roundly and ſeriouſly with men. Alas, it is not a few dull words between Jeſt and earneſt, between ſleep and waking, as it were, that will waken an ignorant dead-hearted ſinner? When a dull hearer and a dull ſpeaker meet together, a dead heart, and a dead exhortation, it is farre unlike to have a lively effect. If a man fall down in a Swoun, you will not ſtand trifling with him, but lay hands on him preſently, and ſnatch him up, and rub him, and call loud to him: If a Houſe be on fire, you will not in a cold affected ſtrain go tell your Neighbour of it, nor go make an oration of the nature and danger of fire; but you will run out, and cry, Fire, Fire; Matters of moment muſt be ſeriouſly dealt with. To tell a man of his ſins ſo ſoftly as *Eli* did his ſons, or reprove him ſo gently as *Jehoſaphat* did *Ahab* [*Let not the King ſay ſo*] doth uſually as much harm as good. I am perſwaded the very manner of ſome mens Reproof and Exhortations, hath hardened many a ſinner in the way of deſtruction: To tell them of Sin, or of Heaven or Hell, in a dull, eaſie, careleſs language, doth make men think you are not in good ſadneſs, nor do mean as you ſpeak; but either you ſcarce think your ſelves ſuch things are true, or elſe you take them for ſmall indifferent matters, or elſe ſure you would never ſpeak of them in ſuch a ſlight indifferent manner. O Sirs, Deal with ſin as ſin, and ſpeak of Heaven and Hell as they are, and not as if you were in Jeſt. I confeſs I have failed much in this my ſelf; the Lord lay it not to my charge. Lothneſs to diſpleaſe men, makes us undo them.

1 Sam. 23.
1 King. 22. 8.

SECT. IX.

§. 9. *Junius* writes in the History of his own Life, how his father seeing him infected with Atheism, did not chide him, or dispute against him, but repressed his rashness with holy, grave, reverent speeches, and laid open the Bible in his chamber; and he addeth, *Scibat enim ille sapientissimus non intrudi pietatem, sed instillari mentibus, non impingi, sed infundi: Non imperari, sed doceri: Non cogi, sed suaderi velle.*

6. YEt lest you run into extreams, I advise you to do it with Prudence and Discretion. Be as serious as you can; but yet with Wisdom. And especially you must be wise in these things following:

1. In choosing the fittest season for your Exhortation: Not to deal with men when they are in passion, or drunk, or in publick, where they will take it for a disgrace. Men should observe when sinners are fittest to hear Instructions. Physick must not be given at all times, but in season. Opportunity advantageth every work. It is an excellent example that *Paul* giveth us, *Gal.* 2. 2. He communicated the Gospel to them, yet privately to them of Reputation, lest he should run in vain. Some men would take this to be a sinful complying with their Corruption, to yield so far to their pride and bashfulness, as to teach them only in private, because they would be ashamed to own the Truth in Publick: But *Paul* knew how great a hinderance mens Reputation is to their entertaining of the Truth; and that the Remedy must not only be fitted to the disease, but also to the strength of the Patient; and that in so doing the Physician is not guilty of favouring the disease, but is praise-worthy for taking the right way to cure; and that learners and young-beginners, must not be dealt with as open Professours. Moreover, Means will work easily if you take the opportunity; when the Earth is soft, the Plow will enter. Take a man when he is under affliction, or in the house of mourning, or newly stirred by some moving Sermon, and then set it home, and you may do him good. Christian Faithfulness doth require us, not onely to do good when it fals in our way, but to watch for opportunities of doing good.

2. Be wise also in suting your Exhortation to the quality and temper of the person. All meats are not for all stomacks: One man will vomit that up again in your face, which another will digest. 1. If it be a learned, or ingenious, rational man, you must deal more by convincing Arguments, and less by passionate perswasions. 2. If it be one that is both ignorant and stupid, there is need of both. 3. If one that is convinced, but yet is not

not converted, you muſt uſe moſt thoſe means that rouze up the affections. 4. If they be obſtinate and ſecure, you muſt reprove them ſharply. 5. If they be of timorous, tender natures, and apt to dejections or diſtraction, they muſt be tenderly dealt with. All cannot bear that rough dealing as ſome can. Love, and Plainneſs, and Seriouſneſs, takes with all: but words of terrour ſome can ſcarce bear. This is (as we ſay of ſtronger Phyſick, *Hellebore, Colloquintida,* &c. *nec puero, nec ſeni, nec imbecillo, ſed robuſto,* &c.) not fit for every complexion and ſtate.

3. You muſt be wiſe alſo in uſing the apteſt expreſſions. Many a Miniſter doth deliver moſt excellent neceſſary matter, in ſuch unſavoury, harſh and unſeemly language, that it makes the hearers loath the food that they ſhould live by, and laugh at a Sermon that might make them quake: Eſpecially if they be men of curious ears, and carnal hearts; and have more common wit and parts then the ſpeaker. And ſo it is in private *Exhortation*, as well as publick: If you clothe the moſt amiable beautiful Truth in the ſordid rags of unbeſeeming language, you will make men diſdain it as monſtrous and deformed, though it be the off-ſpring of God, and of the higheſt nature.

Siquis de Scripturæ mente non ſatis informatus, bono tamen animo ad Deum contenderit, etiam de eo lætandum eſt, quod procurat bono animo, quamvis non procuret bonum: Foveri oportet quod bonum eſt: errorem tolli. Ita ſiquis in medium producatur fretus ſola naturæ luce, qui Deum requirat ſimplice animo: non temere depellendus de gradu, ſed ſolicite appellandus eſt; & omni officio ac potius pietate ad pietatis notitiam perducendus: Lætitia ſpiritualis de hoc homine capienda: neque ſolum ore & ſermone teſtanda foris, ſed ex corde & veritate intrinſecus effundenda. Junius Eirenic. Tom. 1. in Pſal. 122. p. 690.

SECT. X.

7. LEt all your Reproofs and Exhortations be backed with the Authority of God. Let the ſinner be convinced that you ſpeak not from your ſelves, or of your own head. [a] Shew them the very words of Scripture for what you ſay: Turn them to the very Chapter and Verſe where their ſin is condemned, and

§. 10.

[a] *Ut drachmam auri ſine imagine principis, ſic verba hortantis ſine authoritate Dei, contemnunt homines,* &c. *Lipſius.* I conceive it much conducing that whatſoever touching the ſetlement of the Church ſhall paſs your hands, may (in the main parts thereof) go forth into the world ſeconded with the Reaſons and grounds of it: For doubtleſs the Reaſon which moved you to ſet the ſtamp of Authority on it, will avail much to make it paſs currantly with others. Though men will willingly be ſubjects to your Authority, yet alſo as they are men, they will be ſlaves to Reaſon. M. *Vines* Ser. on *Jan.* 28. 1645. p. 29, 30.

where

where the duty is commanded. Preſs them with the Truth and Authoritie of God: Ask them Whether they believe that this is his Word? and that his Word is true? So much of God appeareth in our Words, ſo much will they take. The voice of man is contemptible; but the voice of God is awful and terrible. They can and may reject your words, that cannot, nor dare reject the words of the Almighty. Be ſure therefore to make them know, that you ſpeak nothing but what God hath ſpoken firſt.

SECT. XI.

§. 11.

8. YOu muſt alſo be Frequent with men in this Dutie of *Exhortation.* It is not once or twice that uſually will prevail. If God himſelf muſt be conſtantly ſolicited, as if opportunitie could prevail with him when nothing elſe can; and therefore require us, *always to pray, and not to wax faint:* The ſame courſe, no doubt, will be moſt prevailing with men. Therefore are we commanded *To exhort one another daily*; And *with all long-ſuffering.* As *Lipſius* ſaith, *The fire is not always brought out of the Flint at one ſtroke: Nor mens Affections kindled at the firſt Exhortation.* And if they were, yet if they be not followed, they will ſoon grow cold again. Weary out ſinners with your loving and earneſt entreaties. Follow them, and give them no reſt in their ſin. This is true Charity; and this is the way to ſave mens Souls; and a courſe that will afford you comfort upon review.

Luk. 18. 1. Heb. 3. 13. 2 Tim. 4. 3. *Ut ignis è ſilice non uno ictu, &c. Si fieri poſſet etiam ab ipſis inferis extrahendi nobis ſunt homines,* Calvin. *in* Act. 8. 22. p. (*mihi*) 136.

SECT. XII.

§. 12. Hence we may gather, that thoſe men ſeek not the Edification of their brother, who when they have ſpoken to him once or twice, do think they have fully done their duty.

9. STrive to bring all your Exhortations to an iſſue: Stick not in the work done, but look after the ſucceſs, and aim at that end in all your ſpeeches. I have long obſerved it in Miniſters and private men, that if they ſpeak never ſo convincing powerful words, and yet their hearts do not long after the ſucceſs of them with the hearers, but all their care is over when they have done their ſpeech, pretending that having done their

Muſcul. in *Mat.* 7. Tom. 1. pag. 155.

duty,

duty, they leave the iſſue to God, theſe men do ſeldom proſper in their labours: But thoſe whoſe very heart is ſet upon the work, and that long to ſee it take for the hearers converſion, and uſe to enquire how it ſpeeds, God uſually bleſſeth their labours, though more weak. Labour therefore to drive all your ſpeeches to the deſired Iſſue. If you are reproving a ſin, ceaſe not till (if it may be) you have got the ſinner to promiſe you to leave it, and to avoid the occaſions of it: If you are exhorting to a Duty, urge the party to promiſe you preſently to ſet upon it. If you would draw them to Chriſt, leave not till you have made them confeſs, that their preſent unregenerate ſtate is miſerable, and not to be reſted in; and till they have ſubſcribed to the neceſſity of Chriſt, and of a change; and till they have promiſed you to fall cloſe to the uſe of means. O that all Chriſtians would be perſwaded to take this courſe with all their Neighbours that are yet in the fleſh; that are enſlaved to ſin, and ſtrangers to Chriſt!

SECT. XIII.

10. LAſtly, Be ſure that your Examples may Exhort, as well as your words. Let them ſee you conſtant in all the Duties that you perſwade them to: Let them ſee in your lives that difference from ſinners, and that excellency above the world, which you perſwade them to in your ſpeeches. Let them ſee by your conſtant Labours for Heaven, that you do indeed beleeve that which you would have them to beleeve. If you tell others of the admirable Joys of Heaven, and your ſelves do nothing but drudge for the world, and are as much taken up in ſtriving to be rich, or as quarrelſom with your Neighbours in a caſe of commodity, as any others; who will then beleeve you? or who will be perſwaded by you to ſeek the everlaſting riches? Will they not rather think, that you perſwade them to look after another world, and to neglect this, that ſo you might have the more of it to your ſelf? Let not men ſee you proud, while you exhort them to be humble; nor to have a feared Conſcience in one thing, while you would have theirs tender in another. An innocent life is a continuall powerfull reproof to the wicked: And the conſtant practice of a holy and heavenly life, is a conſtant diſquietment to the Conſci-

§. 13.
Nec ſic inflectere ſenſus Humanos edicta valent quam vita regentis.
Primus juſſa ſubi; tunc obſervantior aqui ſit Populus.
Loripedem rectus derideat, Æthiopem albus; Quis tulerit Gracchos de ſeditione querentes? Si fur diſpliceat Verri, homicida Miloni, &c.
Siquis opprobriis dignum latraverit integer ipſe, &c.

ence of a Worldling, and a constant solicitation of him to change his course.

And thus I have opened to you the first and great part of this Duty, consisting in private familiar Exhortation, for the helping of poor Souls to this Rest, that are out of the way, and have yet no Title to it: and I have shewed you also the manner how to perform it that you may succeed. I will now speak a little of the next part.

SECT. XIV.

§. 14. BEsides the duty of private admonition, you must do your utmost endeavours to help men to profit by the publique Ordinances. And to that end you must do these things. 1. Do your endeavours for the procuring of Faithfull Ministers where they are wanting. This is Gods ordinary means of converting and saving. *How shall they hear without a Preacher?* Not only for your own sakes therefore, but for the poor miserable ones about you, do all you can to bring this to pass. *If the Gospel be hid, it is hid to them that are lost. Where vision faileth, the people perish.* Improve therefore all your Interest and Diligence to this end. Ride, and go, and seek, and make friends, till you do prevail: If means be wanting, to maintain a Minister, extend your purses to the utmost, rather then the means of mens Salvation should be wanting. Who knoweth how many Souls may bless you, who have been converted and saved by the Ministry which you have procured? It is a higher and nobler work of charity, then if you gave all that you have to relieve their Bodies: (Though both must be regarded, yet the Soul in the first place.) What abundance of good might great men do in this, if they were faithful improvers of their interests and estates, as men that beleeve God hath the chief interest, and will shortly call them to an account for their Stewardships? What unhappy Reformers hath the Church still met withall, that instead of taking away the corruptions in the Church, do diminish that maintenance which should further the work? If our Ignorant Forefathers gave it for the service of the Church, and their more knowing posterity do take it away, without the least

Rom. 10, 14.

2 Cor. 4. 3. Prov. 29. 18.

By sleight or by force they so muzzle the poor labouring Ox, that they make an Ass of him. *Tho. Scot* in his *Projector*, pag. 31. *Sacriligo pœna est; neque ei soli qui è sacro abstulerit, sed etiam ei qui sacro commendatum.* Cicero. *lib.* 12. *de Legib.* *Cum diis pugnant sacrilegi.* Qu. Curtius, *lib.* 7.

leaſt pretence of right to it, I doubt not but the pious intent of Progenitors will more extenuate the fault of their Ignorance, then the Knowledge of their Poſterity will excuſe their Sacriledge. Alas, that the ſad example of King *Henry* the eighth's Reformation, and the almoſt [a] miraculous conſumption of the eſtates of Impropriators, and the many hundred Congregations that live in wofull darkneſs for want of maintenance for a Miniſtry, ſhould yet be no more effectual a warning to this Age. If they take away moſt, and give back a little, we are beholden to their bounty. If a corrupt Officer loſe his Intereſt, the Church doth not loſe hers. Here is great talk of reducing the Church to the Primitive pattern: If ſo; *I dare affirm that every Church muſt have many Miniſters:* (And they that know wherein the work of the Miniſtry doth conſiſt, will no more wonder at that, then that a *Regiment of Souldiers ſhould have many Officers.*) And [b] how will that be, when they will ſcarce afford maintenance for one? They are likelier to bring the Church to the Primitive Poverty, then to the Primitive Pattern. If I were not known to be quite beyond their exceptions my ſelf, I might not ſay ſo much, leſt I were thought to plead my own intereſt: Eſpecially a dying man ſhould be out of the reach of ſuch accuſations. But the Lord knoweth, that it is not a deſire that Miniſters ſhould be rich, that maketh me ſpeak this; but an earneſt deſire of the Happineſs of the Church: Nor do I mean the Miniſtry only by the word [*Church:*] It is the people that are robbed and bear the loſs, more then the Miniſters: Miniſters muſt and will have maintenance, or elſe men will ſet their Children to other Studies: When there is no other,

[a] Hath not *England* already been as the Eagles neſt, that was ſet on fire with a coal that ſticked to the fleſh which was ſtoln from the Altar? *De Eccleſia qui aliquid furatur Judæ proditori comparatur,* Aug. in Johan. The Arguments uſed of late to excuſe this hainous ſin, are much of the nature of thoſe which *Dionyſius ſenior* was wont to uſe in the like caſe; *Ut Vid. in Valerii Maximi lib. 1. cap. 2. Et Juſtin. l. 21.*

[b] To make up that number of Miniſters that the Church ſhould have, now the maintenance is taken away, I would rich men would ſtudy and enter into the Miniſtry, who can maintain themſelves, and ſo do the work freely. Let them know to their faces, that it is a work that the greateſt Lord in the Land is not too good for. See what *Hieron.* ſaith *ad Damaſum. Clericos illos convenit Eccleſiæ ſtipendiis ſuſtentari, quibus parentum & amicorum nulla ſuffragantur ſtipendia. Qui autem bonis parentum & opibus ſuſtentari poſſunt, ſi quod pauperum eſt accipiunt, ſacrilegium profecto incurrunt, & committunt.* And beſides it would bear up the credit of the Office, and take off much prejudice from the people. But our Gentlemen have their pleaſure, wealth, and honour in ſuch high eſteem, and Chriſt and his Goſpel and Church in ſuch diſeſteem, that they would take it for a diſgrace to turn Miniſters, or to fit and devote themſelves or children to it, and ſo to ſerve Chriſt freely. Where is the Gentleman in *England* that hath done thus? The blinde wretches will rail at Miniſters for Covetouſneſs, becauſe they will not ſerve at the Altar, and not live on the Altar, who have no other maintenance: But when will themſelves that have more, devote themſelves freely to this work? Will they not rather increaſe their great Eſtates with robbing God?

the people muſt allow it themſelves, or be without: What Miniſter can well over-ſee and watch over more then a thouſand Souls? nor I think ſo many. Many Congregations have four thouſand, ten thouſand, twenty thouſand, ſome fifty thouſand, yea ſeventy thouſand. How many Officers will the State maintain in an Army of thirty thouſand? I had almoſt ſaid, *The work of governing the Church is greater, and hath need of as many.* I would all Scripture and Primitive patterns were well viewed in this. Oh happy Reformation, if Popiſh ſuperſtitious Clergy men, had been only taken down, and able godly men put in their places, or in right Offices, *without ſuch diminution of the number or the maintenance!* Or if a ſupply at preſent could not be had, yet ſhould they not have overthrown the hopes of poſterity. But to leave this Digreſſion: I hope thoſe that God hath called to his work, will labour never the leſs for the ſhortneſs of their maintenance: And thoſe of the people that can do no more, can yet pray the Lord of the harveſt that he will ſend forth labourers. And he that hath put that petition into our mouths, I hope will put the anſwer into our hands.

SECT. XV.

§. 15. * *Præſident nobis probati quiq; ſeniores, honorem iſtum non prætio, ſed teſtimonio adepti.* Tertull. *Apologet. cap.* 29. He mentioneth not two ſorts of Elders, but one, whoſe office lay chiefly in Ruling or Guiding, though all had Authority to teach alſo.

2. YEt is it not enough that you ſeek after Teachers, but eſpecially you muſt ſeek after ſuch as are fitteſt for the work. An ignorant Emperick that killeth more then he cureth, doth not ſo much differ from an able Phyſician, as an unskilfull Miniſter from one that is able. Alas, this is the great defect among us: Men that are fitted for the work indeed, are almoſt wonders: One or two, or three, or four in ſome Counties is much. * How few that have dived into the Myſteries of Divinity? or have throughly ſtudied the moſt needfull Controverſies? or are able to explain or maintain the Truth? But only they ſtore their Memories with the Opinions and Phraſes of thoſe Teachers that are in moſt credit, in common caſes; and then they think they are Divines: And every man that ſteps out of their common rode, they can ſay he is Erroneous or Heretical; but how to confute him they cannot tell. And almoſt as few that are well skilled in managing known truths upon the Conſcience. Alas, whence cometh this miſery to the

the Church? The late Prelates diſcountenancing the Godly Learned, is one main cauſe; and their filling the Miniſtry with the vileſt that did beſt fit their ends: And ſo great a Corruption of the Miniſtry cannot ſuddenly be cured. And another great cauſe is this: There is not a choice made of the moſt excellenteſt wits, and thoſe youths that are ripeſt in Learning and Religion: but ſome of them are ſo rich, that the Miniſtry is too mean for them; and ſome ſo poor, that they have no maintenance to ſubſiſt on at the Univerſities. And ſo every one that is beſt furniſhed to make a Trade of the Miniſtry, or whoſe Parents have beſt affection to it, how unfit ſoever the Childe is, muſt be a Miniſter: and thoſe few, very few, choice wits that would be fitteſt, are diverted.

How ſmall a matter were it (and yet how excellent a work) for every Knight or Gentleman of means in *England*, to cull out ſome one or two, or more poor boys in the Country Schools, who are of the choiceſt wits, and moſt pious diſpoſitions, who are poor and unable to proceed in Learning, and to maintain them a few years in the Univerſities, till they were fit for the Miniſtry? It were but keeping a few ſuperfluous attendants the leſs; or a few horſes or dogs the leſs; If they had hearts to it, it were eaſily ſpared out of their ſports, or rich apparel, or ſuperfluous dyet: or what if it were out of more uſefull coſts? or out of their childrens larger portions! I dare ſay they would not be ſorry for it when they come to their reckoning. One ſumptuous feaſt, or one coſtly ſuit of apparel, would maintain a poor Boy a year or two at the Univerſity, who perhaps might come to have more true worth in him, then many a glittering ſenſual Lord; and to do God more ſervice in his Church, then ever they did with all their eſtates and power.

☜ *For Gods ſake and the ſake of poor Souls, Gentlemen put this in practice preſently.* You will hardly lay out your eſtates in a way that will afford you more comfort at your accounting time. What a ſmall matter is it for a man of a 100 or 200 or 300 pound *per annum*, to maintain ſtill one poor Schollar at the Univerſity. If you will not part with a little for God, you ſhall part with more to men, and with all ſhortly, but leſs to your comfort. But be ſure you chooſe the fitteſt, and not the moſt be-friended. How far doth our charity come ſhort of the primitive Chriſtians, though our riches be far greater? *Tertullian* ſaith to the Heathens, *Plus noſtra miſericordia inſumit vicatim, quam Religio veſtra Templatim.* Apologet. adv. gentes. *cap.* 42. See *Capels* Epiſtle Dedicat. before Mr. *Pemble* on the Sacrament.

SECT. XVI.

3. AND when you do enjoy the bleſſing of the Goſpel, you muſt yet uſe your utmoſt diligence to help poor Souls to receive the fruit of it. To which end you muſt draw them conſtantly to hear and attend it: Minde them often of what they have heard: Draw them, if it be poſſible, to repeat it in their families: If that cannot be, then draw them to come to others that do repeat it; that ſo it may not dye in the hearing. * The very drawing of men into the company and acquaintance of the godly, beſides the benefit they have by their endeavours, is of ſingular uſe to the recovery of their Souls. Aſſociation breedeth familiarity, and familiarity breedeth love: and familiarity and love to the godly, doth lead to familiarity and love to God and godlineſs: It is alſo a means to take off prejudice, by confuting the worlds ſlanders of the waies and people of God. Uſe therefore "often to meet together, beſides the more publique meeting in "the Congregation: not to vent any unſound opinions, nor yet "in diſtaſte of the publique meeting, nor in oppoſition to it, nor "at the time of publique worſhip; nor yet to make a groundleſs "Schiſm, or to ſeparate from the Church whereof you are mem-"bers, nor to deſtroy the old that you may gather a new Church "out of its ruines, as long as it hath the eſſentials, and there is "hope of reforming it; nor yet would I have you forward to "vent your own ſuppoſed gifts and parts in teaching where there "is no neceſſity of it; nor to attempt that in the Interpretation "of difficult Scriptures, or explication of difficult controverſies, "which is beyond your ability, though perhaps pride will tell "you, that you are as able as any. But the work which I would "have you meet about, is this: To repeat together the Word "which you have heard in publique; to pour out your joynt-"prayers for the Church and your ſelves; to joyn in chearfull "ſinging the praiſes of God; to open your ſcruples, and doubts, "and fears, and get reſolution; to quicken each other in Love, "and Heavenlineſs, and Holy walking; and all this *not as a ſe-*

§. 16. * This coming together of Chriſtians, is indeed unlawfull, if to unlawfull men: and accordingly to be condemned, if any complain of it as of Factious. To whoſe hurt did we ever meet? We are the ſame together as we are aſunder; the ſame all in a body, as we are ſingularly; hurting no man; grieving no man. When honeſt & good men come together; when godly & chaſte people are aſſembled, it is not to be called a Faction, but a Court. But on the contrary, the name of Faction is to be given to them, who conſpire together in hatred of good and honeſt men; that cry out againſt the blood of the innocent; pretending this vanity in defence of their hatred, that they think the Chriſtians are the cauſe of every publick calamity, and every loſs of the people. *Tertull. Apologet. adv. gentes* cap. 39, 40.

"*parated*

"*parated Church, but as a part of the Church more diligent then the* "*rest in redeeming time,* and helping the Souls of each other Hea- "venward.

I know ſome careleſs ones think this courſe needleſs; and I know ſome Formaliſts do think it Schiſmatical, who have nothing of any moment to ſay againſt it; Againſt both theſe, if I durſt ſo far digreſs, I could eaſily prove it warrantable and uſefull. I know alſo that many of late do abuſe private meetings to Schiſm, and to vilifie Gods Ordinances, and vent the windy iſſue of their empty brains. But betwixt theſe extreams I adviſe you to walk, and neither *to forſake the aſſembling of your ſelves together, as the manner of ſome is, but exhort one another,* Heb. 10.25. Nor yet to be *carried about with divers and ſtrange doctrines:* But let all your private meetings be in ſubordination to the publique; and by "*the approbation and conſent of your ſpiritual guides, and not with-* "*out them of your own heads,* (where ſuch guides are men of know- ledge and godlineſs;) *remembring them which have the Rule over you, which ſpeak to you the Word of God, following their faith, and as men whoſe hearts are ſtabliſhed with grace, conſidering the whole end of a Chriſtians converſation: Jeſus Chriſt the ſame yeſterday, and to day, and for ever,* Heb. 13.7,8,9,17. *And I beſeech you Brethren, Mark them which cauſe Diviſions and Offences, contrary to the doctrine which you have learned, and Avoid them. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple,* Rom. 16.17,18 I would you would ponder every one of theſe words, for they are the precious advice of the Spirit of God, and neceſſary now, as well as then.

SECT. XVII.

§. 17. 4 Keep Ordinances and Miniſtry in eſteem.

4. ONe thing more I adviſe you concerning this: If you would have Souls converted and ſaved by the Ordinances, *Labour ſtill to keep the Ordinances and Miniſtry in Eſteem.* No man will be much wrought on by that which he deſpiſeth. The great cauſes of this contempt are, a perverted Judgement, and a Graceleſs heart. It is no more wonder for a Soul to loath the Ordinances that ſavoureth not their ſpiritual nature, nor ſeeth God in

in them, nor is throughly wrought on by them, then it is for a sick man to loath his food. Nor is it any wonder for a perverted understanding to make a Jest of God himself, much less to set light by his Ordinances. Oh what a rare blessing is a clear, sound, sanctified Judgement! Where this is wanting, the most hellish vice may seem a vertue, and the most sacred Ordinance of divine Institution may seem as the waters of *Jordan* to *Naaman*. If any enemies to Gods Ordinances assault you, I refer you to the reading of Mr *Hen. Lawrences* late book for Ordinances.

The prophane Scorners of Ministry and Worship heretofore, were the means, of keeping many a Soul from Heaven; but the late generation * of proud ignorant Sectaries amongst us, have quite out-stripped in this the vilest Persecutors. Oh how many Souls may curse these wretches in Hell for ever, that have by them been brought to contemn the means that should save them! By many years experience in my conversing with these men, I can speak it knowingly, that the chiefest of their zeal is let out against the faithfull Ministers of Christ: he is the ablest of their preachers that can rail at them in the most devillish language: it is their most common discourse in all companies, both godly and prophane, to vilifie the Ministry, and make them odious to all, partly by slanders, and partly by scorns: Is this the way to win Souls? Whereas formerly they thought, that if a man were won to a love of the Ministry and Ordinances, he was in a hopefull way of being won to God; now these men are as diligent to bring all men to scorn them, as if this were all that were necessary to the saving of their Souls, and he only shall be happy that can deride at Ministers and Discipline. If any doubt of the truth

* To them that think I speak too harshly, I say as Dr. *Sutline* in *præfat. de Monachis contra Bellarminum. Res est plane ardua de hominum genere impudentissimo modestè, de turpissimo & scelératissimo, modicè & sine acerbitate loqui. Moderatus tamen sum ipse mihi quantum licuit, & non quid ipsi de nobis meruerint, sed quid nostros homines deceat, spectavi.* And let the greatest that are guilty reade *Cyprians* words and tremble. What greater crime can there be, then to have stood up against Christ (in his Officers and Discipline?) then to have scattered the Church of Christ, which he hath purchased with his blood, and built? Then to have fought by the fury of hostile discord, against the unanimous and agreeing people of God? Who though themselves should repent and return to the Church, yet can they not recover and bring back with them, those whom they have seduced, or those that being by death prevented are dead and perished without the Church, without being Absolved and restored to Communion: whose souls at the day of Judgement shall be required at their hands, who were the Authors and leaders of them to perdition. It is enough therefore that they are pardoned that Return: but perfidiousness must not be promoted in the house of faith. For what priviledge do we reserve for Good men, and innocent, and that separate not or depart not from the Church, if we honour them that have separated or departed from us, and have stood against the Church? *Cyprian Epist. 72. ad Steph.* Thus this blessed Martyr of Separatists.

of

of what I ſay, he is a ſtranger in *England*; and for his ſatisfaction let him reade all the Books of *Martin Marprieſt*, and tell me whether the Devil ever ſpoke ſo with a tongue of fleſh before? For you, my dear friends, I acknowledge to Gods praiſe, that you are as far from the contempt of Ordinances or Miniſtry, as any people I know in the Land. I ſhall confirm you herein, not in my own words, but in his that I know you dare not diſregard, 1 *Theſ.* 5. 11, 12, 13. *Wherefore comfort your ſelves together, and edifie one another, even as alſo ye do: And we beſeech you Brethren, to know them which labour among you, and are Over you in the Lord, and admoniſh you: And to eſteem them very highly in Love for their Works ſake; and be at peace among your ſelves. Obey them that have the Rule over you, and ſubmit your ſelves; for they watch for your Souls, as thoſe that muſt give an account; that they may doe it with Joy, and not with Grief; for that is unprofitable for you*, Heb. 13. 17.

Thus you ſee part of your duty for the Salvation of others.

Let theſe that are the Chaff of light Belief fly away as much as they will, whitherſoever the winde of temptation drives them: The heap of Corn in the Lords floor, ſhall be laid up ſo much the cleaner, *Tertullian de Præſcri. cap.* 3.

SECT. XVIII.

§. 18.

AND now, Chriſtian Reader, ſeeing it is a Duty that God hath laid upon every man according to his ability, thus to exhort and reprove, and with all poſſible diligence to labour after the Salvation of all about him; judge then whether this work be conſcionably performed. Where ſhall we finde the man almoſt among us, that ſetteth himſelf to it with all his might, and that hath ſet his heart upon the Souls of his brethren, that they may be ſaved?

Let us here therefore a little enquire, What may be the Cauſes of the groſs neglect of this Duty, that the Hinderances being diſcovered, may the more eaſily be overcome.

1. One Hinderance is, Mens own Graceleſneſs and Guiltineſs. They have not been raviſhed themſelves with the heavenly delights; how then ſhould they draw others ſo earneſtly to ſeek them? They have not felt the wickedneſs of their own natures, nor their loſt condition, nor their need of Chriſt, nor felt the transforming renewing work of the Spirit: How then can they

diſcover theſe to others? Ah that this were not the caſe of many a learned Preacher in *England!* and the cauſes why they preach ſo frozenly and generally! Men alſo are guilty themſelves of the ſins they ſhould Reprove; and this ſtops their mouth, and maketh them aſhamed to Reprove.

2. Another Hinderance is, A Secret Infidelity prevailing in mens hearts: Whereof even the beſt have ſo great a meaſure, that cauſeth this duty to be done by the halves. Alas, Sirs, we do not ſure believe mens Miſery. We do not believe ſure that the threatnings of God are true. Did we verily believe, that all the unregenerate and unholy ſhal be eternally tormented, as God hath ſaid, Oh how could we hold our tongues when we are among the unregenerate? How could we chuſe but burſt out into tears when we look them in the face, as the Prophet did when he looked upon *Hazael?* Eſpecially when they are our kindred or friends that are near and dear to us? Thus doth ſecret unbelief of the truth of Scripture, conſume the vigour of each grace and duty. Oh Chriſtians, if you did verily believe, that your poor, carnal, ungodly neighbours, or wife, or husband, or childe, ſhould certainly lie for ever in the flames of Hell, except they be throughly recovered and changed, and that quickly before death do ſnatch them hence, Would not this make you caſt off all diſcouragements, and lie at them day and night till they were perſwaded? and give them no reſt in their carnal ſtate? How could you hold your tongue, or let them alone another day, if this were ſoundly believed? If you were ſure that any of your dear friends that are dead, were now in Hell, and perſwading to repentance would get him out again, would you not perſwade him day and night, if you were in hearing? And why ſhould you not do as much then to prevent it, while he is in your hearing, but that you do not believe Gods Word that ſpeaks the danger? Why did *Noah* prepare an Ark ſo long before, and perſwade the world to ſave themſelves, but becauſe he believed God, that the flood ſhould come? and therefore faith the holy Ghoſt, *By faith Noah prepared the Ark,* Heb. 11. 7. And why did not the world hearken to his perſwaſion, and ſeek to ſave themſelves as well as *Noah,* but becauſe they did not believe there would be any ſuch deluge? They ſee all fair and well, and therefore they thought that threatenings were but winde.

The

The rich man in Hell cries out; *Send to my brethren to warn them, that they come not to this place of torment:* He felt it, and therefore being convinced of its truth, would have them prevent it: But his brethren on earth they did not see and feel as he, and therefore they did not believe, nor would have been perswaded *though one had risen from the dead.* I am afraid most of us do believe the predictions of Scripture, but as we believe the predictions of an Almanack, which telleth you that such a day will be rain, and such a day winde; you think it may come to pass, and it may be not; and so you think of the predictions of the damnation of the wicked. Oh were it not for this cursed Unbelief, our own Souls and our neighbours would gain more by us then they do. Luke 16. 31.

*3. This faithfull dealing with men for their Salvation, is much Hindered also by our want of Charitie and Compassion to mens Souls. We are hard-hearted and cruel towards the miserable; and therefore (as the Priest and the Levite did by the wounded man) we look on them and pass by. Oh what tender heart could endure to look upon a poor, blinde, forlorn sinner, wounded by sin, and captivated by Satan, and never once open our mouths for his recovery? What though he be silent, and do not desire thy help himself; yet his very miserie cries aloud: Miserie is the most effectuall suitor to one that is compassionate. If God had not heard the crie of our miseries before he heard the crie of our praiers, and been moved by his own pity before he was moved by our importunitie, we might have long enough continued the slaves of Satan. Is it not the strongest way of arguing that a poor *Lazare* hath, to unlap his sores, and shew them the passengers? all his words will not move them so much as such a pitifull sight. Alas, what pitifull sights do we daily see? The Ignorant, the prophane, the neglecters of Christ and their Souls; their sores are open and visible to all that know them: and yet do we not pity them? You will pray to God for them in customary duties, that God would open the eies, and turn the hearts of your ignorant carnal friends and neighbours: And why do you not endeavour their conversion if you desire it? And if you do not desire it, why do you ask it? Doth not your negligence convince you of hypocrisie in your praiers, and of abusing the high God with your deceitful words? Your neighbours are neer you, your friends are in the

* *Et, per Deum immortalem, quid est quod nos impediat, ne miseris illis ex morbo & errore animis laborantibus acclamemus ad bonum, & a malefaciendo abstineamus quam fidelissime? Nam si illi cæci sunt, at nos fuimus. Si oberrant cæcitate, at nos oberravimus. Si denique impedimento sunt; at impedimentum habent, ut nos habuimus: quo magis nostra commiseratione & allevatione digni sunt.* Junius *Irenic. To.* 1. *operum p.* 690

houſe with you, you eat and drink, and work, and walk, and talk with them, and yet you ſay little or nothing to them. Why do you not pray them to conſider and return, as well as pray God to convert and turn them? Have you as oft and as earneſtly begged of them to think on their waies, and to reform, as you have taken on you to beg of God that they may do ſo? What if you ſhould ſee your neighbour faln into a pit, and you ſhould preſently fall down on your knees, and pray God to help him out, but would neither put forth your hand to help, nor once perſwade or direct him to help himſelf? would not any man cenſure you to be cruel and hypocriticall? What the holy Ghoſt ſaith of mens bodily miſeries, I may ſay much more of the miſery of their ſouls; *If any man ſeeth his brother in need, and ſhutteth up his compaſſion from him, How dwelleth the love of God in him**? Or what love hath he to his brothers Soul? Sure if you ſaw your friend in Hell, you would perſwade him hard to come thence, if that would ſerve; and why do you not now perſwade him to prevent it? The Charity of our ignorant forefathers may riſe up in judgement againſt us, and condemn us: They would give all their eſtates almoſt, for ſo many Maſſes or Pardons, to deliver the ſouls of their friends from a feigned Purgatory: And we will not ſo much as importunately admoniſh and intreat them, to ſave them from the certain flames of Hell, though this may be effectuall to do them good, and the other will do none.

Charitatem quia non habent, nec ex charitate fratrem corrigunt ſit ut mox illum relinquunt: quam ſi haberent, non adeo confeſtim deficerent, &, quod pejus eſt deficiendi cauſas prætexerẽt, quatenus merito deficiſſe videantur. Muſcul. *in* Matth. 7. To. 1. p. 155.

* 1 John 3. 17.

4. Another Hinderance is, A baſe man-pleaſing diſpoſition that is in us. We are ſo loth to diſpleaſe men, and ſo deſirous to keep in credit and favour with them, that it makes us moſt unconſcionably neglect our known duty. A fooliſh Phyſitian he is, and a moſt unfaithfull friend, that will let a ſick man die for fear of troubling him. And cruel wretches are we to our friends, that will rather ſuffer them to go quietly to Hell, then we will anger them, or hazard our reputation with them. If they did but fall in a ſwoon, we would rub them and pinch them, and never ſtick at hurting them. If they were diſtracted, we would binde them with chains, and we would pleaſe them in nothing that tended to their hurt. And yet when they are beſides themſelves in point of ſalvation, and in their madneſs poſting on to damnation, we will not ſtop them, for fear of diſpleaſing them. How can theſe men be Chriſtians,

ſtians, that love the praiſe and favour of men, more then the favour of God, *John* 12.43. For if they yet ſeek to pleaſe men, they are no longer the ſervants of Chriſt, *Gal.*1.10. To win them indeed they muſt become all things to all men; but to pleaſe them to their deſtruction, and let them periſh, that we may keep our credit with them, is a courſe ſo baſe and barbarouſly cruel, that he that hath the face of a Chriſtian ſhould abhorre it.

1 Cor. 9. 20, 21,22,23,24. Prov. 11.36.

5. Another common hinderance is, A ſinfull Baſhfulneſs. When we ſhould labor to make men aſhamed of their ſins, we are our ſelves aſhamed of our duties. May not theſe ſinners condemn us? when they will not * bluſh to ſwear, or be drunk, or neglect the worſhip of God, and we will bluſh to tell them of it, and perſwade them from it? *Eliſha* looked on *Hazael* till he was aſhamed; and we are aſhamed to look on, or ſpeak to the offender. Sinners will rather boaſt of their ſins, and impudently ſhew them in the open ſtreets: and ſhall not we be as bold in drawing them from it? Not that I approve of impudence in any: For (as one ſaith) I take him for a loſt man, that hath loſt his modeſty. Nor would I have inferiors forget their diſtance in admoniſhing their ſuperiors; but do it with all humility, ſubmiſſion, and reſpect. But yet I would much leſs have them forget their duty to God and their friends, be they never ſo much their ſuperiors, it is a thing that muſt be done. Baſhfulneſs is unſeemly in caſes of flat neceſſity. And indeed it is not a work to be aſhamed of: to obey God in perſwading men from their ſins to Chriſt, and helping to ſave their ſouls, is not a buſineſs for a man to bluſh at. And yet, alas, what abundance of ſouls have been neglected through the prevailing of this ſin. Even the moſt of us are hainouſly guilty in this point. Reader, is not this thy own caſe? Hath not thy conſcience told thee of thy duty many a time, and put thee on to ſpeak to poor ſinners, leſt they periſh; and yet thou haſt been aſhamed to open thy mouth to them, and ſo let them alone to ſink or ſwim? Believe me, thou wilt ere long be aſhamed of this ſhame! O read thoſe words of Chriſt, and tremble. *He that is aſhamed of me and of my words before this adulterous generation, of him will the Son of man be aſhamed before his Father and the Angels.*

* There is no ſhame now amongſt men, but to be poor and honeſt. *Tho. Scot. Projector.* p.8.
2 King. 8. 11.
Jer. 6. 15. & 8.12.
Luke 9.26.
Illum ego periiſſe dico cui pernit pudor. Curtius.

Luke 9.26. Mark 8.38.

6. Another hinderance is, impatiency, lazineſs, and favouring

of the flesh. It is an ungratefull work, and for the most part maketh those our enemies that were our friends: * And men cannot bear the reproaches and unthankfull returns of sinners. It may be they are their chief friends on whom is all their dependance, so that it may be their undoing to displease them. Besides, it is a work that seldom succeedeth at the first, except it be followed on with wisdom and unweariedness: you must be a great while teaching an ignorant person, before they will be brought to know the very fundamentals: and a great while perswading an obstinate sinner, before he will come to a full resolution to return. Now this is a tedious course to the flesh, and few will bear it. Not considering what patience God used towards us when we were in our sins, and how long he followed us with the importunities of his Spirit, holding out Christ and life, and beseeching us to accept them. Wo to us if God had been as impatient with us, as we are with others. If Christ be not weary nor give over to invite them, we have little reason to be weary of doing the message, See 2 *Tim.* 2. 24, 25.

* *Melius tumor capitis dolet, cum curatur; quam dum ei parcitur, & non sanatur: Hoc est quod acute vidit qui dixit; Utiliores esse plerumq; inimicos objurgantes, quam amicos objurgare metuentes. Illi dum rixantur dicunt aliquando vera quæ corrigamus: isti autem minorem quam oportet exhibent Justitiæ libertatem, dum amicitiæ timent exasperare dulcedinem.* Aug. *Epist. ad* Hieronim. *inter opera* Hieron. *To.* 3. *fol.* (*mihi*) 159.

7. Another hinderance is, self-seeking, and self-minding. Men are all for themselves, and all minde their own things, but few the things of Christ [a] and their brethren. Hence is that Cainish voice, *Am I my brothers keeper?* Every man must answer for himself. Hence also it is that a multitude of ignorant professors do think only, where they may enjoy the purest Ordinances, and thither they will go over sea and land: or what way of Discipline will be sweetest to themselves, and therefore are prone to groundless separation: But where they have the faireſt opportunity to win the souls of others, or in what place or way they may do most good; these things they little or nothing regard. As if we had learned of the Monks, and were setting up their principles and practice, when we seem to oppose them.

[a] Phil. 2. 20. *Illud est Vivere, non sibi Vivere solum. Bene Vivere, non est quid privatum & solitarii boni: in alios effluit sensus vitæ bonæ.* Eus. Nieremberg. *de Arte Voluntatis*, l. 1. p. 94.

If these men had tried what some of their brethren have done, they would know, that all the purest Ordinances and Churches will not afford that solid comfort, as the converting of a few sinners by our unwearied compassionate exhortations. Two men in a frosty season come where a company of people are ready to starve; the one of them laps himself, and taketh shelter, for fear lest he should perish with them; the other in pity fals to rub them, that

that he may recover heat in them, and while he laboureth hard to help them, he getteth far better heat to himſelf then his unprofitable companion doth.

7. With many alſo pride is a great impediment. If it were to ſpeak to a great man, they would do it, ſo it would not diſpleaſe him. But to go among the poor multitude, and to take pains with a company of ignorant beggars, or mean perſons, and to ſit with them in a ſmoaky naſty cottage, and there to inſtruct them, and exhort them from day to day; where is the perſon almoſt that will do it? Many will much rejoyce if they have been inſtruments of converting a Gentleman (and they have good cauſe) but for the common multitude, they look not after them: As if God were a reſpecter of the perſons of the rich, or the ſouls of all were not alike to him. Alas, theſe men little conſider how low Chriſt did ſtoop to us! When the God of Glory comes down in fleſh, to worms, and goeth Preaching up and down among them from City to City! Not the fillieſt woman that he thought too low to confer with. Few rich, and noble, and wiſe are called. It is the poor that receive the glad tidings of the Goſpel. John 4. 1 Cor. 1. 26.

8. Laſtly, With ſome alſo their *Ignorance* of the duty doth hinder them from performing it. Either they know it not to be a duty, or at leaſt not to be their duty. Perhaps they have not conſidered much of it, nor been preſt to it by their teachers, as they have been to hearing, and praying, and other duties. If this be thy caſe who readeſt this, that meer Ignorance, or inconſiderateneſs hath kept thee from it; then I am in hope now thou art acquainted with thy duty, thou wilt ſet upon it. *Object.* O but, ſaith one, I am of ſo weak parts and gifts that I am unable to manage an exhortation; eſpecially to men of ſtrong natural parts and underſtanding. *Anſw.* Firſt, Set thoſe upon the work who are more able; Secondly, Yet do not think that thou art ſo excuſed thy ſelf, but uſe faithfully that ability which thou haſt; not in teaching thoſe of whom thou ſhouldſt learn, but in inſtructing thoſe that are more ignorant then thy ſelf, and in exhorting thoſe that are negligent in the things which they do know. If you cannot ſpeak well your ſelf, yet you can tell them what God ſpeaketh in his *Object.* 1.

his Word: It is not the excellency of speech that winneth souls, but the authority of God manifested by that speech, and the power of his word in the mouth of the instructer. A weak woman may tell what God saith in the plain passages of the word, as well as a learned man. If you cannot preach to them, yet you can turn to the place in your Bible, or at least remember them of it, and say, Thus it is written. One of mean parts may remember the wisest of their duty when they forget it. *David* received seasonable advice from *Abigail*, a woman. When a mans eies are blinded with passion, or the deceits of the world, or the lusts of the flesh, a weak instructer may prove very profitable: for in that case he hath as much need to hear of that he knoweth, as of that which he doth not know.

Object. 2. *Object.* It is my superiour that needeth advice and exhortation: and is it fit for me to teach or reprove my betters? must the wife teach the husband, of whom the Scripture biddeth them learn? or must the childe teach the parents, whose dutie it is to teach them?

Answ. First, it is fit that husbands should be able to teach their wives, and parents to teach their children; and God expecteth they should be so, and therefore commandeth the inferiours to learn of them. But if they through their own negligence do disable themselves, or through their own wickedness do bring their souls into such misery, as that they have the greatest need of advice and reproof themselves, and are objects of pitie to all that know their case, then it is themselves, and not you, that break Gods order, by bringing themselves into disabilitie and miserie.

Matter of meer order and manners must be dispensed with in cases of flat necessitie. Though it were your Minister, you must teach him in such a case. It is the part of parents to provide for the children, and not children for the parents: and yet if the parents fall into want, must not the children relieve them? It is the part of the husband to dispose of the affairs of the family and estate: and yet if he be sick or besides himself, must not the wife do it? The rich should relieve the poor: but if the rich fall into beggery, they must be relieved themselves. It is the work of the Physitian to look to the health of others: and yet if he fall sick, some body must help him, and look to him. So must the meanest servant admonish his master, and the childe his parents, and the wife her husband,

husband, and the people their Miniſter, in caſes of neceſſitie. Secondly, yet let me give you theſe two cautions here.

1. That you do not pretend neceſſitie when there is none, out of a meer deſire of teaching: There is ſcarce a more certain diſcoverie of a proud heart, then to be forwarder, and more deſirous to Teach, then to Learn: eſpecially toward thoſe that are fitter to Teach us.

2. And when the neceſſitie of your ſuperiours doth call for your advice, yet do it with all poſſible humility, and modeſty, and meekneſs: Let them diſcern your reverence and ſubmiſſion to their ſuperiority, in the humble manner of your addreſſes to them: Let them perceive, that you do it not out of a meer teaching humor, or proud ſelf-conceitedneſs. An Elder muſt be admoniſhed, but not rebuked. If a wife ſhould tell her husband of his ſin in a maſterly railing language; or if a ſervant reprove his maſter, or a childe his father in a ſawcie diſreſpective way, what good could be expected from ſuch reproof? But if they ſhould meekly and humbly open to him his ſin and danger, and intreat him to bear with them in what God commandeth, and his miſery requireth, and if they could by tears teſtifie their ſenſe of his caſe; What father, or maſter, or husband could take this ill? 1 Tim. 5. 1.

Object. But ſome may ſay, This will make us all Preachers, and cauſe all to break over the bounds of their callings: every boy and woman then will turn Preacher. *Object.* 3.

Anſw. 1. This is not taking a Paſtoral charge of ſouls, nor making an Office or Calling of it, as Preachers do.

2. And in the way of our Callings, every good Chriſtian is a Teacher, and hath a charge of his neighbours ſoul. Let it be only the voice of a *Cain* to ſay, *Am I my brothers keeper?* I would have one of theſe men, that are ſo loth that private men ſhould teach them, to tell me, What if a man fall down in a ſwoon in the ſtreets, though it be your father or ſuperior; would you not take him up preſently, and uſe all means you could to recover him? Or would you let him lie and die, and ſay, It is the work of the Phyſitian, and not mine: I will not invade the Phyſitians Calling? In two caſes every man is a Phyſitian: Firſt, In caſe of neceſſity, and when a Phyſitian cannot be had: and ſecondly, in caſe the hurt be ſo ſmall, that every man can do it as well as the Phyſitian. And in the ſame two caſes every man muſt be a Teacher.

Object. 4. [a] This is the killing pain of all our pains, that all we do is rejected. Miniſters would not be gray-headed ſo ſoon, nor dye ſo faſt for all their labours, if it were but ſucceſsfull: but this cuts to the heart, and makes us bleed in ſecret, that though we do much, it comes to nothing. I am placed in an Hoſpitall, where there are ſo many ſcore diſeaſed creatures, that it would pity any ones heart to look on them: and yet when I come to dreſſe them, they all curſe me in their heart; and one hides his wounds from me, and another ſaies and ſwears he is as well as I, in as good a condition as his Miniſter; and yet looks as pale as death; as black in the mouth and eyes as if he were in Hell already. *Lockier* on *Col.* 1. 29. *p.* 528.

[a] *Object.* Some will further object, to put off this duty, That the party is ſo ignorant, or ſtupid, or careleſs, or rooted in ſin, and hath been ſo oft exhorted in vain, that there is no hope.

Anſw. How know you when there is no hope? Cannot God yet cure him? and muſt it not be by means? and have not many as farre gone been cured? Should not a mercifull Phyſitian uſe means while there is life? and is it not inhumane cruelty in you to give up your friend to the devil and damnation as hopeleſs, upon meer backwardneſs to your duty, or upon groundleſs diſcouragements? What if you had been ſo given up your ſelf when you were ignorant?

Object. 5. But we muſt not caſt Pearls before Swine, nor give that which is Holy to Dogs.

Anſw. That is but a favourable diſpenſation of Chriſt, for your own ſafety: When you are in danger to be torn in pieces, Chriſt would have you forbear, but what is that to you that are in no ſuch danger? As long as they will hear, you have encouragement to ſpeak, and may not caſt them off as contemptuous Swine.

Object. 6. O but it is a friend that I have all my dependance on, and by telling him of his ſin and miſery, I may loſe his love, and ſo be undone.

Anſw. Sure no man that hath the face of a Chriſtian will for ſhame own ſuch an Objection as this: Yet I doubt it oft prevaileth in the heart. Is his love more to be valued then his ſafety? or thy own benefit by him, then the ſalvation of his Soul? Or wilt thou connive at his damnation, becauſe he is thy friend? Is that thy beſt requitall of his Friendſhip? Hadſt thou rather he ſhould burn for ever in Hell, then thou ſhouldſt loſe his favour, or the maintenance thou haſt from him?

Object. 7. But I hope, though he be not regenerate and holy, that he is in no ſuch danger.

Anſw. Nay then, If thou be one that doſt not believe Gods Word, I have no more to ſay to thee, *Joh.* 3. 3. *Heb.* 12. 14. I told you before, that this unbelief was the root of all.

SECT.

SECT. XIX.

§. 19.

TO conclude this Use, that I may prevail with every soul that feareth God, to use their utmost diligence to help all about them, to this blessed Rest, which they hope for themselves, let me intreat you to consider of these following Motives.

1. Consider, Nature teacheth the communicating of good: and grace doth especially dispose the soul thereto. The neglect therefore of this work is a sin against both Nature and Grace. He that should never seek after God himself, would quickly be concluded graceless by all: And is not he as certainly graceless, that doth not labour the salvation of others, when we are bound to love our neighbour as our self? Would not you think that man or woman unnatural, that would let their own children or neighbours famish in the streets, while they have provision at hand? And is not he more unnatural that will let his children or neighbours perish eternally, and will not open his mouth to save them? Certainly this is most barbarous cruelty. Pity to the miserable is so natural, that we account an unmerciful cruel man, a very monster, to be abhorred of all. Many vicious men are too much loved in the world: but a cruel man is abhorred of all. Now that it may appear to you what a cruel thing this neglect of souls is, do but consider of these two things. First, How great a work it is. Secondly, And how small a matter it is that thou refusest to do for the accomplishing of so great a work. First, It is to save thy brother from eternal flames: that he may not there lye roaring in endless remediless torments. It is to bring him to the Everlasting Rest, where he may live in unconceivable happiness with God. Secondly, And what is it that you should do to help him herein? Why, it is to teach him, and perswade him, and lay open to him his sin, and his duty, his misery and the remedy, till you have made him willing to yield to the offers and commands of Christ. And is this so great a matter for to do, to the attaining of such a blessed End? If God had bid you give them all your estates to win them, or lay down your lives to save them, sure you would have refused; when you will not bestow a little breath to save them! Is not the soul of a Husband, or Wife, or Childe, or Neighbour worth a few words? It is worth this, or it is worth nothing. If

they did lie dying in the ſtreets, and a few words would ſave their lives, would not every man ſay, that he were a cruel wretch that would let them periſh, rather then ſpeak to them? Even the covetous hypocrite, that *James* reproveth, would give a few words to the poor; and ſay, Go, and be warmed, and be clothed: What a barbarous unmercifull wretch then art thou, that wilt not vouchſafe a few words of ſerious ſober admonition, to ſave the ſoul of thy neighbour or friend? Cruelty and unmercifulneſs to mens bodies, is a moſt damnable ſin: but to their ſouls much more, as the ſoul is of greater worth then the body; and as eternity is of greater moment then this ſhort time. Alas, you do not ſee or feel what caſe their ſouls are in, when they are in Hell, for want of your faithfull admonition! Little know you what many a ſoul may now be feeling, who have been your neighbours and acquaintance, and died in their ſins; on whom you never beſtowed one hours ſober advice for the preventing of their unhappineſs. If you did know their miſery, you would now do more to bring them out of hell: but alas it is too late, you ſhould have done it while they were with you, it is now too late. As one ſaid in reproach of Phyſitians; that they were the moſt happy men becauſe all their good deeds and cures were ſeen above ground to their praiſe, but all their miſtakes and neglects were buried out of ſight; ſo I may ſay to you, many a neglect of yours to the ſouls about you, may be now buried with thoſe ſouls in Hell, out of your ſight and hearing, and therefore now it doth not much trouble you; but alas they feel it, though you feel it not. May not many a Papiſt riſe up in judgement againſt us, and condemn us? They will give their Lands and Eſtates to have ſo many Maſſes ſaid for the ſouls of their deceaſed friends (when it is too late) to bring them out of a feigned Purgatorie: And we will not plie them with perſwaſions while we may, to ſave them from real threatned condemnation: Though this cheaper means may prove effectual, when that dearer way of Papiſts will do no good: *Jeremy* cried out, *My bowels, My bowels; I cannot hold my peace*, becauſe of a temporal deſtruction of his people: And do not our bowels yearn? and can we hold our peace at mens eternal deſtruction?

Nicocles.

2. Conſider, What a rate Chriſt did value ſouls at, and what he hath done towards the ſaving of them: He thought them worth

worth his bloud and sufferings: and shall not we then think them worth the breath of our mouths? Will you not set in with Christ for so good a work? Nor do a little, where he hath done so much?

3. Consider, What fit objects of pitie they are. It is no small misery, to be an enemie to God, unpardoned, unsanctified, strangers to the Churches special priviledges, without hope of salvation if they so live and die. And which is yet more, they are dead in these their trespasses and miseries, and have not hearts to feel them, or to pitie themselves. If others do not pitie them, they will have no pitie, for it is the nature of their disease to make them pitiless to their own souls, yea to make them the most cruel destroiers of themselves.

4. Consider, It was once thy own case. Thou wast once a slave of Satan thy self, and confidently didst go on in the way to condemnation. What if thou hadst been let alone in that way? Whither hadst thou gone? and what had become of thee? It was Gods Argument to the *Israelites*, to be kinde to strangers, because themselves were sometime strangers in *Egypt*; so may it perswade you to shew compassion to them that are strangers to Christ, and to the hopes and comforts of the Saints, because you were once as strange to them your selves.

Hæc & nos risimus aliquando: Fiunt, non nascuntur Christiani. *Tertul.* Apolog. cap. 18.

5. Consider, The Relation that thou standest in toward them. It is thy neighbour, thy brother, whom thou art bound to be tender of, and to love as thy self. He that loveth not his brother whom he seeth daily, most certainly doth not love God whom he never saw: And doth he love his brother, that will stand by, and see him go to hell, and never hinder him?

1 Joh. 3.10. & 4.20,21. *Gloßa igitur* Lyrani *in* Matth. 25. *est improbanda ubi dicit, Considerandum etiam quod hic non fit mentio de operibus misericordiæ ex parte animæ, quia illa pertinent pro majori parte ad prælatos, ad quos pertinet alios instruere & dirigere in Salutem.*

6. Consider, What a deal of guilt this neglect doth lay upon thy soul. First, Thou art guilty of the murder, and damnation of all those souls whom thou dost thus neglect. He that standeth by, and seeth a man in a pit, and will not pull him out if he can, doth drown him. And he that standeth by while thieves rob him, or murderers kill him, and will not help him if he can, is accessory to the fact. And so he that will silently suffer men to damn their souls, or will let Satan and the world deceive them, and not offer to help them, will certainly be Judged guilty of damning them. And is not this a most dreadful consideration? O Sirs, how many Souls then have every one of us been guilty of damning!

ing! What a number of our neighbours and acquaintance are dead, in whom we discerned no signs of Sanctification, and we never did once plainly tell them of it, or how to be recovered! If you had been the cause but of burning a mans house through your negligence, or of undoing him in the world, or of destroying his body, how would it trouble you as long as you lived? If you had but killed a man unadvisedly, it would much disquiet you. We have known those that have been guilty of murder, that could never sleep quietly after, nor have one comfortable day, their own consciences did so vex and torment them. O then what a heart maist thou have, that hast been guilty of murdering such a multitude of precious souls? Remember this when thou lookest thy friend or carnal neighbour in the face: and think with thy self: Can I finde in my heart, through my silence and negligence, to be guilty of his everlasting burning in Hell? Me thinks such a thought should even untie the tongue of the dumb.

Obsecro te per mansuetudinem Christi, ut si te læsi, dimittas mihi; nec me vicissim lædendo, malum pro malo reddas. Lædes enim si mihi tacueris errorem meum: quem forte inveneris in scriptis, vel in dictis meis. Aug. *Epist. ad* Hier. *inter opera* Hieron. *Tom. 3. fol. (mihi) 159.*

2. And as you are guilty of their perishing, so are you of every sin which in the mean time they do commit. If they were converted they would break off their course of sinning: and if you did your duty, you know not but they might be converted. As he that is guilty of a mans drunkenness, is guilty of all the sins which that drunkenness doth cause him to commit. So he that is guilty of a mans continuing unregenerate, is also guilty of the sins of his unregeneracie. How many curses, and oaths, and scorns at Gods waies, and other sins of most hainous nature, are many of you guilty of, that little think of it? You that live godlily, and take much pains for your own souls, and seem fearful of sinning, would take it ill of one that should tell you, that you are guilty of weekly or daily whoredoms, and drunkenness, and swearing, and lying, &c. And yet it is too true, even beyond all denial, by your neglect of helping those who do commit them.

Qui non vetat peccare cum potest, jubet.

3. You are guilty also, as of the sin, so of all the dishonour that God hath thereby. And how much is that? And how tender should a Christian be of the Glory of God? the least part whereof is to be valued before all our lives.

4. You are guilty also of all those Judgements which those mens sins do bring upon the Town or Countrey where they live.

I know

I know you are not ſuch Atheiſts, but you believe it is God that ſendeth ſickneſs, and famine, and war; and alſo that it is onely ſinne that moveth him to this indignation. What doubt then is there but you are the cauſe of Judgements, who do not ſtrive againſt thoſe ſins which do cauſe them? God hath ſtaied long in patience, to ſee if any would deal plainly with the ſinners of the Times, and ſo free their own ſouls from the guilt: But when he ſeeth that there is almoſt none, but all become guilty, no wonder then if he lay the Judgement upon all. We have all ſeen the drunkards, and heard the ſwearers in our ſtreets, and we would not ſpeak to them; we have all lived in the midſt of an Ignorant, worldly, unholy people; and we have not ſpoke to them with earneſtneſs, plainneſs, and love: No wonder then if God ſpeak in his wrath both to them and us. *Eli* did not commit the ſinne himſelf, and yet he ſpeaketh ſo coldly againſt it, that he alſo muſt bear the puniſhment. Guns and Cannons ſpeak againſt ſinne in *England*, becauſe the inhabitants would not ſpeak. God pleadeth with us with fire and ſword, becauſe we would not plead with ſinners with our tongues. God locketh up the clouds, becauſe we have ſhut up our mouths. The earth is grown hard as iron to us, becauſe we have hardened our hearts againſt our miſerable neighbours. The cries of the poor for bread are loud, becauſe our cries againſt ſin have been ſo low. Sickneſſes runne apace from houſe to houſe, and ſweep away the poor unprepared inhabitants, becauſe we ſwept not out the ſin that breedeth them. When you look over the woful deſolations in *England*, how ready are you to cry out on them that were the cauſers of it? But did you conſider how deeply your ſelves are guilty? And as Chriſt ſaid in another caſe, *Luk.* 19.40. *If theſe ſhould hold their peace, the ſtones would ſpeak:* So becauſe we held our peace at the Ignorance, ungodlineſs, and wickedneſs of our places, therefore do theſe plagues and Judgements ſpeak.

7. Conſider, What a thing it will be to look upon your poor friends eternally in thoſe flames, and to think that your neglect was a great cauſe of it? And that there was a time when you might have done much to prevent it? If you ſhould there periſh with them, it would be no ſmall aggravation of your torment: If you be in Heaven, it would ſure be a ſad thought, were it poſſible that any ſorrow could dwell there. To hear a multitude of poor

poor ſouls there cry out for ever, O if you would but have told me plainly of my ſin and danger, and dealt roundly with me, and ſet it home, I might have ſcaped all this torment, and been now in Reſt! O what a ſad voice will this be!

8. Conſider, What a Joy is it like to be in Heaven to you, to meet thoſe there whom you have been means to bring thither! To ſee their faces, and join with them for ever in the praiſes of God, whom you were inſtruments to bring to the Knowledge and Obedience of Chriſt. What it will be then we know not: But ſure according to our preſent temper, it would be no ſmall Joy.

9. Conſider, How many ſouls have we drawn into the way of damnation, or at leaſt hardened, or ſetled in it? And ſhould we not now be more diligent to draw men to life? There is not one of us, but have had our companions in ſin, eſpecially in the daies of our Ignorance and unregeneracie. We have enticed them, or encouraged them to Sabbath-breaking, drinking, or revellings, or dancings, and ſtage-plaies, or wantonneſs, and vanities, if not to ſcorn and oppoſe the godly: We cannot ſo eaſily bring them from ſin again, as we did draw them to it: Many are dead already without any change diſcovered, who were our companions in ſin: we know not how many are and will be in hell that we drew thither, and there may curſe us in their torments for ever. And doth it not beſeem us then to do as much to ſave men, as we have done to deſtroy them? and be merciful to ſome, as we have been cruel to others?

10. Conſider, How diligent are all the enemies of theſe poor ſouls to draw them to Hell? And if no body be diligent in helping them to Heaven, what is like to become of them? The Devil is tempting them day and night: Their inward luſts are ſtill working and withdrawing them: The fleſh is ſtill pleading for its delights and profits: Their old companions are ready to entice them to ſinne, and to diſgrace Gods waies and people to them, and to contradict the Doctrine of Chriſt that ſhould ſave them, and to encreaſe their prejudice, and diſlike of holineſs. Seducing Teachers are exceeding diligent in ſowing Tares, and in drawing off the unſtable from the Doctrine and way of life: So that when we have done all we can, and hope we have won men, what a multitude of late have after all been taken in this ſnare?

ſnare? And ſhall a Seducer be ſo unwearied in Proſelyting poor ungrounded ſouls to his Fancies? And ſhall not a ſound Chriſtian be much more unwearied in labouring to win men to Chriſt and Life?

11. Conſider, The neglect of this doth very deeply wound when conſcience is awaked. When a man comes to die, conſcience will ask him, What good haſt thou done in thy life time? The ſaving of ſouls is the greateſt good work, what haſt thou done towards this? How many haſt thou dealt faithfully with? I have oft obſerved, that the conſciences of dying men, do very much wound them for this omiſſion. For my own part (to tell you my experience) when ever I have been neer death, my conſcience hath accuſed me more for this then for any ſin: It would bring every ignorant prophane neighbour to my remembrance, to whom I never made known their danger: It would tell me, Thou ſhouldſt have gone to them in private, and told them plainly of their deſperate danger, without baſhfulneſs or daubing; though it had been when thou ſhouldſt have eaten or ſlept, if thou hadſt no other time: Conſcience would then remember me, how at ſuch a time, or ſuch a time I was in company with the ignorant, or was riding by the way with a wilful ſinner, and had a fit opportunity to have dealt with them, but did not: or at leaſt did it by the halves, and to little purpoſe. The Lord grant I may better obey conſcience hereafter while I live and have time, that it may have leſs to accuſe me of at death.

12. Conſider further, It is now a very ſeaſonable time which you have for this work. Take it therefore while you have it. There are times wherein it is not ſafe to ſpeak, it may coſt you your liberties, or your lives; It is not ſo now with us. Beſides, your neighbours will be here with you but a very little while: They will ſhortly die, and ſo muſt you. Speak to them therefore while you may; ſet upon them, and give them no reſt till you have prevailed. Do it ſpeedily, for it muſt be now or never. A Roman Emperour when he heard of a neighbour dead, he asked, And what did I do for him before he died? and it grieved him that a man ſhould die near him, and it could not be ſaid that he had firſt done him any good. Me thinks you ſhould think of this when you hear that any of your neighbours are dead; But I had far rather while they are alive you would ask the Queſtion: There is

such and such a neighbour (alas how many) that are ignorant and ungodly, what have I done or said that might have in it any likelihood of recovering them? They will shortly be dead, and then it is too late.

13. Consider, This is a work of greatest charity, and yet such as every one of you may perform. If it were to give them monies, the poor have it not to give: if to fight for them, the weak cannot: if it were to suffer, the fearful will say, they cannot: But every one hath a tongue to speak to a sinner. The poorest may be thus charitable, as well as the rich.

14. Consider also the happy consequences of this work where it is faithfully done: To name some;

1. You may be instrumental in that blessed work of saving souls, a work that Christ came down and died for, a work that the Angels of God rejoice in; for saith the holy Ghost, *If any of you do erre from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins*, Jam. 5. 19, 20. And how can God more highly honor you, then to make you instruments in so great a work?

2. Such souls will bless you here and hereafter: They may be angry with you at first; but if your words prevail and succeed, they will bless the day that ever they knew you, and bless God that sent you to speak to them.

3. [a] If you succeed, God will have much glory by it; He will have one more to value and accept of his Son, on whom Christs bloud hath attained its ends; He will have one more to love him, and daily worship and fear him, and to do him service in his Church.

4. The Church also will have gain by it; There will be one less provoker of wrath, and one more to strive with God against sin and judgment, and to engage against the sinners of the Times, and to win others by Doctrine and Example. If thou couldst but convert one persecuting *Saul*, he might become a *Paul*, and do the Church more service then ever thou didst thy self; however the healing of sinners is the surest method for preventing or removing of judgements.

5. It is the way also to the purity and flourishing of the Church, and to the right erecting and executing the Discipline of

[a] As it is a grievous thing to think of a place wherein God hath been truly worshipped, that afterward the devil should be served there: so it is a comfortable thing to think of other places wherein the devil hath been served, that God is now truly worshipped there. *Burroughs* on Hos. 1. pag. 118.

of Chriſt; if men would but do what they ought with their neighbours in private, what a help would it be to the ſucceſs of the Publick endeavours of the Miniſtry? And what hope might we have that daily ſome would be added to the Church? and if any be obſtinate, yet this is the firſt courſe that muſt be taken to reclaim them; who dare ſeparate from them, or excommunicate them before they have been firſt thorowly admoniſhed, and inſtructed in private? according to Chriſts Rule, *Mat.* 18.15,16.

6. It bringeth much advantage to your ſelves: Firſt, It will increaſe your Graces; both as it is a courſe that God will bleſs, and as it is an acting of them in this perſwading of others; He that will not let you loſe a cup of water which is given for him, will not let you loſe theſe greater works of Charity; Beſides, thoſe that have practiſed this duty moſt conſcionably, do finde by experience, that they never go on more ſpeedily and proſperouſly towards Heaven, then when they do moſt to help others thither with them: It is not here as with worldly treaſure, the more you give away, the leſs you have; but here, the more you give, the more you have: The ſetting forth Chriſt in his fulneſs to others, will warm your own hearts, and ſtir up your love; The opening of the evil and danger of ſinne to others will increaſe your hatred of it, and much engage your ſelves againſt it. Secondly, And it ſeemeth, that it will increaſe your Glory as well as your Grace, both as a duty which God will ſo reward, (*For thoſe that convert many to Righteouſneſſe, ſhall ſhine as the Stars for ever and ever*, Dan. 12.3.) and alſo as we ſhall there behold them in Heaven, and be their aſſociates in Bleſſedneſs, whom God made us here the inſtruments to convert. Thirdly, However, it will give us much peace of Conſcience, whether we ſucceed or not, to think that we were faithful, and did our beſt to ſave them, and that we are clear from the bloud of all men, and their periſhing ſhall not lie upon us. Fourthly, Beſides, that is a work that if it ſucceed, doth exceedingly rejoice an honeſt heart: He that hath any ſenſe of Gods Honour, or the leaſt affection to the ſoul of his brother, muſt needs rejoice much at his converſion, whoſoever be the Inſtrument, but eſpecially when God maketh our ſelves the means of ſo bleſſed a work: [b] If God make us the Inſtruments of any temporal good, it is very comfortable, but much more of eternal good. There is naturally a rejoicing following

Dan. 11.33.

[b] *Si itaque qui multorum corporibus ſanitatē medendo pepererit, vel ad majorem hæc deduxerit valetudinem, haudquaquam id ſine Divino inſtinctu feciſſe videbitur, quanto magis qui plurimorum animas curat, & ad meliora traducit; & ex Deo qui omnibus præeſt, ut pendeant facit? edoceatque ut ad ejus Voluntatem quæcunque geſſerint, ut referant homines: declinantque vel minima quæq; quæ illum factis, dictiſve & cogitatione offendunt.* Origen. *cont. Celſum. l.* 1. *p.* 4.

loweth every good work, answerable to the degree of its goodness; he that doth most good, hath usually the most happy and comfortable life: If men knew the pleasure that there is in doing good, they would not seek after their pleasure so much in evil; for my own part, it is an unspeakable comfort to me, that God hath made me an Instrument for the recovering of so many from bodily diseases, [c] and saving their natural lives: but all this is yet nothing to the comfort I have in the success of my labours, in the conversion and confirmation of souls; it is so great a joy to me, that it drowneth the painfulness of my daily duties, and the trouble of my daily languishing and bodily griefs! and maketh all these, with all oppositions and difficulties in my work to be easie, and as nothing: And of all the personal mercies that ever I received, next to his love in Christ, and to my soul, I must most joyfully bless him for the plenteous success of my endeavours upon others; O what fruits then might I have seen, if I had been more faithful, and plied the work in Private and Publick as I ought! I know we have need to be very jealous of our deceitful hearts in this point, lest our rejoicing should come from our pride, and self-ascribing. Naturally we would every man be in the place of God, and have the praise of every good work ascribed to our selves: but yet, to imitate our Father in goodness and mercie, and to rejoice in that degree we attain to, is the part of every childe of God. I tell you therefore, to perswade you from my own experience, that if you did but know what a joyful thing it is to be an instrument for the converting and saving of souls, you would set upon it presently, and follow it night and day through the greatest discouragements and resistance. Fifthly, I might also tell you of the honourableness of this work, but I will pass by that, lest I excite your pride in stead of your zeal.

[c] I know many learned Physitians speak very sharply against Ministers practising Physick. But with these conditions no wise man disallowe-eth it:
1. That it hinder not his main imploiment much.
2. That it be in case of absolute necessity, that the party must die else in the eye of reason: As 1. When no able Physitian is within reach: 2. Or cannot, or will not come: 3. Or the case is sudden: Or the party so poor that they cannot pay Physitians.
3. And if a man being conscious of his insufficiency, resolves not to go beyond his knowledge, but rather to do too little then too much. 4. And if he take nothing for what he doth: Who can blame a man that observes these Conditions? except he would have a man guilty of murder, and not help a man, if he fall down by us, because we are no Physitians? *Et omnes has ipse Conditiones observavi.)* If Physitians may be able in Divinity (as to their honour many have been: as *Curæus, Vadianus, Erastus, Peucerus, Camerarius, Scaliger, Gesner, Skegkius, Zuingerus,* &c.) why then may not a Divine as well understand Physick? And Dr *Primrose* (*de errorib. Vulgi.c. 4.lib.1.*) might have remembred more Divines then *Marsil Ficinus* that were Physitians, as *Fragus, Ingolstetterus, Lemnius,* &c.

And

And thus I have shewed you what should move and perswade you to this dutie. Let me now conclude with a word of Intreaty: First, to all the godly in general. Secondly, to some above others in particular, to set upon the conscionable performance of this most excellent Work.

CHAP. XIII.

An Advice to some more specially to help others to this Rest prest largely on Ministers and Parents.

SECT. I.

§. 1.

UP then every man that hath a tongue, and is a Servant of Christ, and do something of this your Masters Work: Why hath he given you a tongue, but to speak in his Service? And how can you serve him more eminently, then in the saving of Souls? He that will pronounce you blessed at the last day, and sentence you to the Kingdom prepared for you, because you fed him, and clothed him, and visited him, *&c.* in his Members, will sure pronounce you blessed for so great a work as is the bringing over of souls to his Kingdom, and helping to drive the match betwixt them and him. He that saith, *The poor you have alwayes with you*, hath left the ungodly alwaies with you, that you might still have matter to exercise your Charitie upon. O, if you have the hearts of Christians, or of men in you, let them yearn towards your poor, ignorant, ungodly neighbours; Alas, there is but a step betwixt them and death, and hell; many hundred diseases are waiting ready to seise on them, and if they die unregenerate, they are lost for ever. Have you hearts of Rock, that cannot pitie men in such a case as this? If you believe not the Word of God, and the danger of Sinners, why are you Christians your selves? If you do believe it, why do you not bestir you to the helping of

others? Do you not care who is damned, so you be saved? If so, you have as much cause to pitie your selves; for it is a frame of spirit utterly inconsistent with Grace; should you not rather say as the Lepers of *Samaria*, Is it not a day of glad tidings, and do we sit still, and hold our peace? Hath God had so much mercie on you, and will you have no mercie on your poor neighbors? You need not go far to finde objects for your pitie: Look but into your streets, or into the next house to you, and you will probably finde some. Have you never an ignorant, unregenerate neighbour that sets his heart below, and neglecteth Eternitie? O what blessed place do you live in, where there is none such? If there be not some of them in thine own Familie, it is well; and yet art thou silent? Dost thou live close by them, or meet them in the streets, or labour with them, or travel with them, or sit and talk with them, and say nothing to them of their souls, or the life to come? If their houses were on fire, thou wouldst run and help them, and wilt thou not help them, when their souls are almost at the fire of Hell? If thou kneweſt but a Remedie for their diseases thou wouldeſt tell it them, or else thou wouldeſt judge thy self guilty of their death. *Cardan*[a] speaks of one that had a Receipt that would suddenly and certainly dissolve the stone in the Bladder, and he concludes of him, that he makes no doubt but that man is in Hell, because he never revealed it to any before he died: What shall we say then of them that know of the remedie for curing souls, and do not reveal it, nor perswade men to make use of it? Is it not Hypocrisie to pray daily for their Conversion and Salvation, and never once endeavour to procure it? And is it not Hypocrisie to pray, *That Gods Name may be Hallowed*, and never to endeavour to bring men to *Hallow* it, nor hinder them from prophaning it? And can you pray [*Let thy Kingdom come*] and yet never labour for the coming, or increase of that Kingdom? Is it no grief to your hearts, to see the Kingdom of Satan so to flourish, and to see him lead captive such a multitude of souls? You take on you that you are Souldiers in Christs Armie, and will you do nothing against his prevailing enemies? You pray also daily, *That his will may be done*, and should you not daily then perswade men to do it, and disswade them from sinning against it? You pray, *That God would forgive them their sins, and that he would not lead them into Temptation, but deliver them from evil.*

And

1 King. 7. 9.

[a] *Non dubito quin iste sit apud inferos, quòd moriens artem suam mortalibus invi-serit. vid.* Jo. van. Helmont. *de Lithiasi* c. 7. p. 123.

And yet will you not help them against Temptations? nor help to deliver them from the greatest evil? nor help them to Repent and Believe, that they may be forgiven? Alas, that your Praiers and your Practice should so much disagree! Look about you therefore Christians with an eie of compassion on the ignorant ungodly sinners about you; be not like the Priest or Levite that saw the man wounded, and passed by: God did not so pass by you when it was your own case. Are not the souls of your neighbours fallen into the hands of Satan? Doth not their miserie cry out unto you, Help, help! As you have any compassion towards men in the greatest miserie, Help! As you have the hearts of men, and not of Tigers in you, Help! Alas, how forward are Hypocrites in their Sacrifice, and how backward to shew mercie! How much in Praying, and duties of worship, and how little in plain Reproof and Exhortation, and other duties of compassion! And yet God hath told them, *That he will have mercy and not sacrifice* (that is mercie before sacrifice) And how forward are these Hypocrites to censure Ministers for neglecting their duties? Yea, to expect more dutie from one Minister then ten can perform? And yet they make no conscience of neglecting their own! Nay how forward are they to separate from those about them? And how censorious against those that admit them to the Lords Supper, or that join with them? And yet will they not be brought to deal with them in Christs way for their recoverie? As if other men were to work, and they only to sit by and judge! Because they know it is a work of trouble, and will many times set men against them, therefore no perswasion will bring them to it. They are like men that see their neighbours sick of the plague, or drowning in the water, or taken captive by the enemie; and they dare not venture to relieve him themselves: but none so forward to put on others. So are these men the greatest expecters of dutie, and the least performers.

SECT. II.

BUt as this dutie lieth upon all in general, so upon some more especially, according as God hath called or qualified them thereto. To them therefore more particularly I will address my exhorta-

exhortation: Whether they be such as have more opportunity and advantages for this work, or such as have better abilities to perform it, or such as have both. And these are of severall sorts.

1. All you that God hath given more learning and knowledge to, and endued with better parts for utterance, then your neighbors, God expecteth this duty especially at your hand. The strong are made to help the weak; and those that see must direct the blind. God looketh for this faithfull improvement of your parts and gifts, which if you neglect, it were better for you that you never had received them, for they will but further your condemnation; and be as useless to your own Salvation, as they were to others.

SECT. III.

§. 3. [b] *Habes socios ac necessarios? Non poteris rite aliorum delicta castigare, si ad horum errata connivere volueris,* Muscul. *in* Matth. 7. *To.* 1. p. 154.

2. ALl those that have special familiarity [b] with some ungodly men, and that have interest in them, God looks for this duty at their hands. Christ himself did eat and drink with Publicans and sinners, but it was only to be their Physician, and not their companion. Who knows but God gave you interest in them to this end, that you might be means of their recovery? They that will not regard the words of another, will regard a brother, or sister, or husband, or wife, or neer friend; Besides that the bond of friendship doth engage you to more kindness and compassion then ordinary.

SECT. IV.

§. 4.

3. PHysicians that are much about dying men, should in a speciall manner make conscience of this duty: They have a treble advantage. First, They are at hand. Secondly, They are with men in sickness and dangers, when the ear is more open, and the heart less stubborn then in time of health. He that made a scorn of godliness before, will then be of another minde, and hear counsel then, if ever he will hear it. Thirdly, Besides, they look upon their Physician as a man in whose hand is their life: or at least may do much to save them, and therefore they will the more regardfully hear his advice. O therefore you that are of this honourable profession, do not think this a work besides your calling, as if it belonged

longed to none but Miniſters; except you think it beſides your calling to be compaſſionate, or to be Chriſtians. O help therefore to fit your patients for Heaven: and whether you ſee they are for Life or for Death, teach them both how to live and to die, and give them ſome Phyſick for their Souls, as you do for your bodies. Bleſſed be God that very many of the chief Phyſicians of this age have by their eminent piety vindicated their profeſſion from the common imputation of Atheiſm and prophaneſs.

SECT. V.

4.[c] ANother ſort that have excellent advantages for this duty, is men that have wealth and authority, and are of great place and command in the world, eſpecially that have many that live in dependance on them. [d] O what a world of good might Gentlemen, and Knights, and Lords do, that have a great many of

§. 5.

[c] *Peſtifera vis eſt valere ad nocendum, illius magnitudo ſtabilis fundataq; eſt, quem omnes tam ſupra ſe eſſe, quam pro ſe ſciunt: cujus curam excubare pro ſalute ſingulorum atq; univerſorum, quotidie experiuntur: quo procedente, non tanquam malum aliquod aut noxium animal è cubili proſilirct, diffugiunt; ſed tanquam ad clarum ſidus certatim advolant.* Seneca de Clementia. l. 1. c. 3. p. 46. 5. [d] What a horrid thing is it, that uſually none are greater enemies to, and hinderers of Chriſts Kingdom and Work, then thoſe that 1° by office of vicegerency, as receiving all their power from him, 2° and by the greatneſs of their talents of Riches, Power and Honour, are moſt deeply engaged to Chriſt? Even thoſe that as *Jehu*, pretended to Reformation, and deſtroy the worſhip and Prieſts of *Baal*, and ſay, *Come and ſee my zeal for the Lord*, and riſe up againſt *Ahab* for his perſecution and Idolatry, and were encouraged by *Eliſha*; yet when the government falls in their hands, they perſiſt in the ſteps of him whom they deſtroyed: thereby adjudging themſelves to deſtruction. And all becauſe when they have eſpouſed the ſame Intereſt, they think themſelves neceſſitated to take the ſame courſe. O how Chriſt will come upon theſe Hypocrites in his fury, and daſh them in pieces like a potters veſſel, and bruiſe them with his rod of iron; and make them know that he will reign on his holy hill *Zion!* Will not Kings yet be wiſe, nor the Judges of the earth be learned? to kiſs the Son leſt he be angry and they periſh? Will they break his bonds, and confederate againſt his government, and be jealous of it and his Miniſters, as if Chriſts government and theirs could not both ſtand? How long will they ſet their intereſts before and againſt Chriſts Intereſt? and bend their ſtudies to keep it under? and call his government Tyranny, and their ſubjection, ſlavery? Do they not know how much Chriſts Intereſt hath been taken down upon meer pretended neceſſity of ſetting up their own? Will their Religious Hypocriſie ſecure them from his burning wrath, when he ſhall ſay, Theſe mine enemies that would not I ſhould reign over them, bring them hither and ſlay them before me. I intreat them (if they are not paſt teaching,) to reade what a moderate Divine ſaith, even *Junius de Communione Sanct.* eſpecially the 5th Chap. of his *Eccleſiaſtici*, Of the Power of the Magiſtrates in Church affairs. O let all Chriſtians pray daily, *Lead us not into Temptaton.* I will not truſt my Brother if he be once exalted, and in the way of Temptation.

Tenants, and that are the leaders of the Country, if they had but hearts to improve their interest and advantage. Little do you that are such, think of the duty that lies upon you in this. Have you not all your honor and riches from God? and is it not evident then that you must employ them for the best advantage of his service? Do you not know who hath said, that to whom men commit much, from them they will expect the more? You have the greatest opportunities to do good of most men in the world; Your Tenants dare not contradict you, lest you dispossess them or their children, of their habitations; They fear you more then they do God himself; Your frown will do more with them, then the threatnings of the Scripture; They will sooner obey you, then God: If you speak to them for God and their souls, you may be regarded, when even a Minister that they fear not, shall be despised. If they do but see you favor the way of Godliness, they will lightly counterfeit it at least, to please you, especially if they live within the reach of your observation. O therefore, as you value the honor of God, your own comfort, and the Salvation of Souls, improve your interest to the utmost for God. Go visit your Tenants and neighbors houses, and see whether they worship God in their families; and take all opportunities to press them to their duties. Do not despise them, because they are poor or simple: Remember, God is no respecter of persons, your flesh is of no better mettal then theirs, nor will the worms spare your faces or hearts any more then theirs; nor will your bones or dust bear the badge of your Gentility, you must all be equals when you stand in Judgement. And therefore help the soul of a poor man as well as if he were a Gentleman: And let men see that you excell others as much in piety, heavenliness, compassion, and diligence in Gods work, as you do in riches and honor in the world.



I confess you are like to be singular if you take this course: but then remember, you shall be singular in glory, for few great and mighty, and noble are called.

SECT. VI.

§. 6. 5. ANother sort that have special opportunity to this work, of helping others to Heaven, is, The Ministers of the Gospel: As

As they have, or should have more ability then others, so it is the very work of their Calling; and every one expecteth it at their hands, and will better submit to their Teaching, then to other mens. I intend not these instructions so much to Teachers, as to others, and therefore I shall say but little to them: and if all, or most Ministers among us were as faithfull and diligent as some, I would say nothing. But because it is otherwise, let me give these two or three words of advice to my Brethren in this Office.

1. Be sure that the* recovering and saving of souls, be the main end of your studies and preaching. O do not propound any low and base ends to your selves. This is the end of your Calling, let it be also the end of your endeavours. God forbid that you should spend a weeks study to please the people; or to seek the advancing of your own reputations [c]. Dare you appear in the Pulpit on such a business, and speak for your selves, when you are sent, and pretend to speak for Christ? Dare you spend that time, and wit, and parts for your selves? And waste the Lords day in seeking applause, which God hath set apart for himself? O what notorious sacriledge is this! Set out the work of God as skilfully and adornedly as you can: But still let the winning of souls be your end, and let all your studies and labours be serviceable thereto. Let not the window be so painted, as to keep out the light; but alwaies judge that the best means, that most conduceth to the end. Do not think that God is best served by a neat, [f] starched, laced Oration: But that he is the able, skilful Minister, that is best skilled in the art of instructing, convincing, perswading, and so winning of souls: and that is the best Sermon that is best in these. When you once grow otherwise minded, and seek not God, but your selves, God will make you the basest and most contemptible of men, as you make your selves the most sinfull and wretched. Hath not this brought down the Ministry of *England* once already? It is true of your reputation, as Christ saith of your lives; They that will save them shall lose them. O let the vigour also of your perswasions shew, that you are sensible on how weightie a business you are sent. O Preach with that seriousness, and fervour, as men that believe their own Doctrine; and that know their hearers must either be prevailed with, or be damned. What you would do to save them from Everlasting burning, that do, while you have the opportunitie, and price in your hand: that people

* Act. 20. & 26. 18.

[c] *Magna sapientia & pictas est, dicere ad juventutem & populum necessaria, non subtilia aut arguta, ut* Curæus, *vid. reliq. in ejus vita per* Mel. Adam. *in vit. Germ. Medicor.* pag. 215. Philosophers are children, till Christ makes them men, saith *Clem. Alexand. Stromat.* li. 1.

[f] *Quis accurate loquitur nisi qui vult putide loqui? Qualis fermo meus esset si unà sederemus, aut ambularemus, illaboratus & facilis; tales esse Epistolas meas volo, quæ nihil habeant accersitum nec fictum si fieri posset, quid sentiam, ostendere quem loqui mallem.* Senec. *Ep.* 75. *p.* 679.

may discern that you are in good sadness, and mean as you speak: and that you are not stage-plaiers, but Preachers of the Doctrine of Salvation. Remember what *Cicero* saith, that if the matter be never so combustible, yet if you put not fire to it, it will not burn: And what *Erasmus* saith, that a hot Iron will pierce when a cold one will not; And if the wise men of the world account you mad, say as *Paul*, [g] If we are besides our selves, it is to God: And remember that Christ was so busie in doing good, that his friends themselves begun to lay hands on him, thinking he had been besides himself, *Mark* 3.

[g] *Amlingus* was much used to that saying, when he was reproached for his zeal. *Si insanimus, Deo insanimus.*

SECT. VII.

§. 7.

2. THe second and chief word of advice that I would give you, is this, [h] Do not think that all your work is in your studies, and in the Pulpit. I confess that is great, but alas, it is but a small part of your task. You are Shepherds, and must know every sheep, and what is their disease, and mark their strayings, and help to cure them and fetch them home. *If the paucity of Ministers in great Congregations (which is the great unobserved mischief in* England, *that cries for reformation)* did not make it a thing impossible in many places, I should charge the Ministers of *England* with most notorious unfaithfulness, for neglecting so much the rest of their work, which calleth for their diligence as much as publike Preaching. O learn of *Paul*, Act. 20. 19, 20, 31. to preach publikely, and from house to house night and day with tears. Let there not be a soul in your charge that shall not be particularly instructed and watched over. Go from house to house daily, and enquire how they grow in knowledge, and holiness, and on what grounds they build their hopes of salvation: and whether they walk uprightly, and perform the duties of their severall relations; and use the means to increase their abilities. See whether they daily wor-

[h] *Nihil potius esse debet curæ Episcopo, quam incolumitas gregis sibi crediti: quo fit ut in civitate hoc sit Episcopus quod in navi Gubernator, in curru Rector, in Exercitu Dux: utpote cujus, ut ait Cyprianus, quantum perniciosum est ad sequentium lapsum ruina, tantum contra utile est & salutare cum se per firmamentum religionis, fratribus præbet imitandum. Væ igitur Episcopis? siqui sint muneris hujus oblíti, &c. Episcopi est Regere Ecclesiam, concionari, populum verbo Dei pascere, baptizare, & baptizatos confirmare, ordinibus sacris initiare ministros Dei, obire, circumire, circumspicere sæpius suam provinciam, &c. ut cognoscant quo statu sint fratres, & sublatis erroribus siqui irrepsissent in hominum mentes, religio non violetur. Cæterum olim Episcopi vocabantur Præsbyteri, teste non uno in loco Hieronimo: præcipuè in Epist. ad Evagrium Polidor. Vergil. de Invent. rerum* li. 4. cap. 6. pag. *(mihi)* 240, 241.

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ſhip God in their families, and ſet them in a way, and teach them how to do it: Confer with them about the doctrines and practice of Religion, and how they receive and profit by publike teaching: and anſwer all their carnal objections; keep in familiarity with them, that you may maintain your intereſt in them, and improve all your intereſt for God. See that no ſeducers do creep in among them, or if they do, be diligent to countermine them, and preſerve your people from infection of Hereſies and Schiſms: or if they be infected, be diligent to procure their recovery; Nor with paſſion and lordlineſs, but with patience and condeſcenſion: As *Muſculus* did by the Anabaptiſts, viſiting them in Priſon, where the Magiſtrate had caſt them, and there inſtructing and relieving them, and though they reviled him when he came, and called him a falſe Prophet, and Antichriſtian ſeducer that thirſted for their blood, yet he would not ſo leave them, till at laſt by his meekneſs and love he had overcome them, and recovered many to the truth, and to unity with the Church.

Have a watchful eye upon each particular ſheep in your flock: Do not do as the lazy Separatiſts, that gather a few of the beſt together, and take them only for their charge, leaving the reſt to ſink or ſwim, and giving them over to the Devil and their luſts, and except it be by a Sermon in the Pulpit, ſcarce ever endeavouring their ſalvation, nor once looking what becomes of them. O let it not be ſo with you! If any be *weak in the faith, receive him, but not to doubtfull diſputations.* If any be too careleſs of their duties, and too little ſavour the things of the Spirit, let them be pitied, and not neglected; If any walk ſcandalouſly and diſorderly, deal with them for their recovery, with all diligence and patience; and ſet before them the hainouſneſs and danger of their ſin: If they prove obſtinate after all, then avoid them and caſt them off; But do not ſo cruelly as to unchurch them by hundreds and by thouſands, and ſeparate from them as ſo many Pagans, and that before any ſuch means hath been uſed for their recovery. If they are ignorant, it may be your fault as much as theirs; and however, they are fitter to be inſtructed then rejected; except they abſolutely refuſe to be taught. Chriſt will give you no thanks for keeping, or putting out ſuch from his School, that are unlearned, when their deſire or will is to be taught. I confeſs it is eaſier to ſhut out the ignorant, then to beſtow our pains night and day in

Rom. 14. 1.

teaching them; but wo to such slothfull, unfaithfull servants! Who then is a faithfull and a wise servant, whom his Lord hath made Ruler over his household, to give them their meat in due season, according to every ones age and capacity? Blessed is that servant, whom his Lord, when he cometh, shall finde so doing.

Mat. 24. 45, 46

[i] O, be not asleep while the woolf is waking! Let your eye be quick in observing the dangers and strayings of your people. If jealousies, heart-burnings, or contentions arise among them, quench them before they break out into raging, unresistible flames: As soon as you discern any turn worldly, or proud, or factious, or self-conceited, or disobedient, or cold, and slothful in his duty; delay not, but presently make out for his recovery: Remember how many are losers in the loss of a soul.

[i] The Butcher and the Shepherd do both look on the Sheep; but not both to one end, saith *Clem. Alex. Strom.* l. 1.

SECT. VIII.

§. 8.

DO not dawb, or deal sleightly with any; some will not tell their people plainly of their sins, because they are great men, and some because they are godly, as if none but the poor and the wicked should be plainly dealt with: Do not you so, but reprove them sharply (though differently, and with wisdom) that they may be sound in the Faith. When the *Palsgrave* chose *Pistius* for his Houshold Chaplain, he charged him, that without fear he should discharge his duty, and freely admonish him of his faults as the Scriptures do require; Such incouragement from great ones, would embolden Ministers, and free themselves from the unhappiness of sinning unreproved. If Gentlemen would give no more thanks to *Dogs* and Accusers of the Ministers, then *Wigandus* his Prince did to that flattering Lawyer, who accused him for speaking to Princes too plainly, they would learn quickly to be silent; when they had been forced as *Hamans* themselves, to clothe *Mordecai*, and set him in honour. However, God doth sufficiently encourage us to deal plainly, He hath bid us speak and fear not; He promised to stand by us, and he will be our security; He may suffer us to be *Anathema secundum dici* (as *Bucholtzer* said) but not *secundum esse*; He will keep us, as he did *Husse's* heart from the power of the fire, though they did beat it, when they found it among the ashes; they may burn our bones,

Poor *Zegedine* suffered many years captivity in misery and irons by the *Turk*, for one word in a Sermon, which distasted a woman without the least cause. As *Latimer* saith, We cannot now say to great sinners *Væ vobis*, but we shall be called *Coram nobis*.

as *Bucers* and *Phagius* his, or they may raise lies of us when we are dead, as of *Luther*, *Calvin*, and *Oecolampadius*; but the soul feeleth not this, that is rejoycing with his Lord: In the mean time let us be as well learned in the Art of Suffering (as *Zenophon*) as they are in the Art of Reproaching: I had rather hear from the mouth of *Balak* [*God hath kept thee from honour,*] or from *Ahab*, [*Feed him with the bread and water of affliction*] or from *Amaziah* [*Art thou made of the Kings Counsel? forbear, why shouldest thou be smitten?*] then to hear Conscience say, [*Thou hast betrayed souls to damnation by thy cowardize and silence*;] or to hear God say, [*Their blood will I require at thy hands,*] or to hear from Christ the Judge [*Cast the unprofitable Servant into utter darkness, where shall be weeping and gnashing of teeth,*] Yea, or to hear these sinners cry out against me in eternal fire, and with implacable rage to charge me with their undoing.

Numb. 22.11. 1 King. 22.27. 2 Chron. 25. 16.

Ezek. 3.18. 20. & 33.8. Matth. 25.30.

And as you must be plain and serious, so labour to be skilfull and discreet, that the manner may somewhat answer the excellencie of the matter: How oft have I heard a stammering tongue, with rediculous expressions, vain repetitions, tedious circumlocutions, and unseemly pronunciation, to spoil most pretious spiritual Doctrine, and make the Hearers, either loath it, or laugh at it? How common are these extreams in the Ministers of *England*? That while one spoils the food of Life by Affectation, and new-fashioned mincing, and pedantick toys, either setting forth a little and mean matter with a great deal of froth, and gaudy dressing, so that ther's more of the shell or paring, then of the meat[k]: or like childrens Babies, that when you have taken away

This I know and dare avouch, that the highest mystery in the Divine Rhetorick is to feel what a man speaks, and then to speak what he feels, saith our Excellent, Judicious, Pious Dr *Staughton*, Preachers Dig. Ser. 2. p. 32. *Lege* Knoxi *orationem ante obitum ad Symmistas & Presbyteros.*

[k] *Non tam eleganter dicentes, quam utilia docentes, sunt audiendi, inquit* Zeno Citti. *Gibieuf* saith (out of *Aquin.* 1. p. q. 117.) that a Teacher is to the Learner as a Physitian to his Patient. And as the Physitian himself gives not health, but only gives some helps to bring the body into a fit temperament and disposition, that is, to help nature: so a Teacher doth not give knowledge, but the helps and motives by which natural light being excited and helped, may get knowledge. And as he is the best Physitian that doth not oppress nature with multitude of Medicines, but pleasantly with a few doth help it, for the recovery of health: so he is the best Teacher, not that knoweth how to heap up many Mediums and Arguments to force the understanding, rather then entice it by the sweetness of light: But he that by the ease and gratefull Mediums, which are within reach, or fitted to our light, doth lead men as by the hand unto the Truth; in the beholding or sight of which Truth, only knowledge doth consist, and not in use of Arguments. And therefore Arguments are called Reasons, by a name of relation to Truth, viz. because they are means for finding out the Truth, *Gibicuf. Præfat. li. 2. de Libertat. p. 282.* I judge this an excellent useful Observation for all Teachers and Disputants.

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the dressing, you have taken away all, or else hiding excellent Truths in a heap of vain Rhetorick, and deforming its naked beauty with their paintings, so that no more seriousness can be perceived in their Sermons, then in a School-boys Declamations; and our people are brought to hear Sermons, as they do Stage-plaies, because Ministers behave themselves but as the Actors; On the other side, how many by their slovenly dressing, and the uncleanness of the dish that it is served up in, do make men loath and nauseate the food of Life, and even despise and cast up that which should nourish them? Such Novices are admitted into the Sacred Function, to the hardning of the wicked, the sadning of the godly, and the disgrace and wrong of the work of the Lord; and those that are not able to speak Sense or Reason, are made the Ambassadors of the most High God.

I know our stile must not be the same with different Auditories; Our language must not only be suited to our matter, but also to our hearers, or else the best Sermon may be worst; we must not reade the highest Books to the lowest Form; Therefore was *Luther* wont to say, That *Qui puerilitèr, popularitèr, trivialitèr, & simplicissimè docent, optimi ad vulgus sunt concionatores*; but yet it is a poor Sermon that hath nothing but words and noise. Every Reasonable soul hath both Judgement and Affection, and every Rational Spiritual Sermon must have both: A Discourse that hath Judgement without Affection, is dead, and uneffectual, and that which hath Affection without Judgement, is mad and transporting: Remember the Proverb, *Non omnes qui habent citharam, sunt citharædi*, Every man is not a Musitian that hath an Instrument, or that can jangle it, and make a noise on it: And that other Proverb, *Multi sunt qui Boves stimulant, pauci aratores*, Many can prick the Oxen, but few can Plow; so many Preachers can talk loud and earnestly, but few can guide their Flock aright, or open to them solidly the mysteries of the Gospel, and shew the true mean betwixt the extreams of contrary errors: I know both must be done; Holding the Plow without driving the Oxen, doth nothing, and driving without holding, maketh mad work, and is worse then nothing: But yet remember, that every Plow-boy can drive, but to guide is more difficult, and therefore belongeth to the Master-Workman: The violence of the Natural motion of the Windes can drive on the Ship; but

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there is necessary a Rational motion to guide and govern it, or else it will quickly be on the Rocks or Shelves, either broke or sunk, and had better lie still in the Harbor, or at Anchor. The Horses that have no Reason, can set the Coach or Cart a going, but if there be not some that have Reason to guide them, it were better stand still. O therefore let me bespeak you, my brethren, in the Name of the Lord, especially those that are more young and weak, that you tremble at the greatness of this holy Imployment, and run not up into a Pulpit as boldly as into the Market place; Study and Pray, and Pray and Study, till you are become Workmen that [l] need not be ashamed, rightly dividing the Word of Truth, that your people may not be ashamed, or aweary to hear you; But that besides your clear unfolding of the Doctrine of the Gospel, you may also be Masters of your peoples Affections, and may be as potent in your Divine Rhetorick, as *Cicero* in his Humane, who, as it is said, while he pleaded for *Ligarius*, *Arma de imperatoris quantumvis irati manu excusserit, & misero supplici veniam impetrarit.* Or as it is said of excellent [m] *Bucholcer*, that he never went up into the Pulpit, but he raised in men almost what affections he pleased; so raising the dejected, and comforting the afflicted, and strengthening the tempted, that though it were two hours before he had done, yet not any even of the common people were weary of hearing him. Set before your eies such patterns as these; [n] and labour with unwearied diligence to be like them. To this end take *Demosthenes* counsel, *Plus olei quam vini absumere.* It is a work that requireth your most serious searching thoughts. Running, hasty, easie studies, bring forth blinde births. [o] When you are the most renowned Doctors in the Church of God, alas, how little is it that you know, in com-

[l] 2 Tim. 2. 15. *Futurus Pastor Ecclesiæ talis eligitur, ad cujus comparationem rectè Grex cæteri nominentur. Definiunt Rhetores Oratorem, qui sit, Vir bonus, dicendi peritus.* Hieron. *ad* Ocean. To. 3. *fol.* (mihi) 147.

[m] Bucholcerus *in rostra sua & mediæ concionis suggestum nunquam ascendit, quin de cordibus hominum ipsis quos fere vellet affectus excuteret. Templum ingrediebatur quis sensu iræ divinæ perterritus? Deum immortalem! quantâ fidei voluptate perfusus domum redibat? Calamitatum angore & tentationum fluctibus quassabatur alius? non doloris tantum allevationem, sed propositum etiam sibi ingenerari sentiebat, mala quæque forti constantique animo perferendi. Erat omni vitiorum cæno contaminatus aliquis? flexanima orationis hujus suada, nisi planè desperatus esset, corrigebatur. Vivida numirum in* Bucholcero *omnia fuerunt, vivida vox, vividi oculi, vividæ manus, gestus omnes vividi: Adeo sese in illo divini spiritus virtutes consenuere. Hinc auditorium ejus ita commotum oratione* Bucholceri *constat, ut, licet non nisi finitâ horâ alterâ peroraret, nullum tamen audiendi tædium, vel è media cuiquam plebe obrepserit.* Melch. Adamus *in Vita* Bucholcer.

[n] In *Time* and by *Labour* the Truth will shine forth to you, if you light on a good Helper or Guide. *Clem. Alex. strom. li.* 1.

[o] *Communes enim sensus simplicitas ipsa commendat, & compassio sententiarum & familiaritas opinionum,* &c. Ratio *autem* Divina *in* medulla *est, non in* superficie, *& plerumq; æmula mauifestis.* Tertullian. *li. de Resurrect. Carnis,* cap. 3. pag. 407.

pariſon of all that which you are ignorant of! Content not your ſelves to know what is the Judgement of others, as if that were to know the truth in its evidence: Give not over your ſtudies when you know what the Orthodox hold, and what is the opinion of the moſt eſteemed Divines: Though I think while you are Novices, P and learners your ſelves, you may do well to take much upon truſt from the more judicious; yet ſtop not there; but know, that ſuch faith is more borrowed then your own: An implicit faith in matters not fundamental, and of great difficultie, is oft times commendable, yea and neceſſarie in your people, who are but Scholars; but in you that are Maſters and Teachers, it is a reproach.

P *Eruditio, ait Metrocles tempore emenda eſt. Ideò Thales dixit Tempus omnium ſapientiſſimum eſt.* Therefore truſt not too ſoon to the Judgement of a young Divine, no more then to a young Lawyer or Phyſician: Though I know many are old ignorants too.

SECT. IX.

§. 9. Let Presbyters be ſimple, merciful in all, converting all from error; viſiting all that are ſick, not neglecting the widows, the orphans, and the poor; but alwayes providing things good before God and men:

4. BE ſure that your converſation be teaching, as well as your Doctrine. Do not contradict and confute your own Doctrine by your practice. Be as forward in a Holy and Heavenly life, as you are in preſſing on others to it. Let your diſcourſe be as edifying and ſpiritual, as you teach them that theirs muſt be; go not to law with your people, nor quarrel with them, if you can poſſibly avoid it. If they wrong you, forgive them; For evil language, give them good; and bleſſing for their curſing; Let go your right, rather then let go your hopes and advantages for the winning of one ſoul. Suffer any thing rather then the Goſpel and mens ſouls ſhould ſuffer. Become all things (lawful) to all men, if by any means you may win ſome. Let men ſee that you Abſtain from all anger; from unjuſt judgement, and be far from all covetouſneſs. Do not haſtily conſent againſt any man; Do not prevaricate in Judgement---Be zealous after that which is good: Keeping your ſelves from ſcandals, and falſe Brethren, and thoſe that bear the name of the Lord in Hypocriſie, and who lead empty men into error: *Polycarpus in Ep. ad* Philip. *Edit.* Uſſerii *pag.* 19, 20. (It ſeems it was the office and work of Presbyters to be Judges in *Polycarp's* time (who was *John's* Diſciple) and the peoples duty to obey them (as is expreſt in the words before theſe.) *Lucrum Philoſophiæ eſt, ſponte facere juſta & ſancta, inquit Ariſtoteles referente Grynæo in Aphor. poſt Com. in Hebræ. Ne Paganiſmo & Atheiſmo in Chriſtianorum hominum ſtudiis locus ſit ullus, imprimis gloriæ Dei, deinde publicæ utilitati ea ſervire oportet, inquit Grynæus in Aphor. Præſtantiſſimum genus ſtudij eſt, benè agere, ut Socrates.*

you use not the Ministerie only for a trade to live by; But that your very hearts are wholly set upon the welfare of their souls. Whatsoever meekness, humilitie, condescention, or self-denial you teach them from the Gospel, O teach it them also by your undissembled leading example. This is to be Guides, and Pilots, and Governours of the Church indeed. Be not like the Orators that *Diogenes* blamed, that studied *benè dicere, non benè facere:* Nor like the sign at the Inne-door, that hangs out in the rain it self, while it shews others where they may have shelter and refreshing; Nor like a Fencer that can offend, but not defend, as *Cicero* said of *Calius*, that he was a good right-hand man, but an ill left-hand man. See that you be as well able to defend your selves, when you are tempted by Satan, or accused by men to be proud, covetous, or negligent, as to tell others what they should be. O how many heavenly Doctrines are in some peoples ears, that never were in the Preachers heart! Too true is that of *Hilary, Sanctiores sunt aures plebis, quam corda sacerdotum.* Alas, that ever pride, emulation, hypocrisie, or covetousnes should come into a Pulpit! They are hateful in the Shops and Streets, but more hateful in the Church; but in the Pulpit most of all. What an odious sight is it, to see pride and ambition stand up to preach humilitie! and hypocrisie to preach up sinceritie! and an earthly minded man to preach for a heavenly conversation! Do I need to tell you that are Teachers of others, that we have but a little while longer to preach? and but a few breaths more to breathe? and then we must come down, and be accountable for our work? Do I need to tell you, that we must die and be judged as well as our people? or that justice is most severe about the Sanctuarie? And Judgement beginneth at the house of God? and revenge is most implacable about the Altar? and jealousie hottest about the Ark? Have you not learned these lessons from *Eli, Corah, Nadab* and *Abihu, Uzzah* and the *Bethshemites*, &c. though I had said nothing? Can you forget, that even some of our Tribe shall say at Judgement, *Lord, we have taught in thy Name?* who yet must depart, with, *I know you not?* Do you learn nothing by the afflictions that now lie upon you? You see what hath been done against the Ministerie of *England:* How some have been laid hold on by the hand of Justice: and some by the hand of violence and injustice, and how all are lashed and reproached by

Luther was wont to advise Preachers to see that these three Dogs did not follow the into the Pulpit, Pride, covetousnes, or envy

Mat. 7.

the wanton tongues of ignorant, insolent Sectaries; neither Prelatical, Presbyterian, nor meer Independent now spared, it being the very calling it self that now they set against: How they rob the Church of her due maintenance, and make no more of it then *Dionysius* did of robbing *Æsculapius* of his golden beard, *Quia barbatus erat filius, at pater Apollo non ita*; or then the same *Dionysius* did of robbing *Jupiter Olympius* of the golden Coat that *Hieron* had given, saying, That a Coat of Gold was too heavie for Summer, and too cold for Winter, but cloth would be sutable to both; Or then he did of robbing the Images of the vessels of Gold which they held in their hands, saying, he did but take what they offered, and held forth to him: Or then the same *Dionysius* did of robbing the Temple of *Proserpina*, when afterwards his ships had a prosperous winde, *Videtis, inquit, quam prospera navigatio à Diis immortalibus detur sacrilegis: Ex hoc colligens aut non esse Deos, aut illis non esse molesta Sacrilegia.* Sirs, Doth God lay all this on the Church and Ministerie for nothing? Doth not the world know what an ignorant, lazie, superstitious Ministerie had lately possessed most Churches in the Land? And how many such are yet remaining? and those that are better, alas, how far from what we should be, either in knowledge or practice? And yet how unwilling are they to learn what they know not? Even as unwilling as their people are to learn of them, if not much more. O see your errors by the glass of your Afflictions: And if the words of God will not serve the turn, let the tongues of enemies and Sectaries shew you your transgressions: Of whom I may say to you, as *Erasmus* of *Luther*, *Deus dedit hunc postremæ ætati propter morborum multitudinem acrem medicum*: And as the Emperor *Charls* of the same *Luther*, *Si sacrificuli frugi essent, nullo indigerent Luthero.* Yet let not any Papist catch at this, as if our Ministerie were unlearned and vicious in comparison of theirs: The contrarie for the common sort is well known: And though the Jesuites of late have been so industrious and learned, yet I could tell them out of *Erasmus*, of some that proved hereticks must be killed, from *Pauls Hæreticum hominem devita*, i.e. *de vita tolle.* And of *Hen. Stephanus* his Priest of *Artois*,

Nos non habitu sapientiam sed mente præferimus: non eloquimur magna; sed vivimus: Gloriamur nos consecutos quod illi summa intentione quæsiverunt, nec invenire potuerunt. Minut. Fælix. *Octav. pa.* 401. *Hæreant sibi invicem, & auxilio sint. Ratio etenim operibus, & opera Ratione indigent: ut quod mente percipimus opere perpetremus.* Hieron. *de veste sacerdot. Tom.* 4 *fol.* (*mihi*) 26. *Tanta debet esse scientia & eruditio pontificis Dei, ut & gressus ejus, & motus, & universa vocalia sint: Veritatem mente concipiat; & toto eam habitu resonet, & ornatu: ut quicquid agit, quicquid loquitur, sit doctrina populorum.* Hieron. *ibid. fol.* 27. *fine. Nunquam periclitatur Religio nisi inter Reverendissimos. Probatum ut Luther citante* D. Stoughton. *Valerius Maximus lib.* 1. *cap.* 2. *Just. lib.* 21.

that

that would prove that it belonged to his Parishioners to pave the Church, and not to him, from *Jeremies Paveant illi, non paveam ego.* Or if these seem partial witnesses, I could tell them what *Bellarmine* saith of the ninth Age: *Seculo hoc nullum extitit indoctius aut infelicius, quo qui Mathematicæ aut Philosophiæ operam dabat, Magus vulgò putabatur:* And as [q] *Espencæus* saith, *Ut Græcè nosse suspectum fuerit, Hebraicè prope hæreticum.* I could tell them also what a Clergie was found in *Germany*, and in [r] *England* at the Reformation, what barbarous ignorance, beastly uncleanness, and murders of the children begotten in whoredom was found among them. I could tell them who have been turned from their Church by a meer journie to *Rome*, there seeing the wickedness of their chiefest Clergie; And what *Petrarch*, *Mantuan*, with multitudes more say of it. And (if the most horrid murders were not become vertues with them, and did they not think they did God service by killing his servants) I should minde them of all the burnings in *England*, and of all the unparalleled bloodie Massacres in *France*, and the Inquisition of *Spain*, which their Clergie yet manage and promote. If any say, That I speak this but upon reports, we have seen no such thing: I answer as *Pausanias*, when he was blamed for dispraising a Physitian that he had never made trial of, *Si periculum feciſſem, nequaquam viverem:* If we had fallen into their hands it had been too late to complain. *Quia me vestigia terrent, Omnia in adversum spectantia, nulla retrorsum.* And some taste of the fruit of their projects we have lately had in *England*: by which paw we may sufficiently conjecture of the Lion. So that as bad as we are, our adversaries have little cause to reproach us.

But yet, Brethren, let us impartially judge our selves; for God will shortly Judge us impartially. What is it that hath occasioned so many Novices to invade the Ministerie, who being puffed up with pride, are fallen into the snare of the devil, 1 *Tim.* 3 6. and bring the work of God into contempt, by their ignorance? Hath not the ungodlinesand ambition of those that are more learned, by bringing learning it self into contempt; been the cause

[q] As Doctor *Hackwell* reciteth him, with more to the same purpose: As one that would prove, That there were ten worlds from Christs words, *Nonne decem facti sunt mundi?* And the other disproved him from the words following, *Sed ubi sunt novem?*

[r] I may say to them as *Origen* to *Celsus lib.* 3. *fol.* (*mihi*) 33. *Antistitem Ecclesiæ quempiam cum præside aliquo velim conferas, & civitatis principe: ut planè intelligas vel in defectioribus quidem Dei Ecclesiæ consultoribus, etsi primariis viris qui negligentius vivant, & præter solertissimorum quorundam & Christianorum consuetudinem, nil minus deprehendi posse, quam ex virtutum profectu, ut se cæteris præferant, &c.* Origen. *cont.* Celsum *lib.* 3. (*Edit. Ascens.*) *fol.* 33.

of all this? [Alas, who can be so blinded by his charitie, as not to see the truth of this among us? How many of the greatest wits have the most graceless hearts? and relish *Cicero*, *Demosthenes* or *Aristotle* better then *David*, or *Paul*, or *Christ*? and even loath those holy waies which customarily they preach for? That have no higher ends in entering upon the Ministerie, then gain and preferment? And when the hopes of preferment are taken away, they think it but follie to chuse such a toilsome and ungrateful work. And thus the Ball of reproach is tossed between the well meaning ignorants, and the ungodly learned; and between these two, How miserable is the Church? The one cries out of unlearned Schismaticks; The other cries out of proud, ungodly persecutors, and say, These are your learned men, that studie for nothing but a Benefice or a Bishoprick, that are as strange to the Mysteries of Regeneration and a holy life, as any others! And O that these reproaches were not too true of many! God hath lessened Ministers of late, one would think sufficiently, to beware of ambition, and secular avocations; But it is hard to hear God speak by the tongue of an enemie: or to see and acknowledge his hand where the Instrument doth miscarry. If *English* Examples have lost their force (as being so neer your eies that you cannot see them) remember the end of *Funcius* that learned Chronologer, who might have lived longer as a Divine, but died as a Princes Counsellor, and the Distich pronounced at his death,

[*Negabitis sat scio & pernegabitis*, &c. *at verendum vehementer ne vos ipsos decipiatis: Non novum hoc, nec infrequens seducere alios, qui à seipsis seducti sunt. In propriis cæcutimus omnes. Actus reflexus mentis longè difficilior est actu directo. In Theologia verò omnium longè rarissimum & difficultatis plenissimum Nosse seipsum: Falluntur & fallunt quicunq; Theologi ipsos nondum satis norunt. Velim ante omnia caveretis vobis ipsis quam diligentissime ab hypocrisi: Grave inquis crimen! Ergone hypocritæ tibi videmur? Atrocem injuriam! &c. Quotidianum est nostrum quemvis in aliis reprehendere, à quo ipse non sit plane immunis. Quid miri si idem eveniat quibusdam Theologis? Iis cum primis qui affectibus nimium indulgent suis, ut in aliis hypocrisin notent, in seipsis non videant, non deprehendant? Omnium vitiorum subtilissimum sane est Hypocrisis: quod non modò alios quosvis, sed suos possessores miris modis & artibus valet decipere & circumvenire: Quo callidior hic Serpens, quo magis lubricus illabitur hominum mentibus, eo majori studio, eo acriori vigilantia fugiendus aut pellendus.* Rupertus Meldenius Paræneſi *votiv. pro pace Eccl.* fol. B. 2. 3. *Perdit authoritatem docendi, cujus sermo opere destruitur.* Hieron. *ad* Ocean. *Tom.* 3. fol. *Edit.* Erasm. 147. *Innocens tamen & absque sermone conversatio, quantum exemplo prodest, tantum silentio nocet.* Idem. ibid. *Qui alios docendi funguntur munere, non doctrina tantum sed etiam vitæ innocentia, ac morum integritate, suis debere esse conspicuos, dicere solitus est* D^r Bordingus, *ut* Melchior. Adam. *in ejus vitâ. Mentior nisi alios qui talis est increpat: turpes turpis infamat; & evasisse se conscium credit; quia conscientiam suam non posse effugere satis non sit. Idem in publico accusatores; in occulto rei; in semetipsos censores pariter & nocentes: damnant foris, quod intus operantur: admittunt libenter, quod cum admiserint criminantur: audacia prorsus cum vitiis facieu, &c.* Cyprian. *Epist.* 1. *ad Donatum.*

Disce

Discе meo exemplo mandato munere fungi,
Et fuge ceu pestem & πλυνεγχυσίνην:

And the like fate of *Justus Jonas* (*J. C.* Son of that great Divine of the same name) the next year, whose last Verses were like the former,

Quid juvat innumeros scire atque evolvere casus,
Si facienda fugis, si fugienda facis?

Studie not therefore the way of rising, but the way of Righteousness; Honestie will hold out, when Honours will deceive you. If your hearts be once infected with the fermentation of this swelling humour, it will quickly rise up to your brain, and corrupt your intellectuals, and then you will be of that opinion which your Flesh thinks to be good, and not that which your judgement thought to be true; and you will fetch your Religion from the Statute-Book, and not from the Bible; as the jest went of *Agricola* (who turned from a Protestant to an Antinomian, and being convinced of that errour, turned Papist into the other extream) and *Pelugius* and *Sidonius* Authors of the *Interim*; *Chrysma ab eis & oleum pontificium inter alia defenduntur, ut ipsi discederent unctiores*, (because they obtained Bishopricks by it.) O what a doleful case is it, to see so many brave wits, and men of profound Learning, to be made as useless and hurtful to the Church of God by their pride and ungodliness, as others are by their pride and ignorance; were a clear understanding conjoined with an holy heart and heavenly life, and were they as skilful in Spiritual as Humane Learning, what a glorie and blessing would they be to the Churches!

SECT. X.

5. [t] LAstly, Be sure that you studie and strive after Unitie, and Peace; if ever you would promote the Kingdom of Christ and your peoples Salvation, do it in a way of Peace and Love? Publick wars, and private quarrels do usually pretend to the Reformation of the Church, to the vindicating of the Truth

§. 10. [t] Therefore Christ died not after the manner of *Job*, with his head cut off, nor yet as *Isaias* cut asunder, that so even in Death he might keep his Body whole and undivided, and so no occasion might be given to them that would *Divide the Church*. Athanasius *de Incarnat. Verbi.*

and

and the welfare of ſouls; but they as uſually prove in the iſſue, the greateſt means to the overthrow of all; It is as natural for both wars and private contentions to produce Errours, Schiſms, contempt of Magiſtracie, Miniſterie, and Ordinances, as it is for a dead carrion to breed Worms and Vermine; Believe it from one that hath too many years experience of it both in Armies and Gariſons; it is as hard a thing to maintain even in your people, a ſound underſtanding, a tender conſcience, a lively, gracious, heavenly frame of ſpirit, and an upright life in a [u] way of war and contention, as to keep your candle lighted in the greateſt ſtorms, or under the waters: The like I may ſay of perverſe and fierce Diſputings about Baptiſm, and the Circumſtantials of Diſcipline, or other Queſtions that are far from the foundation: they oftener loſe the Truth then finde it. [x] A Synod is as likely and lawful a means as any for ſuch deciſions, and yet *Nazianzen* ſaith, *Se hactenus non vidiſſe ullius Synodi utilem finem, aut in quâ res male ſe habentes, non magis exacerbatæ quam curatæ fuerint.* [y] With the vulgar he ſeems to be the Conquerour that hath the laſt word, or at leſt he that hath the moſt plauſible deportment, the moſt affecting tone, the moſt earneſt and confident expreſſions, the moſt probable arguments, rather then he that hath the moſt naked demonſtrations: He takes with them moſt, that ſpeaks for the Opinion which they like and are inclined to, though he ſpeak Non-ſenſe; and he that is moſt familiar with them, and hath the beſt opportunities and advantages to prevail, eſpecially he that hath the greateſt intereſt in their affections; So that a Diſputation before the vulgar even of the godly, is as likely a means to corrupt them as to cure them; uſually the moſt erroneous ſeducers will carry out their Cauſe with as good a face, as fluent a tongue, as great contempt and reproach of their oppoſers, and as much confidence that the truth is on their ſide, as if it were ſo indeed. *Paræus** his Maſter taught him, that, *Certo certius in qualibet minutiſſima panis portione, verè & ſubſtantialiter integrum corpus Chriſti eſſet: item in, apud, cum, ſub minutiſſima vini guttula adeſſet integer ſanguis Dominicus*; What confidence was here in a bad cauſe? And you ever hear end as *Minut. Fælix Octav. Poſthæc læti hilareſque diſceſſimus: Cæcilius quod crediderit, Octavius quod vicerit: Et ego quod hic crediderit, & hic vicerit.* * Paræus *in præfat. ad Comment. in* Gen. *Suaſorius enim, & veriſimilis eſt, exquirens fucos, error: ſine fuco autem eſt Veritas, & propter hoc pueris credita.* Irenæus *adverſ. hæreſes lib. 3. cap. 15.*

[u] *Ignatius* gives a true Character of moſt ſouldiers in his Epiſtle to the *Romans* (*Edit.* Uſſerii *pa.* 85.) Σημειοῦμαι δὲ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας ἐνδεδεμένος δέκα λεοπάρδοις (ὅ ἐστι στρατιωτικὸν τάγμα) οἳ καὶ δεξιούμενοι χείρους γίνονται, ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύονται. I would we could all as patiently bear, and make as good uſe of the like diſpoſitiõs.

[x] How far Synods are neceſſary, and yet particular Miniſters of Churches are Independent, ſee, by comparing *Cyprians* Epiſt. 72. § 3. pag. 217. with *Firmilianus* Epiſt. to *Cyprian* Ep. 75. p. (*mihi.*) 236.

[y] How many Diſputes did

if you depend on the moſt reverend and beſt eſteemed Teachers, and ſuffer the weight of their reputation to turn the Scales, you may in many things be never the neerer to the Truth: How many learned able men, hath the name and authority of *Luther* miſlead, in the point of conſubſtantiation? *Urſine* was carried away with it a while, till he was turned from it by the reading of *Luthers* own arguments, they were ſuch Paralogiſmes. Yet was it *Luthers* charge to his followers, that none ſhould call themſelves after his name, becauſe he died not for them, nor was his doctrine his own. The only way therefore to the proſpering your labors is, to quench all flames of contentions, to your power. If you would have the waters of verity and piety to be clear, the way is not to ſtir in them and trouble them, but to let them ſettle in peace, and run down into practice. Wo to thoſe Miniſters that make unneceſſary diviſions and parties among the people, that ſo they may get themſelves a name, and be cried up by many followers! And as you ſhould thus ſtudy the peace and unity of your Congregations, ſo keep out all the occaſions of diviſions: eſpecially the doctrine of ſeparation, [z] and popular Church-government, the apparent Seminary of faction and perpetuall contentions. If once your people be taught that it belongeth to them to govern themſelves, and thoſe that Scripture calleth their Guides, and Rulers, you ſhall have mad work! When every one is a Governor, who are the governed? When the multitude how unable ſoever, muſt hear and judge of every cauſe, both their Teachers and others, they need no other imployment to follow; this will finde them work enough, as it doth to Parliament-men to ſit and hear and ſpeak & vote. Is it not ſtrange that ſo learned a man as [a] *Pet. Ramus*

[z] *De Independentibus Orthodoxis & hæreticis, & horum tolerantiâ, lege* Dav. Blondellum *de ſure plebis in Regimine Eccleſiaſt. pag.* 72,73,74,75.

[a] Pet. Ramus *volebat non penes paucos, ſed penes univerſam Eccleſiam eſſe judicium doctrinæ, Electionem & rejectionem miniſtrorum, excõmunicationem et abſolutionem---- A Synodo autem approbata diſciplina uſitata, novæ autem opiniones exploſæ ſunt. Injunctum etiã illarum partium Eccleſiis, ut omni ſtudio, flectere illos; & ſi non ad ſententiam mutandam, ſaltem ad pacem fovendam manſuetè invitare conarentur. Sed nova & inaudita crudelitas quæ Pariſiis exorta in nuptiis illis fatalibus, longè latéque regnum Galliæ pervaſit, domeſticas & inteſtinas contentiones omnes ſuſtulit.* In vita Bullingeri. *Aureliæ Synodo præſedit Sadeel, ubi cumprimis eorum opinio diſcuſſa confutataq; qui diſciplinam pariter doctrinamq; , Democratico vel potius Ochlocratico more quodam ex populi ſuffragiis regi adminiſtrariq; volebant.---Et cum in aliis provinciis recrud ſcere illud ſuper Eccleſiaſtica politeia diſſidium intelligeret Sadeel, cenſuit de re tota ſibi ampliter eſſe diſcrendum. Atq; habita ſynodus rurſum, cui & præfuit, tanta felicitate uſus dicendi docendiq; , ut ſchiſmatis ejus princeps, vir alioqui eruditionis haud ſpernendæ, in Orthodoxorum partes ſeſe contulerit, ac mutatam ſententiam edito libello profeſſus ſit.* In vita Sadeel. *In Nemauſenſi ſynodo actum de Diſciplina Eccleſiaſtica, cujus formam quondam novam & inſolitam quidam* Johan. Pariſienſis *non animo tantum, ſed etiam ſcripto deſignabat: eique viri quidam docti rerum novarum pruritu plus æquo laborantes adhærebant, & magna verborum argumentorumq; acie opinionem illius munitam defendebant. Illorum tamen conatui ſeſe oppoſuit* Beza, *doctiſſime & diſcretiſſime rem totam ediſſerens. Ejus ſententiam tota ſynodus unanimo conſenſu approbavit &c.* In vita Bezæ.

ſhould be the Advocate for the multitudes authority in Church-Government? But that God muſt uſe ſo ſharp a cure for thoſe contentions, as that bloody French Maſſacre, me thinks ſhould make *England* to tremble to conſider it! Leaſt the ſame diſeaſe here muſt have the like cure. If an Army had tried this popular Government but one yeer among themſelves in their military affairs; and had attempted and managed all their deſignes by the Vote of the whole Army, I durſt have valued their judgements the better ever after in this point. [b] Wo to the patient that muſt have a miſtaking Phyſician till he be grown skilfull by making experiments upon his diſeaſes. And wo to the people that are in ſuch hands, as muſt learn their skill in Government from the common calamities only, and from their experience of the ſufferings of the people! This kinde of knowledge, I confeſs, is the througheſt: but it is pity that ſo many others ſhould pay ſo dear for it.

You therefore that are the Guides of this Charet of Chriſt, take heed of looſing the reins leſt all be overthrown: It is but lately that the Prelates held them ſo hard, that we might not move on in the way of unqueſtionable duty, and we might not ſtir at all for fear of ſtirring amiſs, and godlineſs was ſhut out upon pretence of well-ordering it. Do not [c] you run now into the contrary extream, to think that all reſtraint is evil. Alas poor *England*! how are thy bowels torn out! and thy reformation and deliverance grown (as to man) impoſſible! becauſe thy inhabitants, yea and Guides, run all into extreams! like a drunken man that reeleth from ſide to ſide, but cannot keep the middle way: nay they hate a man of peace that runs not out into their extreams. One Party would pluck up the hedge of government, as if the vine-yard could not be fruitfull, except it lie waſte to the pleaſure of all the beaſts of the Foreſt. They are like the pond that ſhould grudge at the

[b] All Hereticks ſay as *Judas* to Chriſt, Maſter, and with a kiſs, that is, a ſhew of love to it, they betray the Truth. *Origen. Tract.* 35. *in* Matth. *Non omnes qui Chriſti nomine gloriantur & in externo Civitatis Dei cœtu & panegyri verſantur, jus habent ſuffragii: multi inter eos ærarii in ceritum tabulas relati, immo civitate planè indigni. Quis vero populum ad ſuffragia vocabit?* Tilenus *in* Dr Twiſſi *Defenſ. contr. Corvinum*, pag. 33.

[c] *Quibus nunc à vobis vincula confringendi ſunt, qui (cum donis omnibus ſpiritalibus careant) veterum Prophetarum ſimiæ, tribuſque Anticyris digna capita, non prophetæ, vel ex taberna, vel Militari ſtatione in Cathedram Chriſti indecoro habitu, mente certè parum ſobriâ, ſinentibus vobis proſiliiſſe dicuntur, ut quicquid in buccam venerat, aut quomodocunque vitrea bilis ſuggeſſerat, in Chriſtianæ fidei & nominis æternum ludibrium, frementibus piis, cachinnantibus atheis, evomerent? Audita (utinam falſa) refero: quæ veſtra immo Chriſtianorum omnium intereſt, ſumma apud vos ſeveritate plecti, nequis deinceps falſa zeli religioſi ſpecie per ſacrilegum neſas abuſus, ſacroſanctum Domini, quod ſuper nos omnes invocatum eſt nomen, gentibus blaſphemandum propinet, terramque quæ tanta monſtra tulit, diris quantum in ſe eſt devoveat.* Blondellus de Jure plebis, p. 76, 77.

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the banks and dam, and think it injurious to be thus reſtrained of its liberty, and therefore combine with the winds to raiſe a tempeſt, and ſo aſſault and break down the banks in their rage; and now where is that peaceable aſſociation of waters? [d] Me thinks the enemies of government are juſt in the caſe as I remember when I was a boy our School was in, when we had barred out our Maſter: We grudged at our yoke, we longed for liberty; becauſe it was not given us we reſolved to take it, when we had got out our Maſter and ſhut faſt the doors, we grew bold, and talkt to him at our pleaſure; then no one was Maſter, and every one was Maſter: we ſpend our time in playing and in quarelling: we treat at laſt with our Maſter about coming in: but our liberty was ſo ſweet, that we were loth to leave it, and we had run our ſelves ſo deep in guilt that we durſt not truſt him; and therefore we reſolve to let him in no more: But in the end when our play-daies (which we called Holy-daies) were over, we are fain to give account of our boldneſs, and ſoundly to be whipt for it, and ſo to come under the yoke again. Lord, if this be the caſe of *England*, let us rather be whipt and whipt again, then turned out of thy School, and from under thy government. [e] We *feel now* how thoſe are miſtaken, that think the way for the Churches unity, is to dig up the banks and let all looſe, that every man in Religion may do what his liſt [f].

On the other ſide, ſome men to eſcape this *Scylla* do fall into the *Charybdis* of former violence and formality: They muſt have all men to walk in fetters, and they muſt be the makers of them; and Miniſters muſt be taught to Preach, by ſuch Jives as their horſes are taught to pace. No man muſt be ſuffered to come into a Pulpit, that thinks not or ſpeaks not as they would have him: Or if they cannot take away his liberty, they will do what they can to blaſt his reputation; Yet if he cannot have the repute of being Orthodox, it were well if they would leave him the reputation of a Chriſtian. But having alſo a Chriſtianity of their own making, and proper to themſelves, they will preſently unchriſten him, and make him a Heretick by proclamation; as if they had ſo far the power of the Keys, as to lock up the doors of Heaven againſt him, and wipe out his name from the book of Life. It ſtriketh me ſometimes into an amazement with admiration, that it ſhould be poſſible for ſuch mountains of pride to remain in the hearts of

[d] *Stat contra Rationem defenſor mali ſui populus. Hic exitus omnis judicii eſt, in quo lis ſecundum plures datur.* Seneca *de Vita beat. c.* 1

[e] *Tinea eſt Arrius: tinea Photinus, qui Sanctum Eccleſiæ veſtimentum impietate ſcindunt, & ſacrilego morſu fidei velamen obrodunt,* Ambroſ. *de Spirit. li.* 1. *c.* 19.

[f] *Non eſt levior tranſgreſſio in Interpretatione, quam in converſatione,* Tertul. *de pudicit. cap.* 9.

many godly, reverend Ministers! g That they should no more be conscious of the weakness of their own understandings, but that even in disputable difficult things, they must be the Rule by which all others must be judged! So that every mans judgment must be cut meet to the standard of theirs; and whatsoever opinion is either shorter or longer, must be rejected with the scorn of an Heresie or an Error! Wonderfull! That men that have ever studied Divinity, should no more discern the profundities and difficulties! and their own incapacities! More wonderfull! that any disciple of Christ should be such an enemy to knowledge, as to resolve they will know no more themselves then is commonly known, nor suffer any other to know more! So that when a man hath read once what is the opinion of the Divines that are most in credit, he dare search no further for fear of being counted a Novelliſt or Heretick; or lest he bear their curse for adding to, or taking from the common conceits! So that Divinity is become an easier study then heretofore: We are already at a *Ne plus ultra*: It seemeth vain when we know the opinions in credit, to search any further: We have then nothing to do, but easily to study for popular Sermons, nor is it safe so much as to make them our own, by looking into and examining their grounds, lest in so doing we should be forced to a dissent; So that Scholars may easily be drawn to think, that it is better to be at a venture of the common belief, which may be with ease, then to weary and spend themselves in tedious studies, when they are sure beforehand of no better reward from men, then the reputation of Hereticks! Which is the lot of all that go out of the common rode. So that who will hereafter look after any more truth then is known and in credit, except it be some one that is so taken with admiration of it, as to cast all his reputation overboard rather then make shipwrack of his self-prized Merchandize! Yet most wonderfull is it, that any Christian, especially so many h godly Ministers should arrogate to themselves

g *Quid possumus exponere de Oceani accessu & recessu, cum constet esse certam causam? Vel quid dicere possumus quomodo pluvia & coruscationes & tonitrua & collectiones nubium & nebulæ, & ventorum emissiones & similia his efficiuntur?* &c. *In his omnibus nos quidem* loquaces *crimus requirentes causas eorum; qui autem ea facit, solus Deus veridicus est. Si ergo & in rebus creaturæ, quædam quidem eorum adjacent Deo; quædam autem & in nostram venerunt scientiam,* Quid mali est *si & eorum quæ in Scripturis requiruntur, universis Scripturis spiritalibus existentibus, quædam absolvimus secundum gratiam Dei, quædam autem commendemus Deo?* Et non solum *in hoc seculo,* sed & in futuro? *Ut semper quidem Deus doceat; homo autem semper discat quæ sunt à Deo,* &c. Irenæus *adverſ. hæreſ. li. 2. cap. 47. Arrogantia profectus obstaculum est, ut rectè Bion. Vecordis hominis est, à nemine aliquid didicisse velle videri, ut dixit* Antisthenes. Reade *Junius Eirenicon in* Psal. 122. & 133. *in operum ejus To. 1. p. 679,* &c. a most precious piece. Reade Bishop *Halls* 17th *Soliloq.* called Allowable Variety, *p. 62. Omnis secta humana authoritate firmata, ratione caret.* Ænæas Sylvius in Platina.

h I speak this only of the guilty, and not of any Pious and Peaceable Divine, of whom *England* hath many, but useth them so ill, that they shew themselves unworthy of them.

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the high prerogatives of God! *viz.* to be the Rule and Standard of Truth! I know they will say that Scripture is the Rule; but when they must be the peremptory Judges of the sense of that Scripture, [i] so that in the hardest controversies none must swarve from their sense, upon pain of being branded with Heresie or Error, what is this but to be the Judges themselves, and Scripture but their Servant? The finall, full, decisive interpretation of Laws, belongeth to none but the Lawmakers themselves. For who can know another mans meaning beyond his expressions, but himself?

And yet it increaseth my wondering, that these Divines have not forgotten the late arrogancy of the Prelates in the same kind; under which some few of themselves did suffer! Nor yet how constantly our Divines that write against the Papists, do disclaim any such living, finall, decisive Judge of controversies, but make Scripture the only Judge. [k] O what mischief hath the Church of Christ suffered by the enlarging of her Creed! While it contained but twelve Articles, believers were plain and peaceable and honest. But a Christian now is not the same thing as then: Our heads swell so big (like children that have the Rickets) that all the body fares the worse for it. Every new Article that was added to the Creed, was a new engin to stretch the brains of believers, and in the issue to rend out the bowels of the Church. It never went so well with the Church, since it begun (as *Erasmus* saith of the times of the *Nicene* Counsel) *rem ingeniosam fore Christianum esse*, to be a matter of so much wit and cunning to be a Christian. Not but

[i] *Lege Cameronem accuratè discrentem de potestate Eccles.* Prælect. pag. 460, 461, 462, &c. and besides *Camero*, *Musculus*, with many others deny any Judicial decisive power in Ministers, in doctrinals. *Vid. Videlii Rationale Theolog. l. 3. c. 6. p. 511.* But a Doctoral Power (as *Camero* cals it) such as a Schoolmaster hath in his School (excepting the power of bodily punishment which belongeth to the Magistrate, both in the Commonwealth, and in the Church, even as a Church, whatsoever some say to the contrary) is the proper power of the Minister: which is far more then a bare declarative Power: (for he hath also a power to command and determine of order and degrees, &c. and the Scholars ought to take his word in all doubtful things, till they can come to know it themselves in its proper evidence.) But yet it is not so great as to binde to any mistake or sin (*clave errante*) for an Interpretation of the Law is *ipso facto* void, if it be apparently contrary to the plain Text. Else God should not be the supream Authority, but man.

[k] Let them that take their Religion from the credit of Divines remember, that it was the mark to difference Pagans from Christians formerly, to take Religion from man. *Vobis humana æstimatio innocentiam tradidit; humana item dominatio imperavit: inde nec plenæ, nec adeo timendæ estis disciplinæ ad innocentiæ veritatem. Tanta est prudentia hominis ad demonstrandum bonum, quanta autoritas ad exigendum: tam illa falli facilis, quam ista contemni.* Tertull. *Apologetic. cap.* 45. *Sinceræ ac divinæ religionis, pietatisq; cognitio non tam humano Ministerio indiget, quam ex seipsa hauritur & discitur, quippe quæ quotidie operibus clamat, ac per doctrinam Christi sese clariorem sole ingerit oculis, inquit* Athanasius *initio li.* 1. *cont. Gentiles.* And *Justin Martyr* extolleth that saying of *Socrates*, That no man is to be preferred before the Truth. *Apolog. prima.*

that all our wit should be here imployed, and controversies of difficulty may be debated; but when the decision of these must be put into our Creed, and a man must be of the faith that the Church is of, it goes hard. Me thinks I could read *Aquinas*, or *Scotus*, or *Bellarmine* with profit, *ut Philosophiam, & Theologiam liberam*; but when I must make them all parts of my Creed, and subscribe to all they say, or else be no Catholick, this is hard dealing. I know now we have no Spanish Inquisition to fire us from the truth: But as *Grynæus* was wont to say, *Pontifici Romano Erasmum plus nocuisse jocando, quam Lutherum stomachando*; so some mens reproaches may do more then other mens persecutions.

Lege vitam Ge. Majoris.

And it is not the least aggravation of these mens arrogancie, that they are most violent in the points that they have least studied, or which they are most ignorant in: Yea and that their cruel reproaches are usually so incessant, that were they once fasten, they scarce ever loose again; having learned the old lesson, to be sure to accuse boldly, for the scarre will remain when the wound is healed. Yea some will not spare the fame of the dead, but when their souls have the happiness of Saints with God, their names must have the stain of Heresie with men. More ingenuity had *Charles* the Emperor, when the Spanish souldiers would have digged up the bones of *Luther*: *Sinite ipsum, inquit, quiescere ad diem resurrectionis, & judicium omnium*, &c. Let him rest, saith he, till the resurrection and the final Judgement: if he were a Heretick he shall have as severe a Judge as you can desire.

Non damno quenquam si à me dissentiat; modo Fundamentum, hoc est Symbola non subruat. Agnosco communem imbecillitatem quam & deploro, & rogo Deum, ut ipse manum ædificio adhibeat. Hemming. *in* Epist. Dedic. ante Comment. *in* Ephes. Learn of a moderate Lutheran.

These are the extreams which poor *England* groaneth under; And is there no remedy? Besides the God of Peace, there is no remedy. Peace is fled from mens Principles and Judgements, and therefore it is a stranger to their Affections and practices; no wonder then if it be a stranger in the Land, both in Church and State.

If either of the forementioned extreams be the way to Peace, we may have it: or else where is the man that seeketh after it? But I remember *Luthers* Oracle, and fear it is now to be verified. *Hæc perdent Religionem Christianam*: 1. *Oblivio beneficiorum ab Evangelio acceptorum*: 2. *Securitas, quæ jam passim & ubique regnat*: 3. *Sapientia mundi, quæ vult omnia redigere in ordinem, & impiis mediis Ecclesiæ paci consulere.* Three things will destroy the Christian Religion. First, Forgetfulness of the benefits we received

ved by the Goſpel: Secondly, Security: Thirdly, The wiſdom of the world, which will needs reduce all into Order, and look to the Churches peace by ungodly means.

The zeal of my ſpirit after Peace, hath made me digreſs here further then I intended: But the ſumme and ſcope of all my ſpeech is this; [m] Let every conſcionable Miniſter ſtudy equally for Peace and Truth, as knowing that they dwell both together in the golden mean, and not at ſuch a diſtance as moſt Hotſpurs do imagine; and let them believe that they are like to ſee no more ſucceſs of their labours, then they are ſo ſtudious of Peace; and that all wounds wil let out both blood and ſpirits, and both Truth and Godlineſs is ready to run out at every breach that ſhall be made among the people or themſelves; and that the time for the Paſtures of Profeſſion to be green, and for the Field of true Godlineſs to grow ripe for the Harveſt, and for the Roſe of Devotion and Heavenlineſs to be fragrant and flouriſh; it is not in the bluſtering ſtormy tempeſtuous Winter, but in the calm delightfull Summer of Peace. O what abundance of excellent hopeful fruits of Godlineſs have I ſeen blown down before they were ripe, by the impetuous winds of wars, and other contentions, and ſo have layen troden under foot by Libertiniſm, and ſenſuality, as meat for Swine, who elſe might have been their Maſters delight! In a word, I never yet ſaw the Work of the Goſpel go on well in Wars, nor the buſineſs of mens ſalvation ſucceed among diſſentions; but if one have in ſuch times proved a gainer, multitudes have been loſers: The ſame God is the God both of Truth and Peace: the ſame Chriſt is the Prince of Peace, and Authour of Salvation; the ſame Word is the Goſpel of Peace and Salvation: both have the ſame cauſes, both are wrought and carried on by the ſame Spirit, the ſame Perſons are the Sons of Peace and Salvation: ſo inſeparably do they go hand in hand together. O therefore let us be the Miniſters and Helpers of our peoples Peace, as ever we deſire to be Helpers of their Salvation.

[m] I would therefore adviſe all Miniſters that need my advice, to ſtudy leſs thoſe violent Writers that care not what they ſay againſt their adverſaries, ſo they can diſgrace them: And to reade more our ſolid moderate peace-making Divines: For if I have any Judgement theſe are generally the moſt knowing and judicious, as well as the moſt Moderate: ſuch as *Davenant, Math. Martinius, Lud. Crocius, Camero, Lud. Cappellus, Amiraldus* (yea and *Teſtardus*, for all mens hot words) *Pelargus, Pareus, Eirenicon*, Conrad. Bergius, Our Dr *Preſton, Ball, Parker, Bradſhaw, Gataker, Mede, Wotton*, with the like: Not to mention all the *Eirenicons* that the *Germane* Divines have writ: Nor *Hottonus de toler.* and many others that have wrote purpoſely for Pacification. O what a thing is Self-love, if men do want peace in their own Conſciences, or in the humors of their bodies, they can quickly feel it, and think themſelves undone till they have peace again; and yet the want of peace in Church and State is no trouble to them, but for their own ends and fancies they can delight in diviſions.

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And how impoſſible is it for Miniſters to maintain Peace among their people, if they maintain not Peace among themſelves? [n] O what a ſtaggering is it to the faith of the weak, when they ſee their Teachers and Leaders at ſuch odds? It makes them ready to throw away all Religion, when they ſee ſcarce two or three of the moſt Learned and Godly Divines of one minde, but like the biteereſt enemies, diſgracing and vilifying one another, and all becauſe the Articles of our faith muſt be ſo unlimited, voluminous, and almoſt infinite, ſo that no man well knows when he may call himſelf an Orthodox Chriſtian. [o] When our Creed is ſwelled to the bigneſs of a National Confeſſion, one would think that he that ſubſcribeth to that Confeſſion ſhould be Orthodox, and yet if he jump not juſt with the Times in expounding every Article of that Confeſſion, and run not with the ſtream in every other Point that is in queſtion amongſt them, though he had ſubſcribed to the whole Harmony of Confeſſions, he is never the neerer the eſtimation of Orthodox; *Were we all bound together by a Confeſſion or Subſcription of the true Fundamentals, and thoſe other Points that are next to Fundamentals onely, and there took up our Chriſtianity and Unity, yielding each other a freedom of differing in ſmaller or more difficult Points, or in expreſſing our ſelves in different tearms, and ſo did live peaceably and lovingly together, notwithſtanding ſuch differences, as men that all knew the myſterionſneſs of*

[n] *Sit conſenſus cordis credendo & Linguæ confitendo*, Origen. *Tract. 6. in* Mat. 18. 19.

[o] *Lud. Crocius in Syntagm.* and *Parker de Deſcenſu*, two moſt excellent learned men, ſay that the firſt Creed contained no more but, *I Believe in God the Father, the Son, and the holy Ghoſt.* And Reverend Biſhop *Uſher* will tell you, *Diſſert. de Symbolis*, pag. 8, 9, 10, 11, 12, &c. how ſhort the *Roman* Creed, and the *Hieruſalem* and *Alexandrian* Creed, *&c.* were. Some then were ſhorter then ours called the Apoſtles Creed, as we uſe it now. And yet theſe men that I blame would think the longeſt there too ſhort, if it were ten times longer. Yet then even they that had the ſhorteſt, thought it dangerous to alter it. *Romanam vero Eccleſiam omnis in ſuo ſymbolo mutationis impatientem fuiſſe ex Ruffino audivimus. Quo ſpectat & Ambroſ. illud in Epiſt. 81. ad Siric. Credatur Symbolo Apoſtolorum, quod Eccleſia Romana intemeratum ſemper cuſtodit & ſervat. Et Vigilii Trid. l. 4. adverſus Eutich. Romæ & antequam Nicæna Synodus conveniret, à temporibus Apoſtolorum uſq; ad nunc, ita fidelibus Symbolum tradidit. Quo tamen hodiè Romana Eccleſia utitur Symbolum, additamentis aliquot auctius legi, res ipſa indicat.* Uſſerius *de Symbolis*, pag. 11. *Romanum (Symbolum) omnium fuiſſe brevi ſſimum, in ymboli explicatione, Ruſinus Aquil. Presbyter jamdudum nos docuit! de Additamentis etiam apud Occidentales ad Romanum hoc appoſitis, in Proœmio ſuo ſic præfatus. Illud non importunè commonendum puto, quod in diverſis Eccleſiis, aliqua in his verbis inveniuntur adjecta. In Eccleſia tamen urbis Romæ, hoc non deprehenditur factum: quod ego propterea eſſe arbitror, quod neq, hæreſis ulla illic ſumpſit exordium, & mos ibi ſervatur antiquus, eos qui gratiam baptiſmi ſuſcepturi ſunt, publicè, id eſt, fidelium populo audiente, Symbolum reddere: & utique adjectionem unius ſaltem ſermonis, eorum qui præceſſerunt in fide, non admittit auditus. In cæteris autem locis, quantum intelligi datur, propter nonnullos hæreticos addita quædam videntur, per quæ novellæ ſenſus crederetur excludi.* Uſher *de Symb.* pag. 7, 8.

Divinity,

Divinity, and the imperfection of their own understandings, and that here we know but in part, and therefore shall most certainly erre and differ in part: What a world of mischiefs might this course prevent? I oft think on the examples of *Luther* and *Melanchon*: It was not a few things that they differed in, nor such as would now be accounted small; besides, the imperious harshness of *Luthers* disposition (as *Carolostadius* could witness) and yet how sweetly and peaceably, and lovingly did they live together without any breach or disagreement considerable: As *Mel. Adamus* saith of them, *Etsi tempora fuerunt ad distractiones proclivia, hominumque levitas dissidiorum cupida, tamen cum alter alterius vitia nosset, nunquam inter eos simultas extitit, ex quâ animorum alienatio subsecuta sit*; so that their agreement arose not hence, that either was free from faults or errors, but knowing each others faults, they did more easily bear them: Certainly if every difference in Judgement in matters of Religion should seem intollerable, or make a breach in affection, then no two men on earth must live together or tolerate each other, but every man must resolve to live by himself: for no two on earth but differ in one thing or other, except such as take all their faith upon trust, and explicitly believe nothing at all; God hath not made our Judgements all of a complexion no more then our faces, nor our Knowledge all of a size, any more then our bodies; and methinks men that be not resolved to be any thing in Religion, should be afraid of making the Articles of their Faith so numerous, lest they should shortly become Hereticks themselves, by disagreeing from themselves, and they should be afraid of making too strict Laws for those that differ in Judgement in controvertible Points, lest they should shortly change their Judgements, and so make a Rod for their own Backs; for how know they in difficult disputable Cases, but within this twelve moneths themselves may be of another minde? except they are resolved never to change, for fear of in-

Lege Pacificam illam & Christianissimam Augustini Epistolam ad Hieronimum (senem morosum) quæ est inter opera Hieron. To. 3. fol. (edit. Amerbach.) 158, &c.

Si ergo secundum hunc mundum, quem diximus, quædam quidem Quæstionum Deo commiserimus, & fidem nostram servabimus, & omnis Scriptura à Deo nobis data consonans nobis invenietur. Et parabolæ his quæ manifeste dicta sunt consonabunt; & manifeste dicta absolvent parabolas, & per dictionum multas voces, unam consonantem melodiam in nobis sentiet, laudantem hymnis Deum qui fecit omnia. Ut puta si quis interroget, Antequam mundum faceret Deus, quid agebat? Dicimus quoniam ista responsio subjacet Deo, quoniam mundus hic factus est apotelestos à Deo, temporale initium accipiens Scripturæ nos docent: Quid autem ante hoc Deus fecerit, nulla Scriptura manifestat: subjacet ergo hæc responsio Deo; & non ita stultas, & sine disciplina blasphemas aliavenire velle prolationes, & per hoc quod putes te invenisse materiæ prolationem, ipsum Deum qui fecit omnia reprobare, &c. Irenæus adverſ. hæreſ. li. 2. cap. 47. I intreat my Brethren of the Ministry, that are apt to be too zealous in their opinions, to reade above all other *Davenant, Morton* and *Hall de Pace*, and *Conr. Bergius.*

curring the reproach of Novelty and Mutability, and then they were best resolve to study no more, nor ever to be wiser: I would we knew just at what Age a man must receive this principle against changing his Judgement; I am afraid lest at last they should teach it their children, and lest many Divines did learn it too young; and if any besides Christ and his Apostles must be the Standard and Foundation of our faith, I would we could certainly tell who they are, for I have heard yet none but the Pope or his General Councel expresly lay claim to the Prerogative of infallibility, and I think there is few that have appeared more fallible; for my own part I admire the gifts of God in our first Reformers, *Luther, Melanchon, Calvin,* &c. And I know no man since the Apostles daies whom I value and honour more then *Calvin,* and whose Judgement in all things (one with another) I more esteem and come neerer too; (Though I may speed as *Amiraldus,* to be thought to defend him but for a defence to his own errors;) but yet if I thought we must needs be in all things of his minde, and know no more in any one Point then he did, I should heartily wish that he had lived one fifty years longer, that he might have increased and multiplied his knowledge before he died, and then succeeding Ages might have had leave to have grown wiser, till they had attained to know as much as he. Some men can tell what to say in point of Ceremonies, Common Prayer, *&c.* when they are prest with the Examples and Judgements of our first Reformers; but in matters of Doctrine they forget their own Answers, as if they had been perfect here, and not in the other; or as if Doctrinals were not much fuller of Mysteries and difficulties, then Worship! So far am I from speaking all this for the security of my self in my differing from others, that if God would dispense with me for my Ministerial Services without any loss to his people, I should leap as lightly as Bishop *Ridley* when he was stript of his *Pontificalia,* and say as *Pædaretus* the *Laconian* when he was not chosen *in numerum trecentorum, Gratias habeo tibi, O Deus, quod tot homines meliores me huic Civitati dedisti.*

Bruf. l. 1. c. 18. ex Plut. Laert. l. 3.

But I must stop, and again apologize for this tediousnes; though it be true, as *Zeno* saith, *Verbis multis non eget veritas*; yet, *Respiciendum etiam quibus egent lectores*; I conclude not with a Laconism, but a Christianism, as hoping my Brethren will at lest hear their Master, *Mark* 9.50. *Have salt in your selves, and have peace*

one

one with another: and *Calvins* Exposition which is the summe of all I have said. *q.d. Danda ist vobis opera, non tantum ut salsi intus sitis, sed etiam ut saliatis alios: Quia tamen sal acrimoniâ suâ mordet, ideo statim admonet, sic temperandam esse condituram, ut pax interim salva maneat.* And with *R. Meldenius Paræn. fol. F. 2. Verbo dicam: Si nos servaremus in* necessariis Unitatem, *in non-necessariis* Libertatem, *in utrisq;* Charitatem; *optimo certè loco essent res nostræ: Ita fiat: Amen. Inquit* Conr. Bergius *hæc recitans.*

SECT. XI.

§. 11.

6. THe last whom I would perswade to this great Work of helping others to the Heavenly Rest, is Parents, and Masters of Families: All you that God hath intrusted with Children or Servants, O consider what Duty lieth on you for the furthering of their Salvation. That this Exhortation may be the more effectual with you, I will lay down these several Considerations for you seriously to think on.

1. What plain and pressing commands of God are there that require this great Duty at your hands, *Deut.* 6.6,7,8. *And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, speaking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* So *Deut.* 11. And how well is God pleased with this in *Abraham*, Gen. 18.19. *Shall I hide from Abraham that thing which I do? For I know him, that he will command his Children, and his Houshold after him, that they shall keep the way of the Lord,* &c And it is * *Joshua's* Resolution, *That he and his Houshold will serve the Lord.* Prov. 22.6. *Train up a childe in the way he should go, and when he is old he will not depart from it.* Ephes. 6.4. *Bring up (your children) in the nurture and admonition of the Lord.* Many the like Precepts, especially in the Book of *Proverbs*, you may finde: So that you see it is a Work that the Lord of heaven and earth hath laid upon you; and how then dare you neglect it and cast it off?

Reade *Woodwards* Childes Patrimony.

* Josh. 24.15. *Fubet Deus Abrahamum non apud se sepelire divinas revelationes, sed & domesticis commemorare, & ad posteros propagare, ut vera Dei agnitio de manu in manum tradita in ejus familia conservetur.* Paræus in Genes. 18. 19. p. 1161.

2. It is a duty that you owe your children in point of Justice; from you they received the defilement and misery of their natures; and therefore you owe them all possible help for their reco-

recovery; If you had but hurt a stranger, yea, though against your will, you would think it your duty to help to cure him.

3. P Consider how near your children are to you, and then you will perceive, that from this Natural Relation also they have interest in your utmost help: Your children are, as it were, parts of your selves; If they prosper when you are dead, you take it almost as if you lived and prospered in them. If you labour never so much, you think it not ill bestowed, nor your buildings or purchases too dear, so that they may enjoy them when you are dead: And should you not be of the same minde for their everlasting Rest?

P *Nolle libros contristare docendo quæ bona sunt, libertatem permittere peccandi, non est amare filios, sed odisse.* Megand. in 1 Tim. 3. 12.

4. You will else be witnesses against your own souls: Your great care, and pains, and cost for their bodies, will condemn you for your neglect of their precious souls; You can spend your selves in toiling and caring for their bodies, and even neglect your own souls, and venture them sometimes upon unwarrantable courses, and all to provide for your posteritie; and have you not as much reason to provide for their souls? Do you not believe that your children must be everlastingly happie or miserable when this life is ended? And should not that be fore-thought of in the first place?

5. Yea, All the very bruit creatures may condemn you; Which of them is not tender of their young? How long will the Hen sit to hatch her Chickens? and how busily scrape for them? and how carefully shelter and defend them? and so will even the most vile and venemous Serpent; and will you be more unnatural and hard-hearted then all these? will you suffer your children to be ungodly and profane, and run on in the undoubted way to damnation, and let them alone to destroy themselves without controll?

Utitur verbo [præcipiet] ut Parentes & Superiores intelligant, non segniter aut obiter, sed sedulò & cum authoritate inferiores ad Dei timorem & obedientiam adducendo, faciendum esse officium. Paræus in Genes. 18. 19.

6. Consider, God hath made your children to be your charge; yea, and your servants too: Every one will confess they are the Ministers charge, and what a dreadful thing it is for them to neglect them, when God hath told them, That if they tell not the wicked of their sin and danger, their blood shall be required at that Ministers hands; and is not your charge as great and as dreadful as theirs? Have not you a greater charge of your own Families then any Minister hath? Yea doubtless, and your duty it is to teach, and admonish, and reprove them, and watch over them, and at your hands else will God require the bloud of their souls:

The

The greateſt charge it is that ever you were entruſted with, and wo to you if you prove unfaithful and betray your truſt, and ſuffer them to be ignorant for want of your teaching, or wicked for want of your admonition or correction! O ſad account that many parents will make!

7. Look into the diſpoſitions and lives of your children, and ſee what a work there is for you to do. Firſt, It is not one ſin that you muſt help them againſt, but thouſands; their name is Legion, for they are many; It is not one weed that muſt be pulled up, but the field is overſpread with them. Secondly, And how hard is it to prevail againſt any one of them? They are Hereditary diſeaſes, bred in their Natures; *Naturam expellas furca*, &c. They are as neer them as the very heart, and how tenacious are all things of that which is natural? how hard to teach a Hare not to be fearful? or a Lyon or Tiger not to be fierce? Beſides, the things you muſt teach them are quite above them, yea, and clean contrary to the intereſt and deſires of their Fleſh; how hard is it to teach a man to be willing to be poor, and deſpiſed, and deſtroied here for Chriſt! to deny themſelves, and diſpleaſe the fleſh, to forgive an Enemy, to love thoſe that hate us, to watch againſt temptations, to avoid occaſions and appearance of evil, to believe in a crucified Saviour, to rejoyce in tribulation, to truſt upon a bare word of Promiſe, and let go all in hand (if call'd to it) for ſomething in hope that they never ſaw, nor ever ſpake with man that did ſee; to make God their chief delight and love, and to have their hearts in heaven while they live on earth, I think none of this is eaſie; they that think otherwiſe let them try and Judg; yet all this muſt be learned, or they are undone for ever. If you help them not to ſome Trade, they cannot live in the world, but if they be deſtitute of theſe things, they ſhall not live in heaven; If the Marriner be not skilful he may be drowned, and if the Souldier be not skilful he may be ſlain; but they that cannot do the things above mentioned will periſh for ever; *For without holineſs none ſhall ſee God*, Heb. 12. 14. O that the Lord would make all you that are Parents ſenſible what a work and charge doth lye upon you! You that neglect this important work, and talk to your families of nothing but the world, I tell you, the bloud of ſoules lyes on you, make as light of it as you will, if you repent not and amend, the Lord will ſhortly call you to an account for your guiltineſs of your

childrens everlasting undoing; and then you that could finde in your hearts to neglect the soules of your own children, will be judged more barbarous then the *Irish* or *Turks*, that kill the children of others.

8. ¶ Consider also what a world of sorrows do you prepare for your selves by the neglect of your children: First, You can expect no other but that they should be thorns in your very eyes, and you may thank your selves if they prove so, seeing they are thorns of your own planting. Secondly, If you should repent of this your negligence, and be saved your selves, yet Is it nothing to you to think of the damnation of your children? You know, God hath said, *That except they be born again they shall not enter into the Kingdom of God.* Methinks then it should be a heart-breaking to all you that have unregenerate children; Methinks you should weep over them every time you look them in the face, to remember that they are in the way to eternal fire! Some people would lament the fate of their children, if but a Wizard should foretel them some ill fortune to befall them; and do you not regard it, when the Living God shall tell you, *That the wicked shall be turned into hell, and all they that forget God?* Psal. 9. 17. Thirdly, Yet all this were not so doleful to you, if it were a thing that you had no hand in, or could do nothing to help; but to think that all this is much long of you! that ever your negligence should bring your childe to these everlasting torments, which the very damned man (*Luk.* 16.) would have had his brethren been warned to escape; If this seem light to thee, thou hast the heart of a hellish Fiend in thee, and not of a man. Fourthly, But yet worse then all this will it prove to you, if you die in this sin; for then you shall be miserable as well as they; and O what a greeting will there be then between ungodly Parents and children! what a hearing will it be to your tormented souls, to hear your children crie out against you, All this that we suffer was long of you, you should have taught us better, and did not; you should have restrained us from sin, and corrected us, but you did not; what an addition will such out-cries be to your miserie?

9. On the other side, Do but think with your selves, what a world of comfort you may have if you be faithful in this dutie: First If you should not succeed, yet you have freed your own souls,

¶ Think of *Eli's* sad example. Though he did admonish them, yet it was out of season, he did it not soon enough, he suffered the to have their will too long: he dealt not with them till they were grown impudent in their sin; and all *Israel* rang of them. *Borrh.* neither was his admonition severe enough according to his Authority. *Willet* in 1 Sa. 3. 13. *Q. 6. p. 11*

Ut vinitor Laboris onus & sumptus libenter sustinet; sic paterfamilias onus & curam & sumptus, & molestias, &c. quia spem habet fructuum. Wolphius *in* Psal. 128. *p. (mihi)* 131. *E.*

ſouls, and though it be ſad, yet not ſo ſad, for you may have peace in your own conſciences. Secondly, But if you do ſucceed, the comfort is unexpreſſible. For firſt, Godly children will be truly loving to your ſelves that are their Parents; when a little riches, or matters of this world, will oft make ungodly children to caſt off their very natural affection: 2. Godly children will be moſt obedient to you; They dare not diſobey and provoke you, becauſe of the command of God, except you ſhould command them that which is unlawful, and then they muſt obey God rather then men: 3. And if you ſhould fall into want, they would be moſt faithful in relieving you, as knowing they are tied by a double bond, of Nature, and of Grace: 4. And they will alſo be helpers to your ſouls, and to your ſpiritual comforts; they will be delighting you with the mention of Heaven, and with all holy conference and actions; when wicked children will be grieving you with curſing, and ſwearing, or drunkenneſs, or diſobedience: 5. Yea, when you are in trouble, or ſickneſs, and at death, your godly children will be at hand to adviſe and to ſupport you; They will ſtrive with God in praiers for you; O what a comfort is it to a Parent, to have a childe that hath the Spirit of Praier, and intereſt in God? how much good may they do you by their importunitie with God? And what a ſadneſs is it to have children, that when you lie ſick, can do no more but ask you how you do, and look on you in your miſerie? 6. Yea, all your Familie may fare the better, for one childe or ſervant that feareth God; (Yea perhaps all the Town where he liveth;) as *Joſephs* caſe proveth, and *Jacobs*, and many the like; when one wicked childe may bring a Judgement on your houſe: 7. And if God make you inſtruments of your childrens converſion, you will have a ſhare in all the good that they do through their lives: all the good they do to their brethren, or to the Church of God, and all the honour they bring to God, will redound to your happineſs, as having been inſtruments of it: 8. And what a comfort may it be to you all your lives, to think that you ſhall live with them for ever with God? 9. But the greateſt joy will be when you come to the poſſeſſion of this, and you ſhall ſay, *Here am I, and the children thou haſt given me*; and are not all theſe comforts enough to perſwade you to this dutie?

10. Conſider further, That the very welfare of Church and State

State lieth mainly on this dutie, of well educating children; and without this, all other means are like to be far leſs ſucceſful. I ſeriouſly profeſs to you, that I verily think all the ſins and miſeries of the Land, may acknowledge this ſin for their great Nurſe and Propagator. O what happie Churches might we have, if Parents did their duties to their children! then we need not exclude ſo many for ignorance or ſcandal, nor have our Churches compoſed of members ſo rude! then might we ſpare moſt of the quarrels about Diſcipline, Reformation, Toleration and Separation; any reaſonable government would do better with a well-taught people, then the beſt will do with the ungodly. It is not good Laws and Orders that will reform us, if the men be not good, and Reformation begin not at home; when children go wicked from the hands of their Parents, thence ſome come ſuch to the Univerſities, and ſo we come to have an ungodly Miniſtrie; and in every profeſſion they bring this fruit of their Education with them. When Gentlemen teach their children onely to Hunt, and Hawk, and Game, and deride the godly, what Magiſtrates, and what Parliaments, and ſo what Government, and what a Commonwealth are we like to have? when all muſt be guided by ſuch as theſe? Some perverſe inconſiderate perſons, lay the blame of all this on the Miniſters, that people of all ſorts are ſo ignorant and profane, as if one man can do the work of many hundreds! I beſeech you that are Maſters and Parents, do your own duties, and free Miniſters from theſe unjuſt aſperſions, and the Church from her reproach and confuſion; Have not Miniſters work enough of their own to do? O that you knew what it is that lieth on them! And if beſides this, you will caſt upon them the work of every Maſter and Parent in the Pariſh, it is like indeed to be well done: How many ſorts of Workmen muſt there be to the building of an houſe? and if all of them ſhould caſt it upon one, and themſelves do nothing, you may judge how much

See *Charron's* invective againſt unlearned Gentlemen, *l.*3.*c.*14.*p.*500. Like *Askams* of the *Engliſh*. Much more may be ſaid againſt the irreligious.

Parents are the firſt Authors, and cauſe of a Commonwealth: To furniſh a State with honeſt men, and good Citizens, the culture and good Education of youth, is neceſſary; which is the ſeed of a Commonwealth.

There comes not ſo much evil to a Commonwealth by the ingratitude of children to the Parents, as by the careleſneſs of Parents in the inſtruction of their children:

Therefore by great reaſon in *Lacedemon* and other good and politick States, there was a puniſhment laid on the Parents when the children were ill conditioned; *Charron. lib.*3.*cap.*14.*pag.*490. Parents are doubly obliged to this duty: both becauſe they are their children, and becauſe they are the tender plants and hope of the Commonwealth. *Charron. ibid.* The ſtrength and continuance of a Reformation lies not all in the Magiſtrate; but in this, That the people receive the Truth into them and among them: who otherwiſe will be but as Hens in a coop, alwayes beating to get out. Mr *Vines* Serm. on Numb.14.24.*p.*27.

were

were like to be done! If there be three or four Schoolmaſters in a School, amongſt three or four hundred Scholars; and all the lower that ſhould fit them for the higher Schools, ſhould do nothing at all, but ſend all theſe Scholars to the higheſt Schoolmaſter as ignorant as they received them, would not his life be a burden to him, and all the work be fruſtrate and ſpoiled? Why ſo it is here: The firſt work towards the reforming and making happie of Church and Commonwealth lies in the good education of your children; the moſt of this is your work; and if this be left undone, and then they come to Miniſters raw and ignorant, and hardened in their ſins; alas what can a Miniſter do! whereas if they came trained up in the Principles of Religion, and the practice of godlineſs, and were taught the fear of God in their Youth; O what an encouragement would it be to Miniſters! and how would the work go on in their hands! I tell you ſeriouſly, this is the cauſe of all our miſeries and unreformedneſs in Church and State, even the want of a holy education of children! Many lay the blame, on this neglect, and that; but there is none hath ſo great a hand in it as this: What a School muſt there needs be where all are brought raw, as I ſaid, to the higheſt School? What a houſe muſt there needs be built, when Clay is brought to the Maſons hands in ſtead of Bricks? What a Commonwealth may be expected, if all the Conſtables and Juſtices ſhould do nothing, but caſt all upon King and Parliament? And ſo, what a Church may we expect, when all the Parents and Maſters in the Pariſh ſhall caſt all their dutie on their Miniſters? Alas, how long may we catechiſe them, and preach to them, before we can get them to underſtand the very Principles of the Faith? This, this is the cauſe of our Churches deformities, and this is the cauſe of the preſent difficultie of Reformation. Its in vain to contend about Orders and Diſcipline, if the perſons that live under it be not prepared. Perhaps you'l ſay, The Apoſtles had not their hearers thus prepared to their hands: Is not the Word the firſt means of converſion?

Anſw. 1. The Apoſtles preached to none at firſt but Infidels and Pagans: And are you no better? Will you do no more for your children then they?

2. All the ſucceſs of their labours was to gather here and there a Church from among the world of unbelievers: but now, *The*

Kingdoms of the World are become the Kingdoms of the Lord and his Christ.

3. And yet the Apostles were extraordinarily qualified for the work, and seconded it by Miracles for the convincing of their hearers.

4. I do verily believe that if Parents did their dutie as they ought, the Word publickly preached would not be the ordinarie means of Regeneration in the Church, but onely without the Church, among Infidels. Not that I believe Doctor *Burgess*, and Mr *Bedfords* Doctrine of Baptismal Regeneration: But God would pour out his grace so upon the children of his people, and hear praiers for them, and bless such endeavours for their holy education, that we should see the Promises made good to our seed; and the unthankful Anabaptists, that will not confess that the children of the Saints are any neerer God, or more beholden to him then Pagans, so much as for the favour to be visible Church-members, should by sweet experience be convinced of their error, and be taught better how to understand, that our children are holy.

11. I intreat you that are Parents also to consider, what excellent advantages you have above all others for the saving of your children.

1. * They are under your hands while they are young and tender, and flexible; But they come to Ministers when they are grown elder, and stiffer, and setled in their waies, and think themselves too good to be catechized, and too old to be taught. You have a twig to bend, and we an Oak. You have the young plants of sin to pluck up, and we the deep rooted vices. The consciences of children are not so feared with a custome of sinning and long resisting grace, as others. You have the soft and tender earth to plough in, and we have the hard and stonie waies, that have been trodden on by many years practice of evil. When they are young, their understandings are like a sheet of white paper, that hath nothing written on; and so you have opportunitie to write what you will. But when they are grown up in sin, they are like the same paper written over with falshoods; which must all be blotted out again, and truth written in the place: and how hard is that? We have a double task, first to unteach them, and then to teach them better; but you have but one. We must unteach them all

* *Nemo est omnium tam efficax ad liberos vel servandos, vel perdendos, quam sunt ipsi parentes,* Rolloc. *in* Col. 3.21.
Ut aqua in aureola digitum sequitur præcedentem: ita ætas mollis, flexibilis; & quocunq; duxeris, trahitur. Hieron. *l.*2. *Ep.* 16. *p.*201.
Nobis qui sacramentum veræ religionis accepimus, cum sit veritas revelata divinitus; cum doctorem sapientiæ, ducemq; veritatis Deum sequamur; universos sine ullo discrimine, vel sexus, vel ætatis, ad cælestē pabulum convocamus. Lactant. *Instit. l.*1. *c.*1.

all that the world, and fleſh, and wicked companie, and the devil have been diligently teaching them in many years time. We have hardened hearts to beat on like a Smiths Anvile, that will not feel us; we may tell them of death and judgment, heaven and hell, and they hear us as if they were aſleep or dead; you have the ſoft clay to mold, and we the hardened burned bricks. You have them before they are poſſeſſed with prejudice, and falſe conceits againſt the truth: but we have them to teach, when they have many years lived among thoſe that have ſcorned at godlineſs, and taught them to think Gods waies to be fooliſh preciſeneſs. Cuſtom hath not enſnared and engaged your little ones to contrary waies: But of old ſinners, the Lord himſelf hath ſaid, *That if the Æthiopian can change his skin, and the Leopard his ſpots; then may thoſe that are accuſtomed to do evil, learn to do Well,* Jer. 13.23. Doth not the experience of all the world ſhew you the power of education? What elſe makes all the children of the *Jews* to be *Jews?* and all the children of the *Turks* to be *Mahometans?* and of *Chriſtians,* to be in profeſſion *Chriſtians?* and of each Sect or party in Religion to follow their parents, and the cuſtom of the place? Why now what an advantage have you, to uſe all this for the furtherance of their happineſs? and poſſeſs them as ſtrongly before-hand againſt ſin, as elſe *Satan* would do for it; and ſo *Satan* ſhould come to them upon ſome of thoſe diſadvantages that now Chriſt comes on.

2. Conſider alſo, that you have the affections of your Children more then any others: None in the world hath that intereſt in their hearts as you. You will receive that counſel from an undoubted friend, that you would not do from an enemie, or a ſtranger. Why now, your children cannot chooſe but know that you are their friends, and adviſe them in love: and they cannot chooſe but love you again. Their love is looſe and arbitrarie to others: but to you it is determinate and faſt; Nature hath almoſt neceſſitated them to love you. O therefore improve this your intereſt in them for their good.

3. You have alſo the greateſt authoritie over them. You may command them, and they dare not diſobey you: or elſe it is your own fault, for the moſt part; for you can make them obey you in your buſineſs in the world. Yea you may correct them to inforce obedience. Your authoritie alſo is the moſt unqueſtioned

authoritie in the world. The authoritie of Kings and Parliaments, hath been disputed, but yours is past dispute. And therefore if you use it not to constrain them to the works of God, you are without excuse.

4. Besides, their whole dependance is on you for their maintenance and livelihood. They know you can either give them, or denie them what you have; and so punish or reward them at your pleasure. But on Ministers or neighbours they have no such dependance.

5. Moreover, You that are parents, know the temper, and inclinations of your children, what vices they are most inclined to, and what instruction or reproof they most need; But Ministers that live more strange to them, cannot know this.

6. Above all you are ever with them, and so have opportunitie, as to know their faults, so to applie the remedie; You may be still talking to them of the word of God, and minding them of their state and dutie; and may follow and set home every word of advice: as they are in the house with you, or in the shop, or in the field at work; O what an excellent advantage is this, if God do but give you hearts to use it. Especially you Mothers, remember this: You are more with your children while they are little ones then their Fathers; Be you therefore still teaching them as soon as ever they are capable of learning. You cannot do God such eminent service your selves, as men, but you may train up children that may do it, and then you will have part of the comfort and honour. *Bathsheba* had part of the honour of *Solomons* wisdom, *Prov.*31.1. for she taught him. And *Timothie's* Mother and Grandmother, of his Pietie. *Plutarch* speaks of a *Spartan* woman, that when her neighbours were shewing their Apparel and Jewels, she brought out her Children vertuous and well taught, and said, *These are my Ornaments and Jewels.* O how much more would this adorn you, then your braverie? What a deal of pains are you at with the bodies of your Children more then the fathers? And what do you suffer to bring them into the world? And will not you be at as much pains for the saving of their souls? You are naturally of more tender affections then men: and will it not move you to think that your children should perish for ever? O therefore I beseech yon for the sake of the children of your bowels, teach them, admonish them, watch

Magna hic matribus fidis voranda est molestia, nec audiendum quod affectus, sed quod ratio & pietas dictabit. Bullin. *in* 1 Tim.3.12

watch over them, and give them no reſt till you have brought them over to Chriſt.

And thus I have ſhewed you reaſon enough to make you diligent in teaching your children, if reaſon will ſerve, as me thinks among reaſonable creatures it ſhould do.

SECT. XII.

§. 12.

LEt us next hear what is uſually objected againſt this by negligent men.

*Obj.*1. We do not ſee but thoſe children prove as bad as others that are taught the Scriptures and brought up ſo holily; and thoſe prove as honeſt men and good neighbours, that have none of this ado with them.

*Object.*1.

*Anſ.*1. O who art thou man that diſputeſt againſt God? Hath God charged you to teach your children diligently his Word, ſpeaking of it as you ſit at home, and as you walk abroad, as you lie down, and as you riſe up, *Deut.* 6.6,7,8. and dare you reply, that it is as good let it alone? Why this is to ſet God at defiance; and as it were to ſpit in his face, and give him the lie. Will you take it well at your ſervants, if when you command them to do a thing, they ſhould return you ſuch an anſwer, that they do not ſee but it were as good let it alone? Wretched worm! dareſt thou thus lift up thy head againſt the Lord that made thee and muſt judge thee? Is it not he that commandeth thee? If thou doſt not believe that this Scripture is his Word, thou doſt not believe in Jeſus Chriſt: for thou haſt nothing elſe to tell thee that there is a Chriſt. And if thou do believe that this is the word of God, how dareſt thou ſay, It is as good diſobey it? This is deviliſh pride indeed, when ſuch ſottiſh ſinful duſt ſhall think themſelves wiſer then the living God, and take upon them to reprove and cancel his Word.

Præter publicam doctrinam etiam privata Catechizatio domeſticorum vigere debet inter nos ex Dei mandato. Paræ. in Gen. 18.19.

2. But alas, you know not what honeſtie is, when you ſay, that the ignorant are as honeſt as others: You think thoſe are the honeſteſt men, that beſt pleaſe you: But I know thoſe are the moſt honeſt, that beſt pleaſe God. Chriſt ſaith in *Luk.* 8.15. That an honeſt heart is that which keepeth the word of God; and you ſay, they are as honeſt that reject it. God made men

Qui vel frigide de Pietatis ſtudiis ipſi ſentiunt, vel aliis autores ſunt, ut à teneris unguiculis quam diligentiſſime in religione ſuos inſtitui negligant, videant quid velint olim Chriſto Domine reſpondere, qui per os ſacrum Pauli pueris commendat ſacrarum literarum ſtudium Hemming. in Eph. 6.4.

to please himself, and not to please you: And you may know by his Laws who please him best. The Commandments have two Tables; and the first is, *Thou shalt love the Lord with all thy heart*: And the second, *Thou shalt love thy neighbour as thy self. First seek the Kingdom of God, and his Righteousnesse*, Matth.6.33.

3. And what if some prove naught that are well brought up? It is not the generalitie of them: Will you say that *Noahs* familie was no better then the drowned world, because there was one *Cham* in it? Nor *Davids*, because there was one *Absolom*? Nor Christs, because there was one *Judas*?

Verum, bone Deus, quam paucos hodie reperias qui tam sint solliciti quomodo post se, rectè & honestè vivant filii, quam curant ut amplum illis hæreditatem relinquant, qua post obitum ipsorum splendide & otiosè delicientur. Musc. *in* Genes. 18.19.p.(mihi) 427.

4. But what if it were so? Have men need of the less teaching, or the more? You have more wit in the matters of this world: You will not say, I see many labour hard, and yet are poor, and therefore it is as good never labour at all; You will not say, Many that go to School learn nothing, and therefore they may learn as much though they never go. Or, many that are great Tradesmen break, and therefore it is as good never trade at all. Or many great eaters are as lean as others, and many sick men recover no strength though they eat; and therefore it is as good for men never to eat more. Or, many plow and sow, and have nothing comes up; and therefore it is as good never to plow more. What a fool were he that should reason thus? And is not he a thousand times worse, that shall reason thus for mens souls? *Peter* reasons the clean contrary way, *If the righteous be scarcely saved, where shall the ungodly and the sinner appear?* 1 Pet.4.18. And so doth Christ, *Luke* 13.24. *Strive to enter in at the strait gate, for many shall seek to enter, and not be able.* Other mens miscarriages should quicken our diligence; and not make us cast away all. What would you think of that man, that should look over into his neighbours Garden, and because he sees here and there a nettle or weed among much better stuff, should say; Why, you may see, these men that bestow so much pains in digging and weeding, have weeds in their Garden as well as I that do nothing, and therefore who would be at so much pains? Just thus doth the mad world talk. You may see now, those that pray, and read, and follow Sermons, have their faults as well as we, and have wicked persons among them as well as we; Yea, but that is not the whole garden, as yours is, it is but here and there a weed, and as soon as they spie it, they pluck it up, and cast it away.

4. But

4. But however, if such men be as wicked as you imagine, can you for shame lay the fault upon the Scripture, or Ordinances of God? Do they finde any thing in the Scriptures to encourage them to sin? You may far better say, It is long of the Judge and the Law which hangs them, that there are so many Thieves, Did you ever read a word for sin in the Scripture? Or ever hear a Minister, or godly man perswade people to sin, or from it rather? (I speak not of Sectaries, who usually grow to be enemies to Scripture.) Lord, what horrible impudence is in the faces of ungodly men? When a Minister hath spent himself in studying and perswading his people from sin; or when Parents have done all they can to reform their children, yet people will say, It is long of this that they are so bad. What? will reproving and correcting for sin bring them sooneſt to it? I dare challenge any man breathing to name any one Ruler that ever was in the world, that was so severe against sin as Jesus Christ, or to shew me any Law that ever was made in the world so severe against sin as the Laws of God! And yet must it be long of Christ and Scripture that men are evil? When he threatneth damnation against impenitent sinners, is it yet long of him? Yea, see how these wicked men contradict themselves? What is it that they hate the Scripture for, but that it is so strict and precise, and forbids them their pleasures and fleshly liberties? that is, their sins. And yet if any fall into sin, they will blame the Scripture, that forbids it. I know in these late years of licentiousness and Apostasie, many that talk much of Religion, prove guilty of grievous crimes: But then they turn away so far from Christ and Scripture. As bad as the godly are, I dare yet challenge you to shew me any societie under Heaven like them that most study and delight in the Scriptures: or any School like the Scholars of Christ. Because parents cannot by all their diligence get their children to be as good as they should be, shall they therefore leave them to be as bad as they will? Because they cannot get them to be perfect Saints, shall they therefore leave them to be as incarnate devils? Certainly your children untaught will be little better.

Liberi prudenter & diligenter educati sunt optimi; & parentes cum tum juvare possunt. Wolph. *in* Psal. 128. *Homil.* 153. *pag.* 131. *B. c.* 2.

SECT.

SECT. XIII.

§. 13. *Object.* 2. *Familiæ Patrum erant domesticæ Ecclesiæ: Pastores sacerdotes & Doctores erant Parentes: Liberi & domestici erant Catechumeni, discentes doctrinam de Deo, Creatione, de Lapsu & peccato, de ira & judiciis Dei adversus peccata, de gratia & misericordia Dei, de Messia venturo, & reparatione humani generis per eum,* &c. Paræus *in* Genes. 18.19.

2. SOme will further object, and say, It is the Work of Ministers to teach both us and our children, and therefore we may be excused.

Answ. 1. It is first your duty, and then the Ministers; It will be no excuse for you, because it is their Work, except you could prove it were only theirs: Magistrates must govern both you and your children, doth it therefore follow that you must not govern them? It belongs to the Schoolmaster to correct them, and doth it not belong also to you? There must go many hands to this great Work, as to the building of a house there must be many Work-men, one to one part, and another to another; and as your corn must go through many hands before it be bread; the Reapers, the Threshers, the Millers, the Bakers, and one must not leave their part, and say it belongs to the other: so it is here in the instructing of your children: first, you must do your work, and then the Minister must do his, you must be doing it privately night and day; the Minister must do it publikely, and privately as oft as he can.

2. But as the case now stands with the Ministers of *England*, they are disabled from doing that which belongs to their Office, and therefore you cannot now cast your work on them. I will instance but in two things. First, It belongs to their Office to govern the Church, and to teach with authority, and great and small are commanded to obey them, *Heb.* 3.7.17, *&c.* But now this is unknown, and Hearers look on themselves as free men, that may obey or not, at their own pleasure: A Parents teaching which is with authority, will take more, then ones that is taken to have none; People think we have authority to speak to them when they please to hear, and no more. Nay, few of the godly "themselves do understand the authority that their Teachers "have over them from Christ: They know how to value a Mi- "nisters gifts, but not how they are bound to learn of him and "obey him, because of his Office. Not that they should obey him "in evil, nor that he should be a final decider of all controversies, "nor should exercise his authority in things of no moment: But "as a Schoolmaster may command his Scholars when to come

to

"to School, and what Book to reade, and what form to be of; "and as they ought to obey him, and to learn of him, and not "to set their wits against his, but to take his word, and beleeve "him as their Teacher, till they understand as well as he, and are ready to leave his School: Just so are people bound to obey and learn of their Teachers, and to take their words, while they are learners, in that which is beyond their present capacity, till they are able to see things in their proper evidence. Now this Ministerial Authority is unknown, and so Ministers are the less capable of doing their Work, which comes to pass, first, From the pride of mans nature, especially Novices, which makes men impatient of the Reins of Guidance and Command; secondly, From the Popish error of implicit Faith; to avoid which we are driven as far into the contrary extream: thirdly, From the usurpation of the late Prelates, who took almost all the Government from the Ministers, and thereby overthrew the very essence of the Office, by robbing it of that part which is as essential, at least, as preaching; fourthly, And from the modesty of Ministers, that are loth to shew their Commission, and make known their Authority, lest they should be thought proud: As if a Schoolmaster should let his Scholars do what their list; or a Pilot let the Seamen run the Ship whither they will, for fear of being thought proud in exercising their authority. Secondly, But a far greater clog then this yet, doth lie upon the Ministers, which few take notice of; and that is, "The fewness of Ministers, and the greatness of Congregations. "In the Apostles times every Church had a multitude of Mini- "sters (and so it must be again, or we shall never come neer that "Primitive pattern;) and then they could preach publikely, and "from house to house: But now, when there is but one or two Ministers to many thousand souls, we cannot so much as know them, much less teach them one by one: It is as much as we can do to discharge the publike Work. So that you see, you have little reason to cast your Work on the Ministers, but should the more help them by your diligence, in your severall families, because they are already so over-burdened.

'*Nemo existimet Parochorum tantum esse, & præceptorum, teneros puerorum animos pietatis doctrina imbuere. Verum etiam idq; multo magis parentum; quorum interest una cum lacte, in eos semina pietatis jacere, modo contumaces erga Deum haberi nolint.* Heming. *in* Ephes. 6. 4.

SECT. XIV.

§. 14. *Object.* 3.

3. BUt some will say, We are poor men, and must labour for our living, and so must our children, and cannot have while to teach them the Scriptures; we have somewhat else for them to do.

Answ. And are not poor men subject to God, as well as rich? and are they not Christians? and must they not give account of their waies? and have not your children souls to save or lose, as well as the rich? cannot you have while to speak to them as they are at their work? have you not time to instruct them on the Lords day? you can finde time to talk idlely, as poor as you are; and you can finde no time to talk of the way to Life! you can finde time on the Lords day for your children to play, or walk or talk in the streets, but no time to minde the life to come. Methinks you should rather say to your children, I have no Lands or Lordships to leave you; nothing but hard labour and poverty in the world; you have no hope of great matters here; be sure therefore to make the Lord your portion, and to get interest in Christ, that you may be happy hereafter; if you could get riches, they would shortly leave you, but the riches of Grace and Glory will be everlasting. Methinks you should say as *Peter, Silver and gold I have none, but such as I have, I give you.* The Kingdoms of the world cannot be had by beggers, but the Kingdom of Heaven may. O what a terrible reckoning will many poor men have, when Christ shall plead his cause, and judge them! May not he say, I made the way to worldly honours unaccessible to you, that you might not look after it for your selves, or your children; but Heaven I set open, that you might have nothing to discourage you: I confined riches and honours to a few, but my Blood and Salvation I offered to all, that none might say, I was not invited: I tendered Heaven to the poor, as well as the rich; I made no exception against the meanest begger, that did not wilfully shut out themselves: Why then did you not come your selves, and bring your children, and teach them the way to the eternal inheritance? Do you say you were poor? Why, I did not set Heaven to sale for money, but I called those that had nothing, to take it freely; only on condition they would take me for their Saviour and Lord, and give

Crates cried out in anger, To what end do men take so much care in heaping up goods, and so little care of those to whom they shall leave them. What should he do with riches that is not wise, & knows not how to use them? It is as if a man should take care of his shoe, and not of his foot; or set a rich saddle on a Jades back. *Charron. l.3.p.491.* *Plato* saith he knew not in what a man should be more careful and diligent, then to make a good son. *Idem. ibid.*

give up themſelves unfeignedly to me, in obedience and love. What can you anſwer Chriſt, when he ſhall thus convince you? Is it not enough, that your children are poor and miſerable here, but you would have them be worſe for everlaſting too? If your children were beggers, yet if they were ſuch beggers as *Lazarus*, they may be conveyed by Angels into the preſence of God. But beleeve it, as God will ſave no man, becauſe he is a Gentleman, ſo will he ſave no man becauſe he is a begger. God hath ſo ordered it in his providence, that riches are exceeding occaſions of mens damnation, and will you think poverty a ſufficient excuſe? The hardeſt point in all our work, is to be weaned from the world, and in love with heaven: and if you will not be weaned from it, that have nothing in it but labor and ſorrow, you have no excuſe. The poor cannot have while, and the rich will not have while, or they are aſhamed to be ſo forward, the young think it too ſoon, and the old too late: and thus moſt men in ſtead of being ſaved, have ſomewhat to ſay againſt their ſalvation: and when Chriſt ſendeth to invite them, they ſay, I pray thee have me excuſed; O unworthy gueſts of ſuch a bleſſed feaſt! and moſt worthy to be turned into the everlaſting burnings.

SECT. XV.

§. 15. *Object.* 4.

4. BUt ſome will object: We have been brought up in ignorance our ſelves, and therefore we are unable to teach our children. *Anſw.* Indeed this is the very ſore of the Land. But is it not pity, that men ſhould ſo receive their deſtruction by tradition? would you have this courſe to go on thus ſtill? Your parents did not teach you; and therefore you cannot teach your children; and therefore they cannot teach theirs; By this courſe the knowledge of God ſhould be baniſhed out of the world, and never be recovered. But if your parents did not teach you, why did not you learn when you came to age? The truth is, you had no hearts to it; for he that hath not knowledge, cannot value it or love it. But yet, though you have greatly ſinned, it is not too late, if you will but follow my faithfull advice in theſe four points.

1. Get your hearts deeply ſenſible of your own ſin and miſery,

becauſe of this long time which you have ſpent in ignorance and neglect. Bethink your ſelves ſometime when you are alone; Did not God make you, and ſuſtain you for his ſervice? ſhould not he have had the youth and ſtrength of your ſpirits? Did you live all this while at the door of Eternity? What if you had died in ignorance? Where had you been then? What a deal of time have you ſpent to little purpoſe? Your life is near done, and your work all undone. You are ready to die, before you have learned to live. Should not God have had a better ſhare of your lives? and your ſouls been more ſadly regarded and provided for? In the midſt of theſe thoughts, caſt down your ſelves in ſorrow, as at the feet of Chriſt, bewail your folly, and beg pardon, and recovering grace.

2. Then think as ſadly how you have wronged your children: If an unthrift that hath ſold all his Lands, will lament it for his childrens ſake, as well as his own; much more ſhould you.

3. Next, ſet preſently to work, and learn your ſelves. If you can reade, do: if you cannot, get ſome that can: and be much among thoſe that will inſtruct and help you; be not aſhamed to be ſeen among learners, though it be to be Catechized: but be aſhamed that you had not learned ſooner. God forbid you ſhould be ſo mad, as to ſay, I am now too old to learn: Except you be too old to ſerve God, and be ſaved; how can you be too old to learn to be ſaved? Why not rather; I am too old to ſerve the devil and the world? I have tried them too long to truſt them any more? What if your parents had not taught you any trade to live by? or what if they had never taught you to ſpeak? would not you have ſet your ſelves to learn when you had come to age? Remember that you have ſouls to care for, as well as your children: and therefore firſt begin with your ſelves.

4. In the mean time while you are learning your ſelves, teach your children what you do know: and what you cannot teach them your ſelves, put them on to learn it of others that can: perſwade them into the company of the godly, who will be glad to inſtruct them. If *French* men, or *Welſh* men lived in the Town among us, that could not underſtand our language; would they not converſe with thoſe that do underſtand it? and would they not daily ſend their children to learn it by being in the company of thoſe that ſpeak it? ſo do you, that you may learn the heavenly

Job *ita regebat filios ſuos ut tam pro præſentibus criminibus, quam pro occultis in corde peccatis, quæ hominum fugere noticiam poſſunt, divinam clementiam, aſſiduis ſacrificiis exoraret.* Hieronim. *in* Job 1.

ly language: Get among thoſe that uſe it; and encourage your children to do ſo to: Have you no godly neighbours that will be helpfull to you herein? O do not keep your ſelves ſtrange to them; but go among them and deſire their help; and be thankfull to them, that they will entertain you into their company. God forbid you ſhould be like thoſe that Chriſt ſpeaks of *Luke* 11.52. that would neither enter into the Kingdom of God themſelves, nor ſuffer thoſe that would to enter. God forbid you ſhould be ſuch cruel barbarous wretches, as to hinder your children from being godly, and to teach them to be wicked! And yet alas, how many ſuch are there ſwarming every where among us? If God do but touch the hearts of their children or ſervants, and cauſe them to hear and reade the Word, and call upon him, and accompany with the godly, who will ſooner ſcorn them and revile them and diſcourage them, then an ungodly parent? What, ſay they, you will now be one of the holy brethren! You will be wiſer then your parents! Juſt ſuch as *Pharaoh* was to the Iſraelites, ſuch are theſe wicked wretches to their own children, *Exod.*5.3,8,9. When *Moſes* ſaid, *Let us go ſacrifice to the Lord, leſt he fall upon us with peſtilence or ſword*, &c. *Pharaoh* anſwers, *They are idle, therefore they ſay, let us go ſacrifice: Lay more work upon them*, &c. Juſt ſo do theſe people ſay to their children! You know, *Pharaoh* was the repreſenter of the devil, and yet let me tell you, Theſe ungodly parents are far worſe then *Pharaoh*. For the children of Iſrael were many thouſands, and were to go three daies journey out of the Land: but theſe men hinder their children from ſerving God at home: *Pharaoh* was not their Father, but their King; but theſe men are enemies to the children of their bodies; Nay more; let me tell you, I know none on earth that play the part of the devil himſelf more truly then theſe men. And if any thing that walks in fleſh may be called a devil, I think it is a parent that thus hindereth his children from ſalvation. I ſolemnly profeſs I do not ſpeak one jot worſe of theſe men, then I do think and verily believe in my ſoul; Nay take it how you will, I will ſay thus much more: I verily think that in this they are far worſe then the devil. God is a righteous Judge, and will not make the devil himſelf worſe then he is: I pray you be patient while you conſider it, and then judge your ſelves, They are the parents of their children, and ſo is not the devil: Do you think then that it is as

Adoleſcentiores etiam invitos Parentes Miniſtris Eccleſiæ ſiſtant, ut de fide & oratione Chriſtianorum, deq; præceptis Decalogi & gratiæ Chriſti ſacramentis interrogati reſpondentes inſtruantur: & ſi qua in re culpabiles fuerint, ad indicia majorum corrigantur; & ad ſtudium pietatis incitentur: & ad dominicæ menſæ communionem niſi explorati non admittantur, Muſcul. *in* Matth. 3. *To.* 1. p. 26.

great a fault in him to seek their destruction, as in them? Is it as great a fault for the Wolf to kill the Lambs, as for their own Dams to do it? Is it so horrid a fault for an enemy in war to kill a childe? Or for a Bear, or a mad Dog to kill it, as for the Mother to dash its brains against the wall? You know it is not: Do not you think then, that it is so hatefull a thing in Satan to entice your children to sin and hell, and to discourage and disswade them from holiness and from heaven, as it is in you. You are bound to love them by nature, more then Satan is. O then what people are those that will teach their children in stead of holiness, to curse and swear, and rail and backbite, to be proud and revengeful, to break the Lords day, and to despise his waies, to speak wantonly, and filthily, to scorn at holiness, and glory in sin! O when God shall ask these children, Where learned you this language and practice? and they shall say, I learned it of my father or mother; I would not be in the case of those parents for all the world! Alas, is it a work that's worth the teaching, to undo themselves for ever? Or can they not without teaching learn it too easily of themselves? Do you need to teach a Serpent to sting, or a Lion to be fierce? Do you need to sow weeds in your garden? will they not grow of themselves? To build a house requires skill and teaching: but a little may serve to set a Town on fire. To heal the wounded, or the sick, requireth skill: but to make a man sick, or to kill him, requireth but little. You may sooner teach your children to swear then to pray; and to mock at godliness, then to be true godly. If these parents were sworn enemies to their children, and should study seven years how to do them the greatest mischief; they could not possibly finde out a surer way, then by drawing them to sin, and withdrawing them from God.

Carpendæ sunt matres quæ coram liberis nihil honestum nec loquuntur nec agent. Megander *in* 1 Tim. 3. 12

SECT. XVI.

§. 16. *Officium pii patrisfamilias est, liberos & familiam educare ad pietatem, docereq; quomodo opera Dei recte debeant considerare.* Piscator *in* Genes. 18. 19.

I Shall therefore conclude with this earnest request to all Christian parents that read these lines; that they would have compassion on the souls of their poor children, and be faithful to the great trust that God hath put on them. O Sirs, if you cannot do what you would do for them, yet do what you can. Both Church

and

and State, Cities and Countrey, do groan under the neglect of this weighty duty: your children know not God nor his Laws, but take his name in vain, and slight his worship, and you do neither instruct them nor correct them: and therefore doth God correct both them and you. You are so tender of them, that God is the less tender both of them and you. Wonder not if God make you smart for your childrens sins: for you are guilty of all they commit, by your neglect of doing your duty to reform them, even as he that maketh a man drunk, is guilty of all the sin that he committeth in his drunkenness. Will you resolve therefore to set upon this duty, and neglect it no longer? Remember *Eli*; your children are like *Moses* in the basket in the water, ready to perish if they have not help. As ever you would not be charged before God for murderers of their souls, and as ever you would not have them cry out against you in everlasting fire, see that you teach them how to escape it, and bring them up in holiness and the fear of God. You have heard that the God of heaven doth flatly command it you: I charge every one of you therefore, upon your allegiance to him, and as you will very shortly answer the contrary at your peril, that you neither refuse nor neglect this most necessary work. If you are not willing now you know it to be so plain and so great a duty, you are flat Rebels, and no true subjects of Christ. If you are willing to do it, but know not how, I will adde a few words of direction to help you. 1. Teach them by your own example, as well as by your words. Be your selves such as you would have them be; practice is the most effectual teaching of children, who are addicted to imitation, especially of their parents. Lead them the way to praier, and reading, and other duties. Be not like base Commanders, that will put on their Souldiers, but not go on themselves. Can you expect your children should be wiser or better then you? Let them not hear those words out of your mouths, nor see those practices in your lives, which you reprove in them. No man shall be saved because his children are godly, if he be ungodly himself: Who should lead the way in holiness, but the father and master of the family? It is a sad time when he must be accounted a good master or father, that will not hinder his family from serving God, but will give them leave to go to heaven without him.

I will but name the rest for your direct dutie for your Family.

1. You

Si paterfamilias fueris, erit tibi primo loco considerandæ & emendandæ domus tuæ. Neq; enim cum fructu alios corriges, tuorum neglector. Muscul. in Matth. 7. p. 154.

Bodin *de Republica* l. 1. c. 4. writes very confidently, that Parents have by the Law of God and Nature, power of Life and Death over their Children, and that the want of it is very injurious to Commonwealths: and how only the Ambition of Princes took it from the Romans and others. But as wise men think he is mistaken.

1. You must help to inform their understandings. 2. To store their memories. 3. To rectifie their wills. 4. To quicken their affections. 5. To keep tender their consciences. 6. To restrain their tongues, and help them to skill in gracious Speech. 7. And to reform and watch over their outward conversation.

To these ends: First, Be sure to keep them, at least, so long at Schoool, till they can read English. It is a thousand pities that a reasonable creature should look upon a Bible, as upon a Stone, or piece of Wood. Secondly, Get them Bibles and good Books, and see that they read them. Thirdly, Examine them often what they learn. Fourthly, Especially bestow the Lords day in this work; and see that they spend it not in sports or idleness. Fiftly, Shew them the meaning of what they read and learn, *Josh.* 4.6, 21, 22. *Psal.* 78.4,5,6. & 34.11. Sixthly, Acquaint them with the godly, and keep them in good company, where they may learn good, and keep them out of that company that would teach them evil. Seventhly, be sure to cause them to learn some Catechism, containing the chief Heads of Divinity; as those made by the Assembly of Divines, or Master *Balls*.

SECT. XVII.

§. 17. * Not that I take all these points to be Fundamentals, and of absolute necessity to be known: But to be next the Foundation, which are not so.

THe Heads of * Divinity which you must teach them first, are these. 1. That there is one onely God, who is a Spirit, invisible, infinite, eternal, Almighty, good, merciful, true, just, holy, &c.

Nihil enim fide Christianâ iniquius esset, si in doctos solum & artibus hisce excultos competeret. Nazianzen. *Orat.* 21. *referente Davenantio Adhort. pro pan.* p. 85. *Siquis seponeret totam quæ hoc seculo nostro viget controversam Theologiam, atq; in unum Corpus colligeret illos Christianæ doctrinæ Articulos, de quibus benè convenit inter universas Ecclesias quæ Christum θεάνθρωπον colunt & pro servatore suo agnoscunt, posse Christianos in illis tantum salutiferæ veritatis & scientiæ invenire, quantum credentibus sufficere posset ad consecutionem vitæ æternæ, si ad cognitionem accesserit obedientia & studium sanctitatis.* Usserius *Armachan. in Conc. coram Rege* pag. 28. *referente Davenantio ubi sup.* p. 84. That the Creed in the beginning contained only the Profession of Belief in Father, Son and holy Ghost, taken from *Mat.* 28.19. and how it was in time by degrees enlarged, see it excellently handled by those excellent, learned, judicious, pious Divines, *Sandford* and *Parker*, in that most learned Treatise *de Descensu Christi li.* 4. *initio, præcipuè* pag. 5,6, &c. *ad* pag. 50. *Ecclesia per universam orbem disseminata hanc fidem ab Apostolis accepit, atq; diligenter custodit: per consensum in hac fide quasi unam domum inhabitat, & unam animam habet.* Irenæus *li.* 1. *cap.* 2,3. *Vide plura testimonia pro sufficientia Symboli in Davenantii Adhort. ad Pacem* p. 93,94,95. *Et in Parkero de Descens. Et in Conrad. Bergio fere per totum Prax. Cathol. Canon.*

2. That

2. That this God is one in three, Father, Son, and Holy Ghost. 3. That he is the Maker, Maintainer, and Lord of all. 4. That mans happineſs conſiſteth in the enjoying of this God, and not in fleſhly pleaſure, profits, or honors. 5. That God made the firſt man upright and happy, and gave him a Law to keep, with Conditions, that if he keep it perfectly, he ſhould live happy for ever; but if he broke it, he ſhould die. 6. That man broke this Law, and ſo forfeited his welfare, and became guilty of death, as to himſelf, and all his poſterity. 7. That Chriſt, the Son of God, did here interpoſe, and prevent the full execution, undertaking to die in ſtead of man, and ſo to Redeem him: whereupon all things were delivered into his hands as the Redeemer, and he is under that relation the Lord of all. 8. That Chriſt hereupon did make with man a better Covenant or Law, which proclaimed pardon of ſin to all that did but repent and believe & obey ſincerely. 9. That he revealed this Covenant and Mercy to the world by degrees, firſt, in darker Promiſes, Prophecies, and Sacrifices; then in many Ceremonious Types, and then by more plain foretellings by the Prophets. 10. That in the fulneſs of time Chriſt came, and took our Nature into Union with his Godhead, being conceived by the holy Ghoſt, and born of the Virgin *Mary*. 11. That while he was on earth, he lived a life of ſorrows, was crowned with Thorns, and bore the pains that our ſins deſerved; at laſt being Crucified to death, and buried, and ſo ſatisfied the Juſtice of God. 12. That he alſo Preached himſelf to the *Jews*, and by conſtant Miracles did prove the truth of his Doctrine and Mediatorſhip, before thouſands of Witneſſes: That he revealed more fully his New Law or Covenant, That whoſoever will believe in him, and accept him for Saviour and Lord, ſhall be pardoned and ſaved, and have a far greater glory then they loſt, and they that wil not, ſhall lye under the curſe and guilt, and be condemned to the everlaſting fire of hell. 13. That he roſe again from the dead, having conquered death, and took fuller poſſeſſion of his Dominion over all, and ſo aſcended up into Heaven, and there reigneth in glory. 14. That before his Aſcention he gave charge to his Apo-

Una definitio fidei eſt, confiteri, & recte glorificare, patrem, & Chriſtum filium Dei, & ſpiritum ſanctum. Iſtam confeſſionem conſervamus, in quâ & Baptizati ſumus; donatam quidem à magno Deo ſervatore noſtro Jeſu Chriſto ſanctis ſuis Diſcipulis & Apoſtolis: ab iis autem confeſſionem i.e. ſanctum Mathema & ſymbolum fidei 318 ſancti Patres in Nycea collecti tradiderunt. Juſtinian. *Imper. in Act. Concil. Toletan. 2. Sicut Hæretici in Moribus, omnes rimas cavillandi indagantes, in cauſa fuerunt, ut contractus inſtrumenta, olim compendioſa, in infinitas conditiones, clauſulas, & proviſiones jam hodie extendantur: Sic illud pactum in Baptiſmo inter Chriſtianum & Deum ſuum, in hâc brevitate tum ſufficiebat! Hæretici verò in fide, curioſis dubitationibus, perverſiſq; altercationibus occaſionem dederunt explicationis cujuſdam magis popularis illius ſymboli, quod antea in Majeſtate quaſi ſua complicatum fuerat. Doctiſſ.* Parker. *de Deſcenſu pag. 9. lib. 4.* Reade alſo of this, honeſt Biſhop *Hall*'s Book called *The Peacemaker.*

ſtles, to go preach the foreſaid Goſpel to all Nations and perſons, and to offer Chriſt and Mercy, and Life, to every one without exception, and to intreat, and perſwade them to receive him; and that he gave them autority to ſend forth others on the ſame Meſſage, and to Baptize, and to gather Churches, and confirm and order them, and to ſettle a courſe for a ſucceſſion of Miniſters and Ordinances to the end of the world. 15. That he alſo gave them power to work frequent and evident Miracles for the confirmation of their Doctrine, and the convincing of the world; and to annex their writings to the reſt of the Scriptures, and ſo to finiſh and ſeal them up, and deliver them to the world as his infallible Word and Laws, which none muſt dare to alter, and which all muſt obſerve. 16. That for all this free Grace is offered to the world, yet the heart is by Nature ſo deſperately wicked, that no man will believe and entertain Chriſt ſincerely, except by an Almighty power he be changed and born again; and therefore doth Chriſt ſend forth his Spirit with his Word, which ſecretly and effectually worketh holineſs in the hearts of the Elect, drawing them to God, and the Redeemer. 17. That the means by which Chriſt worketh and preſerveth this Grace, is the Word Read and Preached, together with frequent fervent Prayer, Meditation, Sacraments, gracious Conference; and it is much furthered alſo by ſpeciall Providences, keeping us from temptations, fitting Occurrences to our advantage, drawing us by Mercies, and driving us by Afflictions; and therefore it muſt be the great and daily care of every Chriſtian to uſe faithfully all the ſaid Ordinances, and improve the ſaid providences. 18. That though the new Law or Covenant be an eaſie yoak, and there is nothing to be grievous in Chriſts Commands; yet ſo bad are our hearts, and ſo ſtrong our temptations, and ſo diligent our enemies, that whoſoever will be ſaved, he muſt ſtrive, and watch, and beſtow his utmoſt care and pains, and deny his fleſh, and forſake all that would draw him from Chriſt, and herein continue to the end, and overcome. And becauſe this cannot be done without continual ſupplies of Grace, whereof Chriſt is the only Fountain, therefore we muſt live in continual dependance on him, by Faith, and know, That our life is hid with God in him. 19. That Chriſt will thus by his Word and Spirit gather him a Church of all the elect out of the world, which is his Body and Spouſe, and he their Head and Husband,

and

and will be tender of them as the apple of his eye, and preserve them from dangers; and continue among them his presence and ordinances, and that the Members of this Church must live together in most entire Love and Peace, delighting themselves in God and his worship, and the fore-thoughts and mention of their everlasting happiness; forbearing and forgiving one another, and relieving each other in need, as if that which they have were their brothers. And all men ought to strive to be of this society. Yet will the visible Churches be still mixt of good and bad. 20. That when the full number of these elect are called home, Christ will come down from heaven again, and raise all the dead, and set them before him to be judged: And all that have loved God above all, and believed in Christ, and been willing that he should reign over them, and have improved their mercies in the day of grace, them he will Justifie, and sentence them to inherit the Everlasting Kingdom of Glory, and those that were not such, he will condemn to Everlasting fire; Both which sentences shall be then executed accordingly.

This is the Creed, or brief summe of the doctrine which you must teach your children. Though our ordinary Creed, called the Apostles Creed, contain all the absolute Fundamentals, yet in some it is so generally and darkly expressed, that an explication is necessary.

SECT. XVIII.

THen for matter of practice, teach them the meaning of the Commandments, especially of the great Commands of the Gospel, shew them what is commanded and forbidden: in the first table and in the second, toward God and men, in regard of the inward and the outward man. And here shew them, 1. The Authority commanding, that is, the Almighty God, by Christ the Redeemer. They are not now to look at command, as coming from God immediatly, meerly as God, or the Creator, but as coming from God by Christ the Mediator, who is now the Lord of all, and only Lawgiver; seeing the father now Judgeth no man, but hath committed all Judgement to the Son, *John* 5. 22, 23, 24. 2. Shew them the terms on which duty is required, and the ends

§. 18. *νουθεσια ingenere talem admonitionem notat, qua alicui veluti in animum ponas ac ingeras quid factu opus sit.* Hemingius *in* Eph. 6. 4.

of it. 3. And the nature of duties, and the way to perform them aright. 4. And the right order, that they first love God above all, and then their neighbour: first seek the Kingdom of God and his righteousness. 5. Shew them the excellencies and delights of Gods service. 6. And the flat necessity. 7. Especially labour to get all to their hearts, and teach them not only to speak the words.

And for sin, shew them its evil and danger, and watch over them against it. Especially 1. The sins that youth is commonly addicted to. 2. And which their nature and constitution most leads them to. 3. And which the time and place do most strongly tempt to. 4. But specially be sure to kill their killing sins: those that all are prone to, and are of all most deadly; as Pride, Worldliness, Ignorance, Profaness, and Flesh-pleasing.

And for the manner, you must do all this. 1. Betime, before sin get rooting. 2. Frequently. 3. Seasonably. 4. Seriously and diligently. 5. Affectionatly and tenderly. 6. And with authority; compelling, where commanding will not serve, and adding correction where instruction is frustrate.

And thus I have done with this Use of Exhortation, to do our utmost for the Salvation of others. The Lord give men compassionate hearts, that it may be practised, and then I doubt not but he will succeed it to the increase of his Church.

FINIS.

THE SAINTS Everlasting REST.

The Fourth Part.

Containing a Directory for the getting and keeping of the Heart in Heaven:

By the Diligent Practice of that Excellent unknown Duty of

Heavenly Meditation.

Being the main thing intended by the Author, in the writing of this Book; and to which all the rest is but subservient.

And Isaac *went out to meditate in the Field, at the Eventide,* Gen. 24. 63.
In the multitude of my Thoughts within me, thy Comforts delight my Soul, Psal 94. 19
when I wake, I am still with thee, Psal. 139. 18.
For our Conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious Body; according to the working, whereby he is able, even to subdue all things to himself, Phil. 3. 20, 21.
For where your Treasure is, there will your Heart be also, Matt. 6. 21.
Master, it is good for us to be here, Mark 9. 5.

London, Printed for *T. Underhil* and *F. Tyton,* and are to be sold at the sign of the blue Anchor in *Pauls* Church-yard, and at the three Daggers in *Fleetstreet.* 1651.

TO MY

Dearly beloved friends in the Lord,

The Inhabitants of the Town of

SHREWSBURY,

Both Magiſtrates, Miniſters, and People, As alſo of the Neighboring Parts;

Rich. Baxter Devoteth this Practical Part of this Treatiſe, As a Teſtimony of his Love to his Native Soyl, And to his many Godly and Faithful Friends there living:

HEartily praying the Lord and Head of the Church, to keep them in Unity, Peace, Humility, Vigilancy, and Stedfaſtneſs in the Truth; and to cauſe them to contribute their utmoſt Endevors for the ſetting up of able faithful Teachers, and building up the Houſe of God, which hath ſo long been neglected, and which hath now ſo many hands imployed to divide and demoliſh it: And that the Lord would ſave them in this hour of Temptation, that they may be approved in this tryal, and not be found light when God ſhall weigh them. And that he would acquaint them with the dayly ſerious exerciſe of this moſt precious, ſpiritual, Soul-exalting work of HEAVENLY MEDITATION, and that when the Lord ſhall come, he may finde them ſo doing.

The Introduction.

IN the former Part, I have chiefly preſſed thoſe Duties, which muſt be uſed for the attainment of this Everlaſting Reſt. In this, I ſhall chiefly handle thoſe, which are neceſſary to raiſe the heart to God, and to our Heavenly and comfortable Life on Earth. It is a Truth too evident, which an inconſiderate Zealot reprehended in Maſter CULVERVVEL as an Error, That many of Gods Children do not enjoy that ſweet Life, and bleſſed Eſtate in this World, which God their Father hath provided for them: That is, Which he offereth them in his Promiſes, and chargeth upon them as their duty in his Precepts, and bringeth even to their hands in all his Means and Mercies. God hath ſet open Heaven to us in his Word, and told every humble ſincere Chriſtian, That they ſhall ſhortly there live with himſelf, in unconceivable Glory; and yet where is the perſon that is affected with this Promiſe? whoſe heart leaps for joy, at the hearing of the news? or that is willing, in hopes of Heaven, to leave this World? But even the godly have as ſtrange unſavory thoughts of it, as if God did but delude us, and there were no ſuch Glory; and are almoſt as loth to dy, as men without hope. The conſideration of this ſtrange diſagreement, betwixt

our

our Profeſſions and Affections, cauſed me to ſuſpect, that there was ſome ſecret lurking Unbelief in all our hearts; and therefore I wrote thoſe Arguments in the ſecond Part, for the Divine Authority of the Scripture. And becauſe I finde another cauſe to be the careleſneſs, forgetfulneſs, and idleneſs of the Soul, and not keeping in action that Faith which we have: I have here attempted the removall of that cauſe, by preſcribing a courſe for the daily acting of thoſe Graces, which muſt fetch in the Celeſtial Delights into the heart. O the Princely, joyful, bleſſed Life, that the godly loſe through meer idleneſs! As the Papiſts have wronged the merits of Chriſt, by their aſcribing too much to our own Works; ſo it is almoſt incredible, how much they on the other extream, have wronged the ſafety and conſolation of mens Souls, by telling them, that their own endevors are onely for Obedience and Gratitude, but are not ſo much as Conditions of their Salvation, or Means of their increaſed Sanctification or Conſolation. And while ſome tell them, That they muſt look at nothing in themſelves, for Acceptation with God, or Comfort, (and ſo make that Acceptance and Comfort to be equally belonging to a Chriſtian, and a Turk:) And others tell them, That they muſt look at nothing in themſelves, but onely as ſigns of their good Eſtate: This hath cauſed ſome to expect onely Enthuſiaſtick Conſolations; and others to ſpend their days in enquiring after ſigns of their ſincerity: Had theſe poor Souls well underſtood, that Gods way to perſwade their wills, and to excite and actuate their Affections, is by the Diſcourſe, Reaſoning, or Conſideration of their Underſtandings, upon the Nature and Qualifications of the Objects which are preſented to them: And had they beſtowed but that time in exerciſing holy Affections, and in ſerious Thoughts of the promiſed Happineſs, which they have ſpent in enquiring onely after Signs; I am confident, according to the Ordinary Workings of God, they would have been better provided, both with Aſſurance, and with Joys. How ſhould the Heir of a Kingdom, have the comfort of his Title, but by fore-thinking on it? It's true, God muſt give us our Comforts by his Spirit: But how? by quickening up our Souls to beleeve and conſider of the promiſed Glory; and not by comforting us we know not how, nor why; or by giving men the foretaſtes of Heaven, when they never think of it.

I have here prescribed thee, Reader, the delightfullest talk to the Spirit, and the most tedious to the Flesh, that ever men on Earth were imployed in. I did it first onely for my self, but am loath to conceal the means that I have found so consolatory. If thou be one that wilt not be perswaded to a course so laborious, but wilt onely go on in thy task of common formal duties: thou mayst let it alone, and so be destitute of delights, except such as the World, and thy Forms can afford thee; but then do not for shame complain for want of comfort, when thou dost wilfully reject it: And be not such an Hypocrite as to pray for it, while thou dost refuse to labor for it. If thou say, Thy comfort is all in Christ; I must tell thee, it is a Christ remembred and loved, and not a Christ forgotten, or onely talked of, that will solidly comfort. Though the Directory for Contemplation was onely intended for this Part, yet I have now premised two other Uses. *The heart must be taken off from Resting on Earth, before it will be fit to converse above. The first Part of saving Religion, is the taking God onely for our* End *and* Rest.

CHAP.

CHAP. I.

USE. VI.

Reproving our Expectations of Rest on Earth.

SECT. I.

§. 1.

DOth this Rest remain? How great then is our sin and folly, to seek and expect it here? Where shall we finde the Christian that deserves not this Reproof? Surely we may all cry guilty to this accusation. We know not how to enjoy convenient Houses, Goods, Lands, and Revenues; but we seek Rest in these enjoyments. We seldom, I fear have such sweet and heart-contenting thoughts of God, and Glory, as we have of our earthly delights. How much Rest do the voluptuous seek, in Buildings, Walks, Apparel, Ease, Recreations, Sleep, pleasing Meats and Drinks, merry Company, Health and Strength, and long life? Nay, we can scarce enjoy the necessary Means that God hath appointed for our Spiritual good, but we are seeking Rest in them. Do we want Minister, Godly Society, or the like helps? O, think we, if it were but thus and thus with us, we were well.

* Theie muſt be delighted in; but as means onely to help us to God, not as a happineſs to content us without God.

well. * Do we enjoy them? O, how we ſettle upon them, and bleſs our ſelves in them, as the rich fool in his wealth? Our Books, our Preachers, Sermons, Friends, Abilities for duty? do not our hearts hug them, and quiet themſelves in them, even more then in God? Indeed, in words we diſclaim it, and God hath uſually the preheminence in our tongues, and profeſſions; but it's too apparent, that it's otherwiſe in our hearts, by theſe Diſcoveries. Firſt, Do we not deſire theſe more violently, when we want them, then we do the Lord himſelf? Do we not cry out more ſenſibly, O, my Friend, my Goods, my Health! then, O my God! Do we not miſs Miniſtry, and Means more paſſionately, then we miſs our God? Do we not beſtir our ſelves more to obtain and enjoy theſe, then we do to recover our commun on with God? Secondly, Do we not delight more in the Poſſeſſion of theſe, then we do in the fruition of God himſelf? Nay, be not thoſe mercies and duties, moſt pleaſant to us, wherein we ſtand at greateſt diſtance from God? We can read, and ſtudy, and confer, preach and hear, day after day, without much wearineſs, becauſe in theſe we have to do with Inſtruments and Creatures; but in ſecret Prayer and converſing with God immediately, where no Creature interpoſeth; how dull? how heartleſs and weary are we? Thirdly, And if we loſe Creatures or Means, doth it not trouble us more then our loſs of God? If we loſe but a friend, or health, *&c.* all the Town will hear of it; but we can miſs our God, and ſcarce bemoan our miſery. Thus it's apparent, we exceedingly make the Creature our Reſt. Is it not enough, that they are ſweet delights, and refreſhing helps in our way to Heaven; but they muſt alſo be made our Heaven it ſelf? *Chriſtian Reader*, I would as willingly make thee ſenſible of this ſin, as of any ſin in the world, if I could tell how to do it: For the Lords greateſt quarrel with us, is in this point. Therefore I moſt earneſtly beſeech thee, to preſs upon thine own Conſcience, theſe following Conſiderations.

SECT. II.

§. 2. 1. [T is groſs Idolatry to make any Creature or Means, our Reſt. To ſettle the Soul upon it, and ſay, Now I am well, upon the bare enjoyment of the Creature; what is this, but to make it our god? Certainly, to be the Souls Reſt, is Gods own Prerogative.

And

And as it is palpable Idolatry to place our Reſt in Riches and Honors; ſo it is but a more ſpiritual and refined Idolatry, to take up our Reſt in excellent Means, in the Churches proſperity, and in its Reformation. When we would have all that out of God, which is to be had onely in God; what is this but to turn away from him to the Creature, and in our hearts to deny him? when we fetch more of our comfort, and delight from the thoughts of proſperity, and thoſe mercies which here we have at a diſtance from God, then from the fore-thoughts of our everlaſting Bleſſedneſs in him. Nay, when the thoughts of that day, when we muſt come to God, is our greateſt trouble, and we would do any thing in the world to eſcape it; but our enjoyment of Creatures, though abſent from him, is the very thing our ſouls deſire. When we had rather talk of him, then come to enjoy him; and had rather go many miles to hear a powerful Sermon of Chriſt and Heaven, then to enter and poſſeſs it. O, what vile Idolatry is this? when we diſpute againſt Epicures, Academicks, and all Pagans, how earneſtly do we contend, That God is the chief Good, and the fruition of him our chief Happineſs? what clear Arguments do we bring to evince it? but do we beleeve our ſelves? or are we Chriſtians in judgment, and Pagans in affection? or do we give our ſenſes leave to be the chuſers of our happineſs, while Reaſon and Faith ſtand by? O Chriſtians, how ill muſt our dear Lord needs take it, when we give him cauſe to complain, as ſometime he did of our fellow Idolaters; *Jer.* 50. 6. That we have been loſt ſheep, and have forgotten our Reſting place. When we give him cauſe to ſay, why my people can finde reſt in any thing, rather then in me! They can finde delight in one another, but none in me; they can rejoyce in my Creatures and Ordinances, but not in me: yea, in their very labors and duty, they ſeek for reſt, and not in me; they had rather be anywhere, then be with me: Are theſe their gods? have theſe delivered, and redeemed them? will theſe be better to them, then I have been, or then I would be? If your ſelves have but a wife, a husband, a ſon, that had rather be anywhere, then in your company, and is never ſo merry, as when furtheſt from you, would you not take it ill your ſelves? Why ſo muſt our God needs do. For what do we but lay theſe things in one end of the ballance, and God in the other, and fooliſhly in our choice prefer them before him? As *Elkanah* ſaid to *Hannah*, *Am not I better to thee,* 1 Sam. 1. 8.

thee, then ten sons? So when we are longing after Creatures, we may hear God say, Am not I better then all the Creatures to thee?

SECT. III.

§. 3. I mean the end of Precept, not of his Purpose.

2. CONsider how thou contradictest the end of God, in giving these things. He gave them to help thee to him, and dost thou take up with them in his stead? He gave them that they might be comfortable refreshments in thy journey; and wouldst thou now dwell in thy Inn, and go no further? Thou dost not onely contradict God herein, but loosest that benefit which thou mightest receive by them, yea, and makest them thy great hurt and hinderance. Surely, it may be said of all our Comforts and all Ordinances, and the blessedst enjoyments in the Church on Earth, as God said to the *Israelites* of his Ark, *Numb.* 10. 33. *The Ark of the Covenant went before them, to search out for them a Resting place.* So do all Gods mercies here. They are not that Rest (as *John* professeth he was not the Christ) but they are voyces crying in this Wilderness, to bid us prepare; for the Kingdom of God, our true Rest, is at hand. Therefore to Rest here, were to turn all Mercies clean contrary to their own ends, and our own advantages, and to destroy our selves with that which should help us.

SECT. IV.

§. 4.

3. CONsider whether it be not the most probable way to cause God; either, first, to deny these Mercies which we desire; or secondly, to take from us those which we do enjoy; or thirdly, to imbitter them at least, or curse them to us. Certainly, God is no where so jealous as here: If you had a servant, whom your own wife loved better then she did your self, would you not both take it ill of such a wife, and rid your house of such a servant? You will not suffer your childe to use a knife, till he have wit to do it without hurting him. Why so, if the Lord see you begin to settle in the world, and say, Here I will rest; no wonder if he soon in his jealousie unsettle you. If he love you, no wonder if he take that from you, wherewith he sees you about to destroy your selves. It hath been my long observation of many,

That

That when they have attempted great works, and have just finished them, or have aimed at great things in the world, and have just obtained them, or have lived in much trouble and unsettlement, and have just overcome them, and begin with some content to look upon their condition, and rest in it; they are usually neer to death or ruine. You know the story of the fool in the Gospel: When a man is once at this language, Soul take thy ease, or rest; the next news usually is, Thou fool, this night, or this moneth, or this year, shall they require thy soul, and then whose shall these things be? O, what house is there, where this fool dwelleth not? Dear Christian friends, you to whom I have especially relation, Let you and I consider, whether this be not our own case. Have not I after such an unsetled life, and after almost five years living in the weary condition of war, and the unpleasing life of a Souldier, and after so many years groaning under the Churches unreformedness, and the great fears that lay upon us, and after so many longings, and prayers for these days: Have I not thought of them with too much content? and been ready to say, Soul take thy rest? Have not I comforted my self more, in the fore-thoughts of enjoying these, then of coming to Heaven, and enjoying God? What wonder then, if God cut me off, when I am just sitting down in this supposed Rest? and hath not the like been your condition? Many of you have been Souldiers, driven from house and home, endured a life of trouble and blood, been deprived of Ministry and Means, longing to see the Churches setling: Did you not reckon up all the comforts you should have at your return? and glad your hearts with such thoughts, more then with the thoughts of your coming to Heaven? Why what wonder if God now somewhat cross you, and turn some of your joy into sadness? Many a servant of God hath been destroyed from the Earth, by being overvalued and and overloved. I pray God you may take warning for the time to come, that you rob not your selves of all your mercies. I am perswaded, our discontents, and murmurings with an unpleasing condition, and our covetous desires after more, are not so provoking to God, nor so destructive to the sinner, as our too sweet enjoying, and Rest of Spirit in a pleasing State. If God have crossed any of you, in Wife, Children, Goods, Friends, *&c.* either by taking them from you, or the comfort of them, or the benefit and blessing, Try whether this above all other, be not the cause; for

Mundus iste periculosior est blandus quam molestus: & magis cavendus cum se illicit diligi, quam cum admonet cogitque contemni, sæpe etiam iis qui spiritalia, invisibilia, æterna terrenis præponunt, inserit se terrenæ suavitatis afflatus, & delectationibus suis nostra comitatur officia. Quanto enim charitati sunt futura meliora tanto sunt infirmitati violentiora præsentia; & utinam ii qui ea videre & gemere noverunt, vincere & evadere mereantur. Augu. *Epist.* 144.

whereſoever your deſires ſtop, and you ſay, Now I am well; that condition you make your god, and engage the jealouſie of God againſt it. Whether you be friends to God, or enemies, you can never expect that God ſhould wink at ſuch Idolatry, or ſuffer you quietly to enjoy your Idols.

§. 5.

SECT. V.

4. CONſider, if God ſhould ſuffer thee thus to take up thy Reſt here, it were one of the ſureſt plagues, and greateſt curſes that could poſſibly befall thee: It were better for thee, if thou never hadſt a day of eaſe, or content in the world; for then wearineſs might make thee ſeek after the true Reſt: But if he ſhould ſuffer thee to ſit down and reſt here, where were thy reſt when this deceives thee? A reſtleſs wretch thou wouldſt be through all eternity. To have their portion in this life, and their good things on the Earth, is the lot of the moſt miſerable periſhing ſinners. And doth it become Chriſtians then to expect ſo much here? Our Reſt is our Heaven; and where we take our Reſt, there we make our Heaven: And wouldſt thou have but ſuch a Heaven as this? Certainly, as *Sauls* Meſſengers found but *Michals* man of Straw, when they expected *David*: So wilt thou finde but a Reſt of Straw, of Wind, of Vanity, when thou moſt needeſt Reſt. It will be but as a handful of waters to a man that's drowning, which will help to deſtroy, but not to ſave him. But that is the next.

Pſal. 17. 14.
Luke 16. 25.

§. 6.

SECT. VI.

5. CONſider thou ſeekeſt Reſt where it is not to be found; and ſo wilt loſe all thy labor; and (if thou proceed) thy Souls eternall Reſt too. I think I ſhall eaſily evince this, by theſe clear demonſtrations following.

Firſt, Our Reſt is onely in the full obtaining of our ultimate end: But that is not to be expected in this life; therefore, neither is reſt to be here expected. Is God to be enjoyed in the beſt Reformed Church, in the pureſt and powerfulleſt Ordinances here, as he is in Heaven? I know you will all confeſs, he is not: How little of God (not onely the multitude of the blinde world, but ſometimes)

ſometimes) the Saints themſelves do enjoy, even under the moſt excellent Means: let their own frequent complainings teſtifie. And how poor comforters are the beſt Ordinances and Enjoyments, without God, the truly Spiritual Chriſtian knows. Will a ſtone reſt in the Air in the midſt of its fall, before it comes to the Earth? No, becauſe its center is its end. Should a Traveller take up his reſt in the way? No, becauſe his home is his journeys end. When you have all that Creatures and Means can afford, have you that you ſought for? Have you that you believed, pray, ſuffer for? I think you dare not ſay ſo. Why then do we once dream of reſting here? We are like little Children ſtrayed from home; and God is now fetching us home; and we are ready to turn into any houſe, ſtay, and play with every thing in our way, and ſit down on every green bank; and much ado there is to get us home.

Secondly, As we have not yet obtained our end, ſo are we in the midſt of labors and dangers; and is there any reſting here? What painful work doth lie upon our hands? Look to our Brethren, to godly, to ungodly, to the Church, to our Souls, to God; and what a deal of work, in reſpect of each of theſe, doth lie before us? and can we reſt in the midſt of all our labors? Indeed, we may take ſome refreſhing, and eaſe our ſelves ſometimes in our troubles, if you will call that Reſt: but that's not the ſetling Reſt we now are ſpeaking of; we may reſt on Earth, as the Ark is ſaid to have reſted in the midſt of *Jordan*, *Joſh.* 3.13. A ſhort and ſmall reſt, no queſtion; or as the Angels of Heaven are deſired to turn in, and reſt them on Earth, *Gen.*18.4. They would have been loth to have taken up their *dwelling there. Should *Iſrael* have ſetled his Reſt in the Wilderneſs, among Serpents, and enemies, and wearineſs, and famine? Should *Noah* have made the Ark his home, and have been loth to come forth when the waters were faln? Should the Mariner chuſe his dwelling on the Sea? and ſettle his reſt in the midſt of Rocks and Sands, and raging Tempeſts?

* *Quum tranſierit tempus pugnæ, & venerit pax illa quæ præcellit omnem intellectum, (quantumcunque enim cogitaverit de pace illa, minus eam capit animus in iſta corporis gravedine conſtitutus) cum venerit inquam illa pax & patria, jam domus erit Deo, qui in pugna tabernaculum. Non procedemus ad pugnandum, ſed permanebimus ad laudandum. Quid enim dicitur de illa domo? Beati qui habitant in domo tua, Domine, in ſecula ſeculorum laudabunt te. In tabernaculo adhuc geminus; in domo laudabimus. Quare? Quia gemitus eſt peregrinantium, laudatio jam in patria & in domo commorantium. Qui in illam intrant ut inhabitent, ipſi ſunt qui intrant ut inhabitentur. In domum tuam intra ut inhabites: In domum Dei ut inhabiteris. Eſt enim melior Domus: qui cum te ceperit inhabitare, beatum te facit. Nam ſi tu ab illa non habitaris, miſeres.* Auguſt. in Pſal. 26 & 31.

though he may adventure through all these, for a Commodity of worth; yet I think he takes it not for his rest. Should a Souldier rest in the midst of fight? when he is in the very thickest of his enemies? and the instruments of death compass him about? I think he cares not how soon the battel is over: And though he may adventure upon war for the obtaining of peace, yet I hope he is not so mad, as to take that instead of Peace. And are not Christians such Travellers, such Mariners, such Souldiers? Have we not fears within, and troubles without? are we not in the thickest of continual dangers? we cannot eat, drink, sleep, labor, pray, hear, confer, *&c.* but in the midst of snares and perils? and shall we sit down and rest here? O Christian, follow thy work, look to thy dangers, hold on to the end, win the field, and come off the ground, before thou think of a setling rest. I read indeed that *Peter* on the mount, when he had seen a glimpse of Glory, said, *It's good for us to be here.* But sure when he was on the Sea, in the midst of waves, he doth not then say, It's good to be here: No, then he hath other language, *Save Master, We perish.* And even his desires to rest on the Mount, are noted in Scripture to come from hence, He knew not what he said: It was on Earth, though with Christ in his transfiguration. And I dare say the like of thee, when ever thou talkest of resting on Earth, Thou knowst not what thou sayst. I read that Christ when he was on the Cross, comforted the converted thief with this, *This day shalt thou be with me in Paradise:* But if he had onely comforted him with telling him, That he should rest there on that Cross, would he not have taken it for a derision? Methinks it should be ill resting in the midst of sicknesses and pains, persecution and distresses: One would think it should be no contentful dwelling for Lambs among Wolves. The wicked have some slender pretence for their sin in this kinde; they are among their friends, in the midst of their portion, enjoying all the Happiness that they are like to enjoy: But is it so with the godly? Surely, the world is at best, but a stepmother to them; nay, an open enemy. But if nothing else would convince us; yet sure the remainders of sin which doth so easily beset us, should quickly satisfie a beleever, That here is not his rest. What, a Christian, and Rest in a state of sinning? it cannot be: Or do they hope for a perfect freedome here? that's impossible. I say therefore to every one that thinketh of rest on Earth, as *Micah*, *chapter* 2. *verse* 10. *Arise*

Verum ecce; vivat ut vult, quoniam extorsit, sibique imperavit, non velle quod non potest, atque hoc velle quod potest; ut ait Terentius, quoniam non potest id fieri quod vis, id velis, quod possis.) *Non tamen idio beatus est, qui a patienter miser est.* August. *de Civit. l.* 14. *cap.* 25.

Ariſe ye, depart, this is not your Reſt, becauſe it is polluted.

Thirdly, The nature of all theſe things may convince you, That they cannot be a Chriſtians true reſt: They are too poor to make us rich; and too low to raiſe us to happineſs; and too empty to fill our ſouls; and too baſe to make us bleſſed; and of too ſhort continuance, to be our eternal contents. They cannot ſubſiſt themſelves, without ſupport from Heaven; how then can they give ſubſiſtence to our Souls? Sure if proſperity, or whatſoever we can here deſire, be too baſe to make us gods of, then are they too baſe to be our reſt.

* Fourthly, That which is the Souls true reſt, muſt be ſufficient to afford it perpetual ſatisfaction: But all things below do delight us onely with freſh variety. The content which any Creature affordeth, doth wax old and abate after a ſhort enjoyment: We pine away for them, as *Amnon* for his ſiſter; and when we have ſatisfied our deſire, we are weary of them, and loath them. If God ſhould rain down Angels food, after a while our Souls would loath that dry Manna. The moſt dainty fare, the moſt coſtly clothing would not pleaſe us, were we tyed to them alone. The moſt ſumptuous houſe, the ſofteſt bed, were we confined to them, would be but a priſon. One recreation pleaſeth not long; we muſt have ſupply of new, or our delights will languiſh; nay, our delight in our ſociety and friendſhip, eſpecially if carnal, is ſtrongeſt while freſh. And in the Ordinances of God themſelves, (ſo far as we delight in them for themſelves, and not for God) if novelty ſupport not, our delight grows dull. If we hear ſtill the ſame Miniſter; or if in Preaching and Praying, he uſe oft the ſame expreſſions; or if he Preach oft the ſame Sermon; how dull grows our devotion, though the matter be never ſo good, and at firſt did never ſo highly pleaſe us? If we read the moſt excellent and pleaſing Books, the third or fourth reading is uſually more heartleſs then the firſt or ſecond: Nay, in our general way of Chriſtianity, our firſt godly acquaintance, our firſt Preachers, our firſt Books, our firſt Duties, have too commonly our ſtrongeſt affections. All Creatures are to us, as the flowers to the Bee: There is but little of that matter which affords them honey on any flower; and therefore they muſt have ſupply of freſh variety, and take of each a ſuperficial taſte, and ſo to the next; yea, ſome having gone through variety of States, and taſted of the pleaſures of their own Country, do travel

* *Summum Bonum immortale eſt: neſcit exire: Nec ſatietatem habet, nec pœnitentiam. At voluptas tunc tum maxime delectat extinguitur. Nec multum loci habet, itaque cito implet, & tedio eſt, & poſt primum impetum marcet. Nec id unquam certum eſt, cujus in motu natura eſt. Nec ulla poteſt ejus eſſe ſubſtantia, quod venit tranſitu celerrime, in ipſo uſu ſui periturum. Eo enim pervenit ubi deſinat: & dum incipit, ſpectat ad finem.* Seneca *de vita beat. c. 7.*

travel for freſh variety abroad; and when they come home, they uſually betake themſelves to ſome ſolitary corner, and ſit down, and cry with *Solomon*, *Vanity and Vexation!* And with *David*, *I have ſeen an end of all perfection*: And can this be a place of Reſt for the Soul?

Pſal. 119.

Fifthly, Thoſe that know the creature leaſt, do affect it moſt; the more it's known, the leſs it ſatisfieth: Thoſe onely are taken with it, who can ſee no further then its outward beauty, not beholding its inward vanity; It's like a comely Picture, if you ſtand too neer it, it appears leſs beautiful; we are prone to over-admire the perſons of men, places of Honor, and other mens happy condition, but it is onely while we do but half know them: ſtay but a while till we know them throughly, and have diſcovered the evill as well as the good, and the defects as well as the perfections, and then do we ceaſe our admiration.



SECT. VII.

§. 7.

6. TO have creatures and means without God, who is their end, is ſo far from being our happineſs, that it's an aggravation of our miſery, even as to have food without ſtrength, and ſtarve in the midſt of plenty, and as *Pharoahs* Kine, to devour all, and be lean ſtill. What the better were you, if you had the beſt Miniſter on Earth, the beſt Society, the pureſt Church, and therewithall the moſt plentiful Eſtate, but nothing of God? If God ſhould ſay, Take my Creatures, my Word, my Servants, my Ordinances, but not my Self; would you take this for a happineſs? If you had the Word of God, and not the Word which is God? Or * the Bread of the Lord, and not the Lord, which is the true Bread? or could cry with the *Jews*, The Temple of the Lord, and had not the Lord of the Temple? This were a poor happineſs. Was *Capernaum* the more happy, or the more miſerable, for ſeeing the mighty works which they had ſeen, and hearing the words of Chriſt which they did hear? Surely, that which aggravates our ſin and miſery, cannot be our Reſt.

7. * If all this be nothing, do but conſult with Experience, both other mens and your own; too many thouſands and millions have made trial, but did ever one of theſe finde a ſufficient Reſt for his Soul on this earth? Delights I deny not but they have found, and imperfect

* *Panem Domini, non panem Dominum, ut* Auguſt. Mat. 11. 21, 22 23.

* *Hinc evidentior miſeria eſt quia homo non vivit ut vult; Nam ſi ut vellet viveret, beatum ſe putaret; ſed nec ſic tamen eſſet ſi turpiter viveret. Quanquam ſi diligentius attendamus, niſi beatus, non vivit ut vult, & nullus beatus niſi juſtus. Sed etiam ipſe juſtus non vivit ut vult, niſi eo pervenerit uti nolit.*

imperfect temporary content, but Reſt and Satisfaction they never found: And ſhall we think to finde that which never man could finde before us? *Ahabs* Kingdom is nothing to him, except he had alſo *Naboths* Vineyard; and did that ſatisfie him, think you, when he obtained it? If we had conquered to our ſelves the whole world, we ſhould perhaps do as *Alexander* is Fabled to have done, ſit down and weep becauſe there is never another world to Conquer. If I ſhould ſend you forth as *Noahs* Dove, to go through the earth, to look for a Reſting place, you would return with a confeſſion, that you can finde none: Go ask honor, Is there Reſt here? Why, you may as well reſt on the top of the tempeſtuous Mountains, or in *Ætnaes* flames, or on the Pinacle of the Temple. If you ask Riches, Is there Reſt here? Even ſuch as is in a bed of Thorns; or were it a bed of Down, yet muſt you ariſe in the morning, and leave it to the next Gueſt that ſhall ſucceed you: Or if you enquire of worldly Pleaſure and eaſe, can they give you any tidings of true Reſt? Even ſuch as the fiſh or bird hath in the Net, or in ſwallowing down the deceitful bait; when the pleaſure is at the ſweeteſt, death is the neareſt: It is juſt ſuch a content and happineſs, as the exhilarating vapors of the wine do give to a man that is drunk; it cauſeth a merry and cheerful heart, it makes him forget his wants and miſeries, and conceive himſelf the happieſt man in the world, till his ſick vomitings have freed him of his diſeaſe, or ſleep have aſſwaged and ſubdued thoſe vapors which deluded his fantaſie, and perverted his Underſtanding, and then he awakes a more unhappy man then ever he was before. Such is the Reſt and Happineſs that all worldly pleaſures do afford. As the Phantaſie may be delighted in a pleaſant dream, when all the ſenſes are captivated by ſleep; ſo may the fleſh or ſenſitive appetite, when the reaſonable ſoul is captivated by ſecurity; but when the morning comes, the deluſion vaniſheth; and where is the pleaſure and happineſs then? Or if you ſhould go to Learning, to pureſt, plentifulleſt, powerfulleſt Ordinances, or compaſs ſea and land to finde out the perfecteſt Church, and holieſt Saints, and enquire whether there your ſoul may reſt: You might haply receive from theſe indeed an Olive-branch of Hope, as they are means to your Reſt, and have relation to eternity; but in regard of any ſatisfaction in themſelves, you would remain as reſtleſs as ever before. O how well might all theſe anſwer many of us, with that indignation, as *Jacob* did *Rachel, Am*

Fallit, offendi omnino non poſſit: eique ſit certum, ita ſemper futurum. Hoc enim natura expetit; nec plene & perfecte beata erit, niſi adepta quod expetit. Nunc vero quis hominum poteſt ut vult vivere, quando ipſum vivere non eſt in poteſtate? Vivere enim vult, mori cogitur. Quomodo ergo vivit ut vult, qui non vivit quamdiu vult? Quod ſi mori voluerit, quomodo poteſt ut vult vivere, qui non vult vivere? Et ſi ideo mori velit, non quo nolit vivere, ſed ut poſt mortem melius poſſit vivere, nondum ergo ut vult vivit, ſed cum ad id quod vult moriendo pervenerit. Auguſtin. *de Civit. lib* 14. *cap.* 24, 25.

I in stead of God? Or as the King of *Israel* said of the Messengers of the King of *Assyria*, when he required him to restore *Naaman* to health, *Am I God, to kill, and to make alive, that this man sends to me to recover a man of his Leprosie?* So may the highest perfections on earth say, Are we God, or instead of God, that this man comes to us to give a Soul Rest? Go take a view of all estates of men in the world, and see whether any of them have found this Rest. Go to the Husbandman, and demand of him, behold his circular endless labors, his continual care and toyl, and wearinesse, and you will easily see, that there is no Rest; Go to the Tradesman, and you shall finde the like: If I should send you lower, you would judg your labor lost: Or go to the conscionable painful Minister, and there you will yet more easily be satisfied; for though his spending, killing, endless labors are exceeding sweet, yet is it not because they are his Rest, but in reference to his peoples, and his own eternal Rest, at which he aims, and to which they may conduce. If you should ascend to Magistracy, and enquire at the Throne, you would finde there's no condition so restless, and your hearts would even pity poor Princes and Kings. Doubtless, neither Court, nor Countrey, Towns, or Cities, Shops, or Fields, Treasuries, Libraries, Solitarinesse, Society, Studies, or Pulpits can afford any such thing as this Rest. If you could enquire of the dead of all Generations; or if you could ask the living through all Dominions, they would all tell you, here's no Rest; and all Mankinde may say, *All our days are sorrow, and our labor is grief, and our hearts take not rest*, Eccles. 2. 23. Go to *Genevah*, go to *New-England*, find out the Church which you think most happy, and we may say of it, as lamenting *Jeremy* of the Church of the *Jews*, Lam. 1. 3. *She dwelleth among the Heathen, she findeth no rest, all her Persecutors overtake her.* The holiest Prophet, the blessedst Apostle would say, as one of the most blessed did, 2 *Cor.* 7. 5. *Our flesh had no rest, without were fightings, within were fears:* If neither Christ nor his Apostles, to whom was given the earth and the fulnes thereof, had rest here, why should we expect it?

Or if other mens experiences move you not, do but take a view of your own: Can you remember the estate that did fully satisfie you? Or if you could, will it prove a lasting state? For my own part, I have run through severall places and states of life, and though I never had the necessities which might occasion discontent, yet did I never

2 Kings 5. 7.

Alia ætates hominum exilia videret nostra totos populos patria extorres. Bella ubique; & in ipsis bellis alia bella per militum sævitiam ac Rapacitatem. In tot malis aut circumstantibus, aut impendentibus tutum nihil nisi mori. Qui tanto rerum turbini eripitur, quid aliud quam evasisse censendus est? Grotius *ad Gallos. Epist.* 178. p. 432.

I never find a settlement for my Soul; and I believe we may all say of our Rest, as *Paul* of our Hopes, *If it were in this life onely, we were of all men most miserable.* Or if you will not credit your past experience, you may try in your present or future wants: when Conscience is wounded, God offended, your bodies weakened, your friends afflicted, see if these can yield you Rest. If then either Scripture, or Reason, or the Experience of your selves and all the world will satisfie us, we may see there is no resting here. And yet how guilty are the generality of Professors of this sin! How many halts and stops do we make, before we will make the Lord our Rest! How must God even drive us, and fire us out of every condition, lest we should sit down and Rest there! If he give us Prosperity, Riches, or Honor, we do in our hearts dance before them, as the *Israelites* before their Calf, and say, *These are thy Gods*, and conclude it is good being here. If he imbitter all these to us by Crosses, how do we strive to have the Cross removed, and the bitterness taken away, and are restless till our condition be sweetened to us, that we may sit down again and rest where we were? If the Lord, seeing our perverseness, shall now proceed in the cure, and take the creature quite away, then how do we labor, and care, and cry, and pray, that God would restore it, that if it may be, we may make it our Rest again? And while we are deprived of its actual enjoyment, and have not our former Idol to delight in, yet rather then come to God, we delight our selves in our hopes of recovering our former state; and as long as there is the least likelihod of obtaining it, we make those very hopes our Rest: if the poor by labouring all their dayes, have but hopes of a fuller estate when they are old (though a hundred to one they dye before they have obtained it, or certainly at least immediately after) yet do they labor with patience, and rest themselves on these Expectations. Or if God do take away both present enjoyments, and all hopes of ever recovering them, how do we search about, from creature to creature, to finde out something to supply the room, and to settle upon in stead thereof? Yea, if we can finde no supply, but are sure we shall live in poverty, in sickness, in disgrace, while we are on earth, yet will we rather settle in this misery, and make a Rest of a wretched Being, then we will leave all and come to God. A man would think, that a multitude of poor people, who

1 Cor. 15. 19.

beg their bread, or can scarce with their hardest labor have sustenance for their lives, should easily be driven from Resting here, and willingly look to heaven for Rest; and the sick who have not a day of ease, nor any hope of recovery left them: But O the cursed averseness of these souls from God! We will rather account our misery our happiness, yea that which we daily groan under as intolerable, then we will take up our happiness in God. If any place in hell were tolerable, the soul would rather take up its Rest there, then come to God. Yea when he is bringing us over to him, and hath convinced us of the worth of his wayes and service, the last deceit of all is here; we will rather settle upon those wayes that lead to him, and those ordinances which speak of him, and those gifts which flow from him, then we will come clean over to himself. Christian, marvel not that I speak so much of Resting in these: Beware least it should prove thy own case; I suppose thou art so far convinced of the vanity of Riches and Honor, and carnal pleasure, that thou canst more easily disclaim these (and it's well if it be so) but for thy more spiritual mercies in thy way of profession, thou lookest on these with less suspition, and thinkest they are so neer to God, that thou canst not delight in them too much, especially seeing most of the world despise them, or delight in them too little. But do not the encrease of these mercies dull thy longings after heaven? If all were according to thy desire in the Church, wouldst thou not sit down and say, I am well; Soul, take thy Rest, and think it a judgment to be removed to heaven? Surely if thy delight in these excel not thy delight in God, or if thou wouldst gladly leave the most happy condition on earth, to be with God, then art thou a rare man, a Christian indeed. I know the means of grace must be loved and valued, and the usual enjoyment of God is in the use of them; and he that delighteth in any worldly thing more then in them, is not a true Christian: But when we are content with duty in stead of God, and had rather be at a Sermon then in Heaven, and a member of a Church here, then of that perfect Church, and rejoyce in ordinances but as they are part of our earthly prosperity; this is a sad mistake. Many a one of us were more willing to go to heaven in the former dayes of persecution, when we had no hopes of seeing the Church reformed, and the Kingdom delivered: But now we are in hopes to have all things almost as we desire, the case is altered, and we

we begin to look at heaven as strangely and sadly, as if it would be to our loss to be removed to it. Is this the right use of Reformation? Or is this the way to have it continued or perfected? should our deliverances draw our hearts from God? O, how much better were it, in every trouble, to fetch our chief arguments of comfort, from the place where our chiefest Rest remains; and when others comfort the poor with hopes of wealth, or the sick with hopes of health and life, let us comfort our selves with the hopes of heaven. So far rejoyce in the creature, as it comes from God, or leads to him, or brings thee some report of his love; So far let thy soul take comfort in ordinances, as God doth accompany them with quickning or comfort, or gives in himself unto thy soul by them; Still remembring, when thou hast even what thou dost desire, yet this is not Heaven; yet these are but the first fruits. Is it not enough that God alloweth us all the comforts of travellers, and accordingly to rejoyce in all his mercies, but we must set up our staff, as if we were at home? While we are present in the body, we are absent from the Lord; and while we absent from him, we are absent from our Rest. If God were as willing to be absent from us, as we from him, and if he were as loth to be our Rest, as we are loth to Rest in him, we should be left to an Eternal Restless separation. In a word, as you are sensible of the sinfulness of your earthly discontents, so be you also of your irregular contents, and pray God to pardon them much more. And above all the plagues and judgments of God on this side hell, see that you watch and pray against this [*Of setling anywhere short of Heaven, or reposing your souls to Rest on any thing below God.*] Or else, when the bough which you tread on breaks, and the things which you Rest upon deceive you, you will perceive your labor all lost, and your sweetest contents to be preparatives to your wo, and your highest hopes will make you ashamed. Try, if you can perswade Satan to leave tempting, and the world to cease both troubling and seducing, and sin to cease inhabiting and acting, if you can bring the Glory of God from above, or remove the Court from Heaven to earth, and secure the continuance of this through Eternity; then settle your selves below, and say, Soul take thy rest here: But till then admit not such a thought.

2 Cor. 5, 6, 7, 8, 9.

CHAP. II.

USE. VII.

Reproving our unwillingneſs to Dye.

SECT. I.

§. 1. * We reſiſt and ſtruggle, and like froward ſervants, we are haled to our Maſters preſence with ſadneſs and unwillingneſs: going out hence as compelled by neceſsity, and not in willing obedience, and would we be honoured by him with the heavenly rewards, to whom we go againſt our wills? Why pray we that the Kingdom of Heaven may come, if this earthly captivity do delight us? *Cyprian de mortalitat. p.* 355. * We are all naturally deſirous to live, and though we prize life above all earthly things, yet we are aſhamed to profeſs that we deſire it for its own ſake, but pretend ſome other reaſon: one for this, and another for that, &c. After all this hypocriſie, Nature above all things would live, and makes life the main end of living. But Grace hath higher thoughts, &c. Biſhop *Hall, Soliloq.* 21. *pag.* 79. 80.

IS there a Reſt remaining for the people of God? Why are we then ſo loth to dye, and to depart from hence that we may poſſeſs this Reſt? * If I may judg of others hearts by my own, we are exceeding guilty in this point. We linger, as *Lot* in *Sodom*, till God being merciful to us, doth pluck us away againſt our wills. How rare is it to meet with a Chriſtian, though of ſtrongeſt parts and longeſt profeſſion, that can dye with an unfeigned willingneſs! Eſpecially if worldly calamity conſtrain them not to be willing! Indeed, we ſometime ſet a good face on it, and pretend a willingneſs when we ſee there is no remedy; and that our unwillingneſs is only a diſgrace to us, but will not help to prolong our lives: But if God had enacted ſuch a law for the continuance of our lives on earth, as is enacted for the continuance of the Parliament, that we ſhould not be diſſolved till our own pleaſure; and that no man ſhould dye till he were truly willing; I fear Heaven might be empty for the moſt of us; and if our worldly proſperity did not fade, our lives on earth would be very long, if not eternal. * We pretend deſires of being better prepared, and of doing

God some greater service, and to that end we beg one year more, and another, and another, but still our promised preparation and service is as far to seek as ever before, and we remain as unwilling to dye, as we were when we begged our first Reprivall. If God were not more willing of our company, then we are of his, how long should we remain thus distant from him? And as we had never been sanctified if God had stayed till we were willing; so, if he should refer it wholly to our selves, it would at least be long before we should be glorified. I confess that death of it self is not desirable; but the Souls Rest with God is, to which death is the common passage. And because we are apt to make light of this sin, and to plead our common nature for to patronize it; let me here set before you its aggravations, and also propound some further considerations which may be useful to you and my self against it.

SECT. II.

AND first consider, what a deal of gross infidelity doth lurk in the bowels of this sin. Either paganish unbelief of the truth of that eternal blessedness, and of the truth of the Scripture which doth promise it to us; or at least a doubting of our own interest, or most usually somewhat of both these. And though Christians are usually most sensible of the latter, and therefore complain most against it; yet I am apt to suspect the former to be the main radicall master sin, and of greatest force in this business. O, if we did but verily believe, that the promise of this glory is the word of God, and that God doth truly mean as he speaks, and is fully resolved to make it good; if we did verily believe that there is indeed such blessedness prepared for believers, as the Scripture mentioneth; sure we should be as impatient of living as we are now fearful of dying, and should think every day a yeer till our last day should come: We should as hardly refrain from laying violent hands on our selves, or from the neglecting of the means of our health and life, as we do now from overmuch carefulness and seeking of life by unlawful means. If the eloquent oration of a Philoso-

For meer moral considerations against the fear of death, read *Senec. Epist 24. ad Lucilium, & Charon* of Wisdom. *l. 2. c. 11.* For Spiritual considerations (among many larger) *Cyprian de mortalitate* (and others of his) is excellent.

§. 2.

Let him fear to Dye, who being not born again of Water and the Spirit, is condemned to the flames of Hell: Let him fear to Dye, who is not judged to be Christs in his Cross and Passion: Let him fear to Dye who must from this Death pass to the second Death. Let him fear to to Dye, whom

eternal fire must torment with everlasting pains, when he departeth hence. Let him fear to Dye, who by his longer delay doth gain only the deferring of his groans and torments. *Cyprian. de mortalitate. Sect.* 10. *p.* (*mihi*) 344.

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pher concerning the souls immortality and the life to come could make his affected hearer presently to cast himself head-long from the rock, as impatient of any longer delay; what would a serious Christians belief do, if Gods Law against self-murder did not restrain? Is it possible that we can truly believe, that death will remove us from misery to such glory, and yet be loth to dye? If it were the doubts of our own interest, which did fear us; yet a true belief of the certainty and excellency of this Rest, would make us restless till our interest be cleared. If a man that is desperately sick to day, did believe he should arise sound the next morning; or a man to day in despicable poverty, had assurance that he should to morrow arise a Prince; would they be afraid to go to bed? Or rather think it the longest day of their lives, till that desired night and morning come? The truth is, though there is much faith and Christianity in our mouths, yet there is much infidelity and paganisme in our hearts, which is the main cause that we are so loth to dye.

SECT. III.

3. And * as the weakness of our Faith, so also the coldness of our Love is exceedingly discovered by our unwillingness to dye. Love doth desire the neerest conjunction, the fullest fruition, and closest communion; Where these desires are absent, there is only a naked pretence of Love: He that ever felt such a thing as Love working in his brest, hath also felt these desires attending it. If we love our friend, we love his company: his presence is comfortable; his absence is troublesome. When he goes from us, we desire his return: when he comes to us, we entertain him with welcome, and gladness: when he dyes, we mourn, and usually over-mourn: to be separated from a faithful friend, is to us as the renting of a member from our bodies; And would not our desires after God be such, if we really loved him? Nay should it not be much more then such, as he is above all friends most lovely? The Lord teach us to look closely to our hearts, and take heed of self-deceit in this point: For certainly what ever we pretend or conceit, if we love either Father, Mother, Husband, Wife, Child, Friend, Wealth, or Life more then Christ, we are yet none of his sincere Disciples. When it comes to the tryall, the question will not be Who

* *Beata vita si non amatur, non habetur: porro si amatur & habetur, cæteris omnibus rebus excellentius necesse est ametur; quoniam propter hanc amandum est, quicquid aliud amatur: porro si tantum amatur quantum amari digna est (non enim beatus est a quo ipsa beata vita non amatur ut digna est) fieri non potest ut eam qui sic amat non æternam velit. Tunc igitur beata erit, quando erit æterna.* Aug. *de Civit. lib.* 14. *cap* 25.

Who hath preached most, or heard most, or talked most? but who hath loved most? when our account is given in, Christ will not take Sermons, Prayers, Fastings, no, nor the giving of our goods, not the burning of our bodies in stead of love, 1 *Cor.* 13. 1,2,3,4,8, 13. & 16. 22. *Ephes.* 6. 24. And do we love him, and yet care not how long we are from him? If I be deprived of my bosom-friend, me thinks I am as a man in a wilderness, solitary, and disconsolate: And is my absence from God, no part of my trouble? and yet can I take him for my chiefest friend? If I delight but in some Garden, or Walk, or Gallery, I would be much in it: If I love my Books, I am much with them, and almost unweariedly poaring on them. The food which I love, I would often feed on; the clothes that I love, I would often wear; the recreations which I love, I would often use them; the business which I love, I would be much employed in: And can I love God, and that above all these; and yet have no desires to be with him? Is it not a far likelier sign of hatred then of love; when the thoughts of our appearing before God, are our most grievous thoughts; and when we take our selves as undone, because we must die and come unto him? Surely, I should scarce take him for an unfeigned friend, who were as well contented to be absent from me, as we ordinarily are to be absent from God. Was it such a joy *Jacob* to see the face of *Joseph* in *Egypt*? and shall we so dread the sight of Christ in glory? and yet say we love him? I dare not conclude, that we have no love at all, when we are so loth to die. But I dare say, were our love more, we should die more willingly. Yea, I dare say, Did we love God but as strongly as a worldling loves his wealth, or an ambitious man his honor, or a voluptuous man his pleasure; yea, as a drunkard loves his swinish delight, or an unclean person his brutish lust: We should not then be so exceeding loth to leave the world, and go to God. O, if this holy flame of love were throughly kindled in our brests, in stead of our pressing fears, our dolorous complains, and earnest prayers against death, we should joyn in *Davids* Wilderness-lamentations, *Psal.* 42. 1, 2. *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God; when shall I come and appear before God?* The truth is, As our knowledg of God, is exceeding dark, and our faith in him exceeding feeble; so is our love to him but little, and therefore are our desires after him so dull.

Solus est qui sine Amico est. Aust.

Herodotus tels us of a Countrey where men have many wives, and when a man dyeth, all his wives must be examined, that it may be known which he loved best, and that must be slain and buried with him; And that they use to strive for this as a high priviledg, and take it to heart as a great dishonor to be put by it. *Herodot. lib. 5. pag. (edit. Sylburg.)* 284. And will not the love of Christ make a Christian as willing to die?

§. 4.

SECT. IV.

3. IT appears we are little weary of sinning, when we are so unwilling to be freed by dying. Did we take sin for the greatest evill, we should not be willing of its company so long; did we look on sin as our cruellest enemy, and on a sinful life, as the most miserable life; sure we should then be more willing of a change. But O, how far are our hearts from our doctrinal profession, in this point also! We preach, and write, and talk against sin, and call it all that naught is; and when we are called to leave it, we are loth to depart: We brand it with the most odious names that we can imagine, (and all far short of expressing its vileness;) but when the approach of death puts us to the trial, we chuse a continuance with these abominations, before the presence and fruition of God. * But as *Nemon* smote his Souldier for railing against *Alexander* his enemy, saying, *I hired thee to fight against him, and not to rail against him:* So may God smite us also, when he shall hear our tongues reviling that sin, which we resist so slothfully, and part with so unwillingly. Christians, seeing we are conscious that our hearts deserve a smiting for this, let us joyn together, to chide and smite our own hearts, before *God* do judg and smite them. O foolish sinful heart! hast thou been so long a sink of sin, a cage of all unclean lusts, a fountain unceasantly streaming forth the bitter and deadly waters of transgression? and art thou not yet aweary? Wretched Soul! hast thou been so long wounded in all thy faculties? so grievously languishing in all thy performances? so fruitfull a soyl for all iniquities? and art thou not yet more weary? a Hast thou not yet transgressed long enough? nor long enough provoked thy Lord? nor long enough abused love? wouldst thou yet grieve the Spirit more? and sin against thy Saviours blood? and more increase thine own wounds? and still lie under thy grievous imperfections? Hath thy sin proved so profitable a commodity? so necessary a companion? such a delightfull employment? that thou dost so much dread the parting day? Hath thy Lord deserved this at thy hands? that thou shouldst chuse to continue in the Suburbs of Hell, rather then live with him in light? and rather stay and drudg in sin, and abide with his and thy own professed enemy, then come away and dwell with God? May

* Plutarch. *in Apothg.*

a *Cum Schegius Medicus cæcus fieret, patienter fert, Quia, inquit, multa in vita vidi, quæ maluißem non videre. Optavi ad nonnulla etiam fuiße surdus.* Why do we over and over in our prayers, beg and and entreat, that Gods Kingdom might hasten, if we have greater desires, and stronger wishes, to serve the Devill here, then to go reign with Christ? *Cyprian. de Immortal.* Sect. 13. pag. 345.

May not God justly grant thee thy wishes, and seal thee a lease of thy desired distance, and nail thy ear to these doors of misery, and exclude thee eternally from his glory? Foolish sinner! who hath wronged thee? God, or sin? who hath wounded thee, and caused thy groans? who hath made thy life so wofull? and caused thee to spend thy days in dolor? is it Christ, or is it thy corruption? and art thou yet so loth to think of parting? shall *God* be willing to dwell with man? and the Spirit to abide in thy peevish heart? and that where sin doth straiten his room, and a cursed inmate inhabit with him, which is ever quarrelling and contriving against him? and shall man be loth to come to *God*, where is nothing but perfect Blessedness and Glory? Is not this to judg our selves unworthy of everlasting Life? If they in *Acts* 13. 46. who put the Gospel from them, did judg themselves unworthy; do not we who flie from life and glory?

SECT. V.

§. 5.

4. IT shews that we are insensible of the vanity of the Creature, and of the vexation accompanying our residence here, when we are so loth to hear, or think of a removal. What ever we say against the world, or how grievous soever our complaints may seem; we either believe not, or feel not what we say, or else we should be answerably affected to it. We call the world our enemy, and cry out of the oppression of our Task-masters, and groan under our sore bondage; but either we speak not as we think, or else we imagine some singular happiness, to consist in the possession of wordly things; for which, all this should be endured. * Is any man loth to leave his prison? or to remove his dwelling from cruel enemies? or to scape the hands of murderous robbers? Do we take the world indeed for our prison? our cruel, spoyling, murderous foe? and yet are we loth to leave it? Do we take this flesh for the clog of our spirits? and a vail that's drawn betwixt us and

Inquit, Platerus *ille felix, egrotus, Finem fac doloum Domine: Sordent enim mihi omnia terrena: utinam, utinam vel hoc momento hora meæ mortis instaret: Ex animo cupio dissolvi, & esse cum Christo.* Even because we despise death, you may judg well of us: For I

my self when I delighted in the doctrine of *Plato*, when I heard the Christians reproached, and saw that they feared not death, nor any thing which was terrible to other men, I bethought my self that it was impossible that these men should be servants to vice and pleasures. For what man that is given to pleasure, or is intemperate, or sweetly glutteth in humane bowels, can delight in Death, which depriveth him of his Delights? and would not rather endeavor to live here still, and to dissemble with the Magistrates, (that would kill him) much less will he give up himself to Death. *Justin Martyr. Apolog.* 1.

God? and a continual indwelling traitor to our souls? and yet are we loth to lay it down? Indeed *Peter* was smitten by the Angel, before he arose and left his prison: but it was more from his ignorance of his intended deliverance, then any unwillingness to leave the place. I have read of *Josephs* long imprisonment, and *Daniels* casting into the Den of Lyons; and *Jeremies* sticking fast in the Dungeon; and *Jonahs* lying in the belly of the Whale; and *David* from the deep crying to *God*; but I remember not that any were loth to be delivered. I have read indeed, That they suffered cherfully, and rejoyced in being afflicted, destitute and tormented; yea, and that some of them would not accept of deliverance: But not from any love to the suffering, or any unwillingness to change their condition; but because of the hard terms of their deliverance, and from the hope they had of a better resurrection. Though *Paul* and *Sylas* could sing in the stocks, and comfortably bear their cruel scourgings; yet I do not believe they were unwilling to go forth, nor took it ill when *God* relieved them. Ah foolish wretched soul! Doth every prisoner groan for freedom? and every Slave desire his Jubilee? and every sick man long for health? and every hungry man for food? and dost thou alone abhor deliverance? Doth the Seaman long to see the Land? doth the Husbandman desire the Harvest? and the laboring man to receive his pay? doth the traveller long to be at home? and the runner long to win the prize? and the Souldier long to win the field? And art thou loth to see thy labors finished? and to receive the end of thy Faith, and sufferings? and to obtain the thing, for which thou livest? Are all thy sufferings onely seeming? have thy gripes, thy griefs and groans been onely dreams? if they were, yet methinks we should not be afraid of waking: Fearfull dreams are not delightfull. Or is it not rather the worlds delights, that are all meer dreams and shadows? Is not all its glory as the light of a Glow-worm, a vvandring fire, yielding but small directing light, and as little comforting heat in all our doubtful, and sorrovvful darkness? or hath the vvorld in these its latter days, laid aside its ancient enmity? Is it become of late more kinde? hath it left its thorny renting nature? vvho hath vvrought this great change? and vvho hath made this reconciliation? Surely, not the great Reconciler; He hath told us, in the vvorld vve shall have trouble, and in him onely vve shall have peace. We may reconcile our selves to

Acts 12.7,8.9

Heb. 11. Acts 16.25.

* *Compara nunc si placeat hanc vitam cum illa. Elige si potes perpetuam corporis vitam in labore, ærumnaque miserabili tantarum commutationum votorumque tædio, fastidiv voluptatum. Dum si Deus ista perpetuare velit, illa diligeres? Nam si per se vita fugienda est, ut sit molestiarum fuga, requies ærumnorum, quanto magis ea requires est expetenda, cui futuræ resurrectionis voluptas perpetua succedit? ubi nulla criminum series, nulla illecebra delictorum.* Ambros. lib. de Resurrect.

John 16.20, 33.

to the world (at our peril) but it will never reconcile it ſelf to us. O fooliſh unworthy ſoul! who hadſt rather dwell in this land of darkneſs, and rather wander in this barren wilderneſs, then be at reſt with Jeſus Chriſt! who hadſt rather ſtay among the Wolves, and daily ſuffer the Scorpions ſtings, then to praiſe the Lord with the Hoſts of Heaven! If thou didſt well know what Heaven is, and what Earth is, it would not be ſo.

SECT. VI. §. 6.

5. THis unwillingneſs to dye, doth actually impeach us of high Treaſon againſt the Lord: Is it not a chuſing of Earth before him? and taking theſe preſent things for our happineſs? and conſequently making them our very God? If we did indeed make God our God, that is, our End, our Reſt, our Portion, our Treaſure; how is it poſſible but we ſhould deſire to enjoy him? It behoves us the rather to be fearful of this, it being utterly inconſiſtent with ſaving Grace to value any thing before God, or to make the Creature our higheſt End: Many other ſins foul and great may poſsibly yet conſiſt with ſincerity, but ſo, I am certain, cannot that. But concerning this I have ſpoke before.

SECT. VII. §. 7.

6. AND all theſe defects being thus diſcovered, what a deal of diſſembling doth it moreover ſhew? We take on us to believe undoubtedly, the exceeding eternal weight of Glory: We call God our chiefeſt Good, and ſay, we love Him above all, and for all this we fly from Him, as if it were from Hell it ſelf; would you have any man believe you, when you call the Lord your onely Hope, and ſpeak of Chriſt as All in All, and talk of the Joy that is in Preſence, and yet would endure the hardeſt life, rather then dye and come unto him? What ſelf contradiction is this, to talk ſo

Trauſi *circa natalia ſuorum atque obitus hoc ſaltitant: Edito puero, propinqui eum circumſidentes cum ploratione proſequuntur, ob ea mala quæ neceſſe eſt illi quod vitam ingreſſus ſit perpeti; humanas omnes calamitates recenſentes. Hominem autem fato functum, per lætum atque lætitiam terræ demandant, referentes quot malis liberatus, in omni ſit fælicitate.* Herodotus *lib. 5. pag.* (*edit.* Sylburg.) 284. It ſeems theſe believed the ſouls immortality, and future happineſs. How prepoſterous is it, and how perverſe, that when we pray that Gods will be done, yet when he calleth us out of this world, we will not readily obey the command of his Will? *Cyprian. de mortalit.* Sect. 12. pag. 345.

hardly of the world and flesh, to groan and complain of sin and suffering, and yet fear no day more then that which we expect should bring our final freedom? what shameless gross dissembling is this, to spend so many hours, and dayes, in hearing Sermons, reading Books, conferring with others, and all to learn the way to a place which we are loth to come to? To take on us all our life-time, to walk towards Heaven, to run, to strive, to fight for Heaven, which we are loth to come to? What apparent palpable hypocrisie is this, to lie upon our knees in publick and private, and spend one hour after another in prayer, for that which we would not have? If one should over-hear thee in thy daily devotions, crying out, Lord deliver me from this body of death, from this sin, this sickness, this poverty, these cares and feares, how long Lord shall I suffer these? and withall should hear thee praying against death; can he believe thy tongue agrees with thy heart? except thou have so far lost thy reason, as to expect all this here; or except the Papists Doctrine were true, that we are able to fulfil the Law of God; or our late Perfectionists are truly enlightned, who think they can live and not sin: but if thou know these to be undoubtedly false, how canst thou deny thy gross dissembling?

SECT. VIII.

§. 8.

7. Consider, * how do we wrong the Lord and his Promises? and disgrace his wayes in the eyes of the world? As if we would actually perswade them to question, whether God be true of his Word or no? whether there be any such glory as Scripture mentions? when they see those who have professed to live by Faith, and have boasted of their hopes in another world, and perswaded others to let go all for these hopes, and spoken disgracefully of all things below, in comparison of these unexpressible things

*How oft hath it been revealed to me, that I should daily preach and publiquely contest, that our Brethren are not to be lamented, who are delivered from this world by the Call of God? when we know that they are not lost, but sent before? Departing they lead us the way, as Travellers and Saylers use to do: that They may be Desired, but not bewayled! and that we should not put on black cloaths for them here, when they have put on white rayment there? that we should give the Heathen occasion justly to reprehend us, that we lament those as Dead and lost, whom we affirm to be with God: and that we condemn that faith by the testimony of our hearts, which we profess by the testimony of our Speech. We are prevaricators of our faith and hope: and make that which we teach seem to them counterfeit, feigned and dissembled. It will do us no good to prefer Virtue in words, and destroy verity by our Deeds. *Cyprian. de Mortalitate*, Sect. 14. pag. (*mihi*) 345.

things above; I say, when they see these very men so loth to leave their hold of present things, and to go to that glory which they talked and boasted of; how doth it make the weak to stagger? and confirm the world in their unbelief and sensuality? and make them conclude, sure if these Professors did expect so much glory, and make so light of the world as they seem, they would not themselves be so loth of a change. O how are we ever able to repair the wrong which we do to God and poor souls by this scandal? And what an honor to God? what a strengthening to Believers? what a conviction to Unbelievers would it be, if Christians in this did answer their professions, and cheerfully welcom the news of Rest?

SECT. IX.

§. 9.

8. IT evidently discovers that we have been careless loyterers, that we have spent much time to little purpose, and that we have neglected and lost a great many of warnings. Have we not had all our life-time to prepare to dye? So many years to make ready for one hour? and are we so unready and unwilling yet? What have we done? why have we lived? that the business of our lives is so much undone? Had we any greater matters to mind? Have we not foolishly wronged our souls in this? would we have wished more frequent warnings? How oft hath death entred the habitations of our neighbours? how oft hath it knockt at our own doors? we have first heard that such a *one is dead*, and then *such a one*, and *such a one*, till our towns have changed most of their Inhabitants; And was not all this a sufficient warning, to tell us that we were also Mortals, and our own turn would shortly come? Nay, we have seen death raging in Towns and Fields, so many hundred a day dead of the Pestilence, so many thousands slain of the Sword: and did we not know it would reach to us at last? How many distempers have vexed our bodies? frequent Languishings, consuming Weaknesses, wasting Feavers, here pain, and there trouble, that we have been forced to receive the sentence of death; and what were all these but so many Messengers, sent from God to tell us we must shortly dye, as if we had heard a lively voyce, bidding us, *Delay no more, but make you ready:* And are we unready and unwilling after all this? O careless dead hearted

ultima verba Nobilis And *Dudithii ad Ruærum discedentem verissima: Vale, inquit, & feliciter vive, & inter vivendum bene mori disce: quæ ars est artium omnium difficillima, simulque præstantissima.* *Non pudet te reliquias vitæ tibi reservare? & id solum tempus bonæ menti destinare, quod in nullam rem conferri possit? Quam serum est tunc vivere incipere, cum desinendum est?* Seneca de brev. vit. c. 4.

ed Sinners! unworthy neglecters of Gods Warnings! faithless betrayers of our own souls.

All these hainous aggravations do lye upon this sin of unwillingness to dye, which I have laid down to make it hatefull to my own soul (which is too much guilty of it) as well as yours: And for a further help to our prevailing against it, I shall adjoyn these following Considerations.

SECT. X.

§. 10. When we Dye, we pass over by Death to Immortality; And it is impossible that we should come to Eternal Life if we go not hence. This is no Ending, but a Passing on; and a reaching to Eternity by the dispatch of our temporal journy. Who would not hasten to a better state? who would not wish to be changed and reformed to the image of Christ, and to come quickly to the Dignity of the Heavenly Grace? *Cyprian de mortalist.* Sect. 15 p 346.

1. COnsider, [not to dye] were [never to be happy.] To escape death, were to miss of blessedness: Except God should translate us as *Henoch* and *Elias*, which he never did before or since. If our hope in Christ were in this life onely, we were then of all men most miserable: The Epicure hath more pleasure to his Flesh then the Christian, the Drunkard, the Whoremaster, and the jovial Lads, do swagger it out with gallantry and mirth, when a poor Saint is mourning in a corner: yea, the very beasts of the field do eat and drink, and skip, and play, and care for nothing, when many a Christian dwels with sorrows: So that if you would not dye, and go to heaven, what would you have more then an Epicure, or a beast? What doth it availe us to fight with beasts, as men, if it were not for our hopes of a life to come? Why do we pray, and fast, and mourn? why do we suffer the contempt of the world? why are we the scorn and hatred of all? if it were not for our hopes after we are dead? why are we Christians; and not Pagans and Infidels, if we do not desire a life to come? why, Christian, wouldst thou lose thy faith? and lose thy labor, in all thy duties, and all thy sufferings? wouldst thou lose thy hope? and lose all the end of thy life? and lose all the blood of Christ? and be contented with the portion of a worldling or a brute? If thou say No, to this, how canst thou then be loth to dye? As good old a *Milius* said when he lay a dying, and was asked whether he were willing to dye or no; *Illius est nolle mori, qui nolit ire ad Christum.* A saying of *Cyprians* which he oft repeated, *Let him be loth to dye, who is loth to be with Christ* b.

a *Melch. Adam. in vita Milii.* b *Regnum Dei, cœpit esse in proximo: Præmium vitæ, & gaudium salutis æternæ, & perpetua lætitia, & possessio Paradisi nuper amissi, mundo transeunte jam veniunt: jam terrenis cælestia, & magna parvis, & caducis æterna succedunt. Quis hinc anxietatis & solicitudinis locus est? Quis inter hæc trepidus & mœstus est,*

est, nisi cui spes & fides deest? Ejus est enim mortem timere qui ad Christum nolit ire. Ejus est ad Christum nolle ire, qui se non credat cum Christo simul regnare: Justus enim fide vivit. Cyprian. *de mortalit.* Sect. 2 *pag.* 341.

SECT. XI.

§. 11.

2. COnsider, Is God willing by death to Glorifie us? and are we unwilling to dye that we may be glorified? would God freely give us heaven? and are we unwilling to receive it? As the Prince who would have taken the lame beggar into his Coach, and he refused, said to him, *Optimè mereris qui in luto hæreas.* Thou well deservest to stick in the dirt. So may God to the refusers of Rest; You well deserve to live in trouble. Me thinks if a Prince were willing to make you his heir, you should scarce be unwilling to accept it. Sure the refusing of such a kindness, must needs discover ingratitude and unworthiness. As God hath resolved against them, who make excuses when they should come to Christ, *Verily none of these that were bidden shall taste of my supper:* So is it just with him to resolve against us, who frame excuses when we should come to Glory. * *Ignatius* when he was condemned to be torn with wild beasts, was so afraid, least by the prayers and means of his friends, he should lose the opportunity and benefit of Martyrdom, that he often intreats them to let him alone and not hinder his happines: and tels them he was afraid of their love, least it would hurt him, and their carnal friendship would keep him from death.

* Φοβοῦμαι γὰρ τὴν ἀγάπην ὑμῶν, μὴ αὐτὴ μὲ ἀδικήσῃ. ὑμῖν γὰρ εὐκαιρεῖν ἐστιν ὃ θέλετε ποιῆσαι, ἐμοὶ δὲ δύσκολόν ἐστι τοῦ Θεοῦ ἐπιτυχεῖν, &c. Ignat. *Epist. ad Romanos Edit.* Usserii *pag.* 82.

SECT. XII.

§. 12.

3. THe Lord Jesus was willing to come from heaven to earth for us; and shall we be unwilling to remove from earth to heaven for our selves and him? Sure if we had been once possessed of Heaven, and God should have sent us to earth again, as he did his Son for our sakes, we should then have been loth to remove indeed: It was another kinde of change then ours is, which Christ did freely submit unto; to cloath himself with the garments of flesh, and to take upon him the form of a servant, to come from the bosome of the Fathers Love, to bear his wrath which we should

Cum dicis, Beate vivere volo, bonam rem quæris, sed non hic, si habuit hic istud Christus, habe & tu, in regione mortis tuæ: Quid ille invenit, attende.

Venit de alta regione, & quid invenit niſi quod hic abundavit? labores, dolores, mortem: Ecce quod hic habes & quod abundat, manducavit tecum. Quod hic in cella miſeriæ tuæ abundavit, acetum hic bibit, fel hic bibit: ecce quod in cella tua invenit. At ad magnam menſam te invitavit, menſam ſuam, menſam Angelorum, ubi ipſe panis eſt. Auguſt. ſup. Ioann. 13

ſhould have borne. Shall he come down to our hell? from the height of glory to the depth of miſery? to bring us up to his Eternal Reſt? and ſhall we be after this unwilling? Sure Chriſt had more cauſe to be unwilling; he might have ſaid, What is it to me if theſe ſinners ſuffer? If they value their fleſh above their ſpirits, and their luſts above my Fathers Love, if they needs will ſell their ſouls for nought, who is it fit ſhould be the loſer? and who ſhould bear the blame and curſe? Should I whom they have wronged? muſt they wilfully tranſgreſs my Law? and I undergo their deſerved pain? Is it not enough that I bear the treſpaſs from them, but I muſt alſo bear my Fathers wrath? and ſatisfie the Juſtice which they have wronged? Muſt I come down from Heaven to Earth, and cloth my ſelf with humane fleſh? be ſpit upon and ſcorned by man? and faſt, and weep, and ſweat, and ſuffer? and bleed and dye a curſed death? and all this for wretched worms, who would rather hazard all they had, and venture their ſouls and Gods favor, then they would forbear but one forbidden morſel? Do they caſt away themſelves ſo ſlightly? and muſt I redeem them again ſo dearly? Thus we ſee that Chriſt had much to have pleaded againſt his coming down for man; and yet he pleaded none of this: He had reaſon enough to have made him unwilling; and yet did he voluntarily condeſcend. But we have no reaſon againſt our coming to him: except we will reaſon againſt our hopes, and plead for a perpetuity of our own calamities. Chriſt came down to fetch us up: and would we have him loſe his blood and labor, and go away again without us? Hath he bought our Reſt at ſo dear a rate? Is our inheritance purchaſed with the blood of God? And are we after all this loth to enter? Ah Sirs, it was Chriſt and not we, that had cauſe to be loth. The Lord forgive and and heal this fooliſh ingratitude.

SECT. XIII.

Poſſe mori nunquam tollitur, niſi mortis; quare Chriſtus per mortem tulit poſſe mori, ut per R ſurrectionem natura perveniret ad immortalitatem. Card. Cuſanus *operum vol. 2 exercit. lib 7. fol. 133.*

4. COnſider; do we not combine with our moſt cruel, mortal foes? and jump with them in their moſt malitious deſign, while we are loth to dye and go to heaven? where is the height of their malice? and what's the ſcope of all temptations? and what's the divels daily buſineſs? Is it not to keep our ſouls from God? And ſhall we be well content with this, and joyn with Satan

Satan in our deſires? what though it be not thoſe eternal torments? yet it's the one half of Hell, which we wiſh to our ſelves, while we deſire to be abſent from Heaven and God. If thou ſhouldeſt take counſel of all thine enemies, If thou ſhouldeſt beat thy brains both night and day, in ſtudying to do thy ſelf a miſchief, what greater then is, could it poſſibly be, To continue here on earth from God? Excepting only hell it ſelf. O what ſport is this to Sathan? that his deſires and thine ſhould ſo concur? That when he ſees he cannot get thee to Hell, he can ſo long keep thee out of Heaven, and make thee the earneſt petitioner for it thy ſelf? O gratifie not the Divel ſo much to thy own diſpleaſure.

SECT. XIV.

§. 14.

5. DO not our daily fears of death, make our lives a continual torment? The fears of death (as *Eraſmus* ſaith) being a ſorer evil then death it ſelf. And thus, as *Paul* did dye daily in regard of preparation, and in regard of the neceſſary ſufferings of his life: ſo do we in regard of the torments, and the uſeleſs ſufferings which we make our ſelves. Thoſe lives which might be full of Joyes, in the daily contemplation of the life to come, and the ſweet delightful thoughts of bliſs, how do we fill them up with terrors, through all theſe cauſeleſs thoughts and fears? Thus do we conſume our own comforts, and prey upon our trueſt pleaſures. When we might lie down, and riſe up, and walk abroad with our hearts full of the Joyes of God, we continually fill them with perplexing fears. For he that fears dying, muſt be alwayes fearing, becauſe he hath alwayes cauſe to expect it. And how can that mans life be comfortable, who lives in continual fear of loſing his comforts?

Timor mortis pejor quam ipſa mors. Eraſm. *Coll'eq.*

SECT. XV.

§. 15.

6. MOreover, all theſe are ſelf created ſufferings: As if it were not enough to be the deſervers, but we muſt alſo be the executioners of our own calamities! As if God had not inflicted enough upon us, but we muſt inflict more upon our ſelves! Is not death bitter enough to the fleſh of it ſelf, but we muſt double and treble and multiply its bitterneſs? Do we complain ſo much of the

Ebrii quam miſerum eſt, ſevi metuendo ſenem! Publius.

burden of our troubles, and yet daily add unto the weight? Sure the state of poor mortals is sufficiently calamitous; they need not make it so much worse. The sufferings laid upon us by God, do all lead to happy issues: the progress is, from suffering to patience, from thence to experience, and so to Hope, and at last to Glory. But the sufferings which we do make our selves, have usually issues answerable to their causes: The motion is Circular and endless, from sin to suffering, from suffering to sin, and so to suffering again, and so *in infinitum*. And not onely so, but they multiply in their course: every sin is greater then the former, and so every suffering also greater. This is the natural progress of them, which if mercy do intercept, no thanks to us. So that except we think that God hath made us to be our own tormentors, we have small reason to nourish our fears of death.

Rom. 5, 3, 4. Rom. 8 17.

§. 16.

SECT. XVI.

7. CONsider further; they are all but useless unprofitable fears. As all our care cannot make one hair white or black, nor add one cubit to our stature, so can neither our fear prevent our sufferings, nor delay our dying time an hour: Willing or unwilling we must away. Many a mans fears have hastened his end, but no mans ever did avert it. Its true, a cautelous fear or care concerning the danger after death, hath profited many; and is very useful to the preventing of that danger: But for a member of Christ, and an heir of heaven, to be afraid of entering his own inheritance; this is a sinful useless fear.

Mat. 6. 36. Mat. 6. 27.

§. 17.

SECT. XVII.

8. BUt though it be useless in respect of good, yet to Sathan is it very serviceable. Our fears of dying ensnare our souls and add strength to many temptations. Nay when we are called to dye for Christ, and put to it in a day of tryal, it may draw us to deny the known truth, and forsake the Lord God himself. You look upon it now as a small sin, a common frailty of humane nature: But if you look to the dangerous consequents of it, me thinks it should move you to other thoughts. What made *Peter* deny his Lord? what makes Apostates in suffering times forsake the truth? and

If Mortality do no more, yet this good it will do to Christians and the servants of God, that we be willing to desire Martyr-

and the green blade of unrooted faith, to wither before the heat of perſecution? Fear of impriſonment and poverty may do much, but fear of death will do much more. When you ſee the Gibbet, or hear the ſentence, if this fear of dying prevail in you, you'l ſtrait begin to ſay as *Peter*, I know not the man. When you ſee the fagots ſet, and fire ready, you'l ſay as that Apoſtate to the Martyr, O the fire is hot, and nature's frail, forgetting that the fire of hell is hotter. Sirs, as light as you make of it, you know not of what force theſe fears are to ſeparate your ſouls from Jeſus Chriſt. Have we not lately had frequent experience of it? How many thouſand have fled in fight, and turned their back on a good cauſe, where they knew the honour of God was concerned, and their countreys welfare was the prize for which they fought, and the hopes of their poſterity did lye at the ſtake, and all through unworthy fear of dying? Have we not known thoſe, who lying under a wounded conſcience, and living in the practice of ſome known ſin, durſt ſcarce look the enemy in the face, becauſe they durſt not look death in the face? but have trembled and drawn back, and cryed, alas I dare not dye; If I were in the caſe of ſuch or ſuch, I durſt dye. He that dare not dye, dare ſcarce fight valiantly. Therefore we have ſeen in our late wars, that there is none more valiant then theſe two ſorts. 1. Thoſe who have conquered the fear of death by the power of Faith. 2. And thoſe who have extinguiſht it by deſperate prophaneneſs, and caſt it away through ſtupid ſecurity. So much fear as we have of death, uſually ſo much cowardize in the cauſe of God: However it's an evident temptation and ſnare. Beſide the multitude of unbelieving contrivances, and diſcontents at the wiſe diſpoſals of *God*, and hard thoughts of moſt of his providences, which this ſin doth make us guilty of: Beſides alſo it loſeth us much precious time, and that for the moſt part neer our end. When time ſhould be moſt precious of all to us; and when it ſhould be imployed to better purpoſe, then do we vainly and ſinfully waſte it, in the fruitleſs iſſues of theſe diſtracting fears: So that you ſee how dangerous a ſnare theſe fears are, and how frutful a parent of many evils.

dom, when we learn not to fear Death. They are our Exerciſes, and not our Funerals. They give to the ſoul the glory of Fortitude: and by contempt of Death prepare for Glory. *Cyprian. de Mortalitat. p.* 344.

SECT. XVIII.

9. CONsider, what a competent time the moſt of us have had: Some thirty, ſome forty, ſome fifty or ſixty yeers. How many come to the grave younger, for one that lives to the ſhorteſt of theſe? Chriſt himſelf, as is generally thought, lived but * thirty three yeers on earth. If it were to come, as it is paſt, you would think thirty yeers a long time. Did you not long ago in your threatning ſickneſs, think with your ſelves, O, if I might enjoy but one ſeven yeers more, or ten yeers more! And now you have enjoyed perhaps more then you then begged; and are you neverthleſs unwilling yet? Except you would not dye at all, but deſire an immortality here on Earth; which is a ſin inconſiſtent with the truth of Grace. If your ſorrow be meerly this, That you are mortal; you might as well have lamented it all your lives: For ſure you could never be ignorant of this. Why ſhould not a man that would dye at all, be as well willing at thirty or forty, if God ſee it meet, as at ſeventy or eighty? nay, uſually when the longeſt day is come, men are as loth to depart as ever. He that loſeth ſo many yeers, hath more cauſe to bewail his own neglect, then to complain of the ſhortneſs of his time; and were better lament the wickedneſs of his life, then the brevity. Length of time doth not conquer corruption; it never withers, nor decayes through age. Except we receive an addition of Grace, as well as Time, we naturally grow the older the worſe. Let us then be contented with our allotted proportion. And as we are convinced, that we ſhould not murmure, againſt our aſſigned degree of wealth, of health, of honor, and other things here; ſo let us not be diſcontented with our allowed proportion of time. O, my Soul, depart in peace!

* *Helvicus* and ſome other modern Chronologers think he dyed in the thirty fifth yeer of his age.

Quid de rerum natura queri-mur? illa ſe benigne geſſit. Vita, ſi ſcias uti, longa eſt. Senec. *de brevit. vit. cap.* 2

Non exiguum temporis habemus, ſed multum perdimus. Satis longa vita, & in maximarum rerum conſummationem large data eſt, ſi tota bene collocetur. Sed ubi per luxum & negligentiam defluit, ubi nulli rei bonæ impenditur, ultima demum neceſſitate cogente quam ire non intelleximus, tranſiſſe ſentimus. Non accepimus brevem vitam, ſed fecimus: nec inopes ejus, ſed prodigi ſumus. Seneca *de brevit. cap.* 1.

The elect man, hath a care in the Body, of the worldly things of the place where he ſojourneth, as a Traveller in the Innes and houſes in his way. But without any trouble, he leaveth the habitation, poſſeſſion, and uſe: with a ready and cheerful minde following him that leadeth him out of this life, upon no occaſion turning back; he is thankful for his entertainment here; but he bleſſeth God for his departure, embracing the Celeſtial manſion. *Clemens Alexand. ſtromat. lib* 4 *prope fin.*

Haſt

Haſt thou not here enjoyed a competent ſhare? As thou wouldſt not deſire an unlimited ſtate, in wealth and honor, ſo deſire it not in point of time. Is it fit, that God or thou ſhould be the ſharer? If thou wert ſenſible how little thou deſerveſt an hour of that patience which thou haſt enjoyed, thou wouldſt think thou haſt had a large part. Wouldſt thou have thy age called back again? canſt thou eat thy bread, and have it too? Is it not Divine Wiſdom that ſets the bounds? God will not let one have all the work, nor all the ſuffering, nor all the honour of the work: He will honor himſelf by variety of inſtruments; by various perſons, and ſeveral ages, and not by one perſon or age: Seeing thou haſt acted thine own part, and finiſhed thine appointed courſe, come down contentedly, that others may ſucceed; who muſt have their turns as well as thou. As of all other outward things, ſo alſo of thy time and life, thou mayeſt as well have too much, as too little: Onely of God, and eternal life, thou canſt never enjoy too much, nor too long. Great receivings, will have great accounts: where the leaſe is longer, the fine and rent muſt be the greater. Much time hath much duty. Is it not as eaſie to anſwer for the receivings and the duties, of thirty yeers, as of an hundred? Beg therefore for Grace to improve it better; but be content with thy ſhare of time.

SECT. XIX. §. 19.

10. COnſider, thou haſt had a competency of the comforts of life, and not of naked time alone. God might have made thy life a miſery; till thou hadſt been as weary of poſſeſſing it, as thou art now afraid of loſing it. If he had denyed thee the benefits and ends of living, thy life would have been but a ſlender comfort. They in Hell have life as well as we, and longer far then they deſire: God might have ſuffered thee to have conſumed thy days in ignorance, or to have ſpent thy life to the laſt hour, before he brought thee home to himſelf, and given thee the ſaving Knowledg of Chriſt; and then thy life had been ſhort, though thy time long. But he hath opened thine eyes in the morning of thy days, and acquainted thee betimes with the trade of thy life; I know the beſt are but negligent loyterers, and ſpend not their time according

cording to its worth; * but yet he that hath an hundred yeers time, and loseth it all, lives not so long as he that hath but twenty, and bestows it well. It's too soon to go to Hell at an hundred yeers old, and not too soon to go to Heaven at twenty. † The means are to be valued in reference to their end: That's the best means, which speedilicst and surest obtaineth the end. He that hath enjoyed most of the ends of life, hath had the best life, and not he that hath lived longest. You that are acquainted with the life of Grace; what if you live but twenty or thirty yeers? would you change it for a thousand yeers of wickedness? God might have let you have lived like the ungodly world, and then you would have had cause to be afraid of dying. We have lived in a place and time of light; in *Europe*, not in *Asia*, *Africa* or *America*, in *England*, not in *Spain* or *Italy*; in the Age when Knowledge doth most abound, and not in our forefathers days of darkness; we have lived among Bibles, Sermons, Books, and Christians. As one Acre of fruitful soyl, is better then many of barren Commons; as the possession of a Kingdom for one yeer, is better then a lease of a Cottage for twenty; so twenty or thirty yeers living in such a place, or age, as we, is better then *Methuselahs* age in the case of most of the world besides. And shall we not then be contented with our portion? If we who are Ministers of the Gospel, have seen abundant fruit of our labors; if God hath blessed our labors in seven yeers, more then some others in twenty or thirty; if God have made us the happy, (though unworthy) means, of converting and saving more soules at a Sermon, then some better men in all their lives; what cause have we to complain of the shortness of our time in the work of God? would unprofitable, unsuccessful preaching have been comfortable? will it do us good to labor to little purpose, so we may but labor long? If our desires of living, are for the service of the Church, as our deceitful hearts are still pretending, then sure if God honor us to do the more service, though in the lesser time, we have our desire. God will

* *Solos s. plus generis humani legibus solvitur: Omnia illi secula, ut Deo, serviunt. Transvit tempus? Aliquid ex hoc recordatione comprehendit. Instat? Hoc utitur. venturum est? hoc percipit. Longam illi vitam facit omnium temporum in unum collatio. Illorum brevissima ac sollicitissima ætas est, qui præteritorum obliviscuntur, præsentia negligunt, de futuro timent. Cum ad extremum venerint, sero intelligunt miseri, tamdiu se dum nihil agunt occupatos fuisse.* Seneca *de brevit. vit. cap.* 15.

† *Itur imperfectum erit, si in media parte, aut citra petitum locum steteris. Vita non est imperfecta, si honesta est, ubicunque desines, si bene desinis, tota est.* Senec. *Epist.* 77. *pag.* 688. *Nemo tam imperitus est, ut nesciat sibi quandoque moriendum: tamen cum prope accesserit, tergiversatur, tremit, plorat. Nonne tibi videbitur stultissimus omnium qui fleverit quod ante annos mille non vixerat?. Æque stultus est qui flet, quod post annos mille non vivet. Hæc paria sunt, non ero; nec fuisti.* Senec. *Epist.* 77. *pag.* 689.

have

have each to have his share; when we have had ours, let us rest contented. Perswade then thy backward soul to its duty, and argue down these dreadful thoughts: Unworthy wretch! Hath thy Father allowed thee so large a part, and caused thy lot to fall so well? and given thee thine abode in pleasant places? and filled up all thy life with mercies? and dost thou now think thy share too small? is not that which thy life doth want in length, made up in bredth, and weight, and sweetness? Lay all together, and look about thee, and tell me; how many of thy neighbours have more? how many in all the Town or Country, have had a better share then thou? why mightest not thou have been one of the thousands, whose carkasses thou hast seen scattered as Dung on the Earth? or why mightest not thou have been one that's useless in the Church? and an unprofitable burden to the place thou livest in? What a multitude of hours of consolation? of delightfull Sabbaths? of pleasant studies? of precious companions? of wonderous deliverances? of excellent opportunities? of fruitful labors? of joyfull tydings? of sweet experiences? of astonishing providences hath thy life partaked of? so that many a hundred who have each of them lived an hundred years, have not altogether enjoyed so much. And yet art thou not satisfied with thy lot? Hath thy life been so sweet, that thou art loth to leave it? is that the thanks thou returnest to him, who sweetned it to draw thee to his own sweetness? Indeed, if this had been all thy portion, I could not blame thee to be discontented: And yet let me tell thee too, That of all these poor souls, who have no other portion, but receive all their good things in this life, there is few or none even of them, who ever had so full a share as thy self. And hast thou not then had a fair proportion, for one that must shortly have Heaven besides? O foolish Soul! would thou wert as covetous after eternity, as thou art for a fading perishing life! and after the blessed presence of *God*, as thou art for continuance with Earth and Sin! Then thou wouldst rather *look through the windows, and cry through the lattises, why is his chariot so long a coming? why tarry the wheels of his chariots?* How long Lord! How long!

The Merchant that arriveth safely with a rich lading of Gold, Spices, and precious things, doth more heartily thank God for his Voyage, then he that goes as far for some smaller commodity; so here, saith *Seneca. Epist.* 73. p. 671.

Iudg. 5. 28.

§. 20.

SECT. XX.

11. COnsider, what if *God* should grant thy desire, and let thee live yet many yeers, but withall should strip thee of the comforts of life, and deny thee the mercies which thou hast hitherto enjoyed? Would this be a blessing worth the begging for? Might not God in judgment give thee life, as he gave the murmuring *Israelites* Quails? or as he oft times gives men riches and honor, when he sees them over-earnest for it? Might he not justly say to thee, Seeing thou hadst rather linger on earth, then come away and enjoy my presence; seeing thou art so greedy of life, take it, and a curse with it; never let fruit grow on it more, nor the Sun of comfort shine upon it, nor the dew of my blessing ever water it: Let thy table be a snare, let thy friends be thy sorrow; let thy riches be corrupted, and the rust of thy silver eat thy flesh. Go hear Sermons as long as thou wilt, but let never Sermon do thee good more; let all thou heareſt make against thee, and increase the smart of thy wounded spirit: If thou love Preaching better then Heaven, go and preach till thou be aweary, but never profit soul more. Sirs, what if God should thus chastise our inordinate desires of living, were it not just? and what good would our lives then do us? Seest thou not some that spend their days on their cowch in groaning? and some in begging by the high-way sides? and others in seeking bread from door to door? and most of the world in labouring for food and rayment, and living onely that they may live, and losing the ends and benefits of life? Why, what good would such a life do thee, were it never so long? When thy soul shall serve thee onely in stead of Salt, to keep thy body from stinking? God might give thee life, till thou art weary of living; and as glad to be rid of it, as *Judas* or *Achitophel*; and make thee like many miserable Creatures in the world, who can hardly forbear laying violent hands on themselves. Be not therefore so importunate for life; which may prove a judgment, in stead of a blessing.

Jam. 5. 2, 3. How far a man may desire Death, and how far not, see *Calvin* on *Jonah*, 4. 3. pag. 351. *In summe*, he shewes that we may not desire it out of meer impatience under poverty, sickness, or other suffering; but in weariness of sinning, we may, but so, as yet patiently to stay Gods time; and be willing to dye when he calls.

SECT.

SECT. XXI.

§. 21.

12. CONsider, how many of the precious Saints of God, of all ages and places, have gone before thee. Thou art not to enter an untrodden path, nor appointed first to break the Ice. Except onely *Henoch* and *Elias*, which of the Saints have scaped death? And art thou better then they? There are many millions of Saints dead, more then do now remain on Earth. What a number of thine own bosome friends, and intimate acquaintance, and companions in duty, are now there? and why shouldst thou be so loth to follow? [a] Nay, hath not Jesus Christ himself gone this way? hath he not sanctified the grave to us? and perfumed the dust with his own body? And art thou loth to follow him too? O rather let us say as *Thomas*, *Let us also go, and die with him*; or rather, let us suffer with him, that we may be glorified together with him [b].

Many such like Considerations might be added, as that Christ hath taken out the sting: How light the Saints have made of it; how cheerfully the very Pagans have entertained it, [c] *&c.* But because all that's hitherto spoken, is also conducible to the same purpose, I pass them by. If what hath been said, will not perswade, Scripture and Reason have little force.

I have said the more on this subject, finding it so needful to my self and others; finding that among so many Christians, who could do and suffer much for Christ, there's yet so few that can willingly die; and of many who have somewhat subdued other corruptions, so few have got the conquest of this. This caused me to draw forth these Arrowes from the quiver of Scripture, and spend them against it.

[a] Heretofore indeed before the coming of our Saviour, Death was terrible even to holy men, and all men lamented the dying, as if they were perishing: But when Christ had raised his Body, Death is no more to be feared; and all that believe in Christ, do trample upon it, as nothing and had rather dye a thousand times, then deny the faith of Christ. For they know that by Dying they do not perish, but live, and by the Resurrection are made immortal. *Athanas. de Incarnat. verbi.* [b] It is certainly reported that Saint *Peter* when he saw his wife led to Death, was glad that she was called to it, and that she was going home: and strongly exhorting and comforting her, he called her by her name, saying, Ho! See thou remember the Lord! *Clem. Alexand. Stromat. lib. 7.* [c] Read the strange examples of Heathens in *Seneca. Epist. ad Lucil. 24. pag. 567. oper. To. 2.*

§. 22.

SECT. XXII.

I Will onely yet Answer some Objections, and so conclude this Use.

1. *Object.* O, If I were but certain of Heaven, I should then never stick at dying.

Answ. 1. Search, for all that, whether some of the forementioned causes may not be in fault, as well as this.

2. Didst thou not say so long ago? Have you not been in this song this many years? if you are yet uncertain, whose fault is it? you have had nothing else to do with your lives, nor no greater matter then this to minde. Were you not better presently fall to the triall, till you have put the Question out of doubt? Must God stay while you trifle? and must his patience be continued to cherish your negligence? If thou have played the loyterer, do so no longer: Go search thy soul, and follow the search close, till thou come to a clear discovery. Begin to night, stay not till the next morning. Certainty comes not by length of time, but by the blessing of the Spirit upon wise and faithfull tryall. You may linger out thus twenty years more, and be still as uncertain as now you are.

3. A perfect certainty may not be expected: we shall still be deficient in that as well as in other things: They who think the Apostle speaks absolutely, and not comparatively, of a perfect assurance in the very degree, when he mentions a Plerophory or Full assurance; I know no reason, but they may expect perfection in all things else, as well as this. When you have done all, you will know this but in part. If your belief of that Scripture, which saith, *Believe, and be saved*, be imperfect; and if your knowledg, whether your own deceitful hearts do sincerely believe or not, be imperfect; or if but one of these two be imperfect: the result or conclusion must needs be so too. If you would then stay till you are perfectly certain, you may stay for ever: if you have obtained assurance but in some degree, or got but the grounds for assurance laid; it is then the speediest, and surest way, to desire rather to be quickly in Rest: For then, and never till then, will both the grounds and assurance be fully perfect.

4. Both your assurance, and the comfort thereof, is the gift of the

the Spirit, who is a free beſtower: And *Gods* uſual time to be largeſt in mercy, is when his people are deepeſt in neceſſity. A mercy in ſeaſon, is the ſweeteſt mercy. I could give you here abundance of late examples, of thoſe who have languiſhed for aſſurance and comfort; ſome all their ſickneſs, and ſome moſt of their lives; and when they have been neer to death, they have received in abundance, Never fear death then through imperfections of aſſurance; for that's the moſt uſual time of all, when *God* moſt fully and ſweetly beſtows it.

SECT. XXIII.

Object. 2. O, but the Churches neceſſities are great, *God* hath made me uſeful in my place; ſo that the loſs will be to many, or elſe; methinks, I could willingly die.

Anſw. This may be the eaſe of ſome; but yet remember, the heart is deceitful: *God* is oft pretended, when our ſelves are intended. But if this be it that ſticks with thee indeed, conſider, Wilt thou pretend to be wiſer then *God?* doth not he know how to provide for his Church? Cannot he do his work without thee? or finde out inſtruments enough beſides thee? Think not too highly of thy ſelf, becauſe God hath made thee uſeful. Muſt the Church needs fall when thou art gone? Art thou the foundation on which it's built? Could God take away a *Moſes*, an *Aaron*, *David*, *Elias*, *&c.* and finde ſupply for all their places? and cannot he alſo finde ſupply for thine? This is to derogate from God too much, and to arrogate too much unto thy ſelf. Neither art thou ſo mercifull as God; nor canſt love the Church ſo well as he: As his intereſt is infinitely beyond thine, ſo is his tender care and bounty. But of this before.

§. 23. As *Jac. Andreæ* ſaid to Dr. *Haverventur* (*ut Melch. Adam in ejus vita*) So *Frederick* the third Prince Elector, Paſtgrave of *Rhene*, when he was dying at *Hidelberg*, ſaid to his friends, I have lived long enough on earth for you, I muſt now go live for my ſelf in heaven for ever. As *Jac. Grinæus* in the

laſt words in his Commentary on the Hebrews. So methinks when Miniſters have lived long in hard labor and ſufferings for God and the Church, they ſhould be willing to live in Heaven for God and themſelves. I may ſay of our ſervice, as *Cyprian* to ſome that were loth to Dye, becauſe they would fain dye Martyrs. I had (ſaith one) fully ſet my heart on it, and devoted my ſelf to Martyrdom. Martyrdom is not in thy power, but in Gods gift. Nor canſt thou ſay, thou haſt loſt that which thou knoweſt not whether were worthy to receive. God the ſearcher of the heart, who ſaw thee prepared in Reſolution, will give the Reward for thy Reſolution. As an evil thought is ſeen in the wicked; ſo a purpoſe to confeſs Chriſt, and a ſoul given up to Good, ſhall be crowned by God the Iudg. For it is one thing to want a heart for Martyrdom; and another, to want Martyrdome, when we have a heart. God will judg thee ſuch as he finds thee. For *it is not our Blood that God diſires, but our Faith or Fidelity.* Cyprian. *de mortalitat.* Sect. 12. pag 345.

Yet mistake me not in all that I have said: I deny not but that it is lawful and necessary for a Christian upon both the forementioned grounds, to desire God to delay his death; both for a further opportunity of gaining assurance, and also to be further serviceable to the Church. Time and life is a most precious Mercy: not so much because of what we here enjoy, but because Eternity of Joy or Torment dependeth on this time, when it must go with man for ever in Heaven or Hell according to the provision he makes on earth; and they that will find a Treasure in Heaven, must now lay it up there (*Mat.*6.19,20.) I do not blame a man that is well in his wits, if he be loth to die, till he hath some comfortable Assurance, that it shall certainly go well with him in another world. And every mans Assurance, as I have proved, is imperfect. And therefore I doubt not but 1. We may pray for recovery from sicknesses, 2. and may rejoyce in it and give thanks for it, as a great mercy; 3. and may pray hard for our godly and ungodly friends in their sickness. 4. And must value our time highly, and improve it, as a mercy which we must be accomptable for. 5. And every godly man is so useful to the Church ordinarily, that even for the Churches service he may desire to live longer, as *Paul* did, even till he come to the full age of man, and while he is able to serve the Church, and it hath need of him. No man should be over-hasty to a state that must never be changed, when both assurance of glory, and his fitness for it, are still imperfect; and ordinarily the Saints grow fitter, in their age. But then this must not be in love of Earth, but we must take it as our present loss to be kept from Heaven; though it may tend to the Churches and our own future advantage, and so may be desired, so that you must still see that Heaven be valued and loved above Earth, even when you have cause to pray for longer time: As she that longs to be married to a Prince, may desire delay for preparation. But first, This is nothing to their case who are still delaying, and never willing; whose true discontents are at death it self, more then at the unseasonableness of dying. Secondly, Though such desires are sometimes lawful, yet must they be carefully bounded and moderated; to which end are the former considerations. We must not be too absolute and peremptory in our desires; but cheerfully yield to Gods disposal. The rightest temper is that of *Pauls*, to be in a streight between two; desiring to depart, and be with Christ, and yet to stay while God will have us, to do the Church the utmost service.

See Phil. 2. 26,27.

Phil. 1 23.

ſervice. But alas, we are ſeldom in this ſtreight: Our deſires run out all one way, and that for the fleſh, and not the Church: Our ſtreights are onely for fear of dying; and not betwixt the earneſt deſires of dying, and of living. He that deſireth life only to prepare for Heaven, doth love Heaven better then life on earth: for the end is ſtill more beloved then all the means.

SECT. XXIV.

§. 24.

Object. But is not death a puniſhment of God for ſin? Doth not Scripture call it the King of fears? And nature above all other evils abhor it?

Anſw. Ile not meddle with that which is controverſal in this: Whether Death be properly a puniſhment, or not: But grant that in it ſelf conſidered, it may be called Evil, as being naturally the diſſolution of the Creature. Yet being ſanctified to us by Chriſt, and being the ſeaſon, and occaſion of ſo great a Good, as is the preſent poſſeſſion of God in Chriſt; it may be welcomed with a glad ſubmiſſion, if not with deſire. Chriſt affords us grounds enough to comfort us againſt this natural evil: And therefore endues us with the principle of Grace, to raiſe us above the reach of nature.

For all thoſe low and poor Objections, as leaving Houſe, Goods, and Friends, leaving our children unprovided, *&c.* I paſs them over as of leſſer moment, then to take much with men of Grace.

Jam nemo eſt qui eſſe nolit, quam nemo eſt qui non beatus eſſe velit. Quomodo enim poteſt beatus eſſe, ſi nihil ſit? Ita vi quadam naturali ipſum eſſe jucundum eſt, ut non ob aliud & bi qui miſeri ſunt, nolint interire. Et cum ſe miſeros eſſe ſentiant, non ſeipſos de rebus, ſed miſeriam ſuam potius auferri velint. Etiam miſerrimus ſiquis immortalitatem daret, qua nec ipſa miſeria moreretur, propoſito ſibi quod ſi in eadem miſeria ſemper eſſe nollent, nulli & nuſquam eſſent futuri, ſed omni modo perituri; profecto exultarent lætitia, & ſic ſemper eligerent eſſe, quam omnino non eſſe. Auguſt. *de Civit. lib.* 11. *cap.* 26. *Sed hoc de tolerabili tantum miſeria intelligendum eſt.*

SECT.

SECT. XXV.

§. 25.

For comfort in the Death of Friends, the Nine Considerations of *Gerson* are excellent. *Operum part.* 4. *f.* 146. And his following Treatate, *De Consolatione mortis parentum. Lege* & Grotii *Epist. ad* Gal. 26. *pag.* 67. *Mali cum non possiat de sua vita rectam rationem reddere, cumque timeant coram judicem sistere, dilatant mortem quantum possunt, co pus lautis opiparisque ciborum generibus pascendo; ut si possent, in perpetuum in hac vita permanerent. Mulier adultera, quæ domi adulterum habet, quando maritus ad ostium pulsat, non ita cito aperit, sed tardatur, ut interim abscondere possit adulterum. Ita mali &c. Stella in* Luk. 12. *To.* 2. *p.* 109. *a.*

LAstly, Understand me in this also, That I have spoke all this to the faithful soul. I perswade not the ungodly from fearing death: It's a wonder rather, that they fear it no more; and spend not their days in continual horror, as is said before. Truly, but that we know a stone is insensible, and a hard heart is dead and stupid, or else a man would admire how poor souls can live in ease and quietness, that must be turned out of these bodies into everlasting flames! Or that be not sure, at least, if they should die this night, whether they shall lodg in Heaven or Hell the next; especially when so many are called, and so few chosen; and the righteous themselves are scarcely saved? One would think such men should eat their bread with trembling; and the thoughts of their danger should keep them waking in the night; and they should fall presently a searching themselves; and enquiring of others, and crying to God, That if it were possible they might quickly be out of this danger, and so their hearts be freed from horror! For a man to quake at the thoughts of death, that looks by it to be dispossessed of his happiness, and knoweth not whither he is next to go; this is no wonder. But for the Saints to fear their passage by Death to Rest, this is an unreasonable hurtful Fear.

CHAP.

CHAP. III.

Motives to a Heavenly life.

SECT. I.

WE have now by the guidance of the Word of the Lord, and by the assistance of his Spirit, shewed you the nature of the Rest of the Saints, and acquainted you with some duties in relation thereto: We come now to the close of all, to press you to the great duty, which I chiefly intended, when I begun this subject; and have here reserved it to the last place, because I know hearers are usually of slippery memories; yet apt to retain the last that is spoken, though they forget all that went before. Dear friends, it's pity that either you or I, should forget any thing of that which doth so neerly concern us, as this Eternal Rest of the Saints doth. But if you must needs forget something; let it be any thing else, rather then this; let it be rather all that I have hitherto said (though I hope of better) then this one ensuing Use.

Is there a Rest, and such a Rest remaining for us? Why then are our thoughts no more upon it? why are not our hearts continually there? why dwell we not there, in constant contemplation? Sirs, Ask your hearts in good earnest, what is the cause of this neglect? are we reasonable in this? or, are we not? Hath the Eternal God provided us such a Glory, and promised to take us up, to dwell with himself? and is not this worth the thinking on? Should not the strongest desires of our hearts be after it? and the daily

delights of our souls be there? Do we believe this? and can we yet forget and neglect it? What's the matter? will not God give us leave to approach this light? or will he not suffer our souls to taste and see? Why then, what means all his earnest invitations? why doth he so condemn our earthly-mindedness? and command us to set our affections above? Ah vile hearts! If God were against it, we were likelier to be for it; when he would have us to keep our station, then we are aspiring to be like God, and are ready to invade the Divine Prerogatives: But when he commands our hearts to Heaven, then they will not stir an inch; like our Predecessors, the sinful *Israelites*: When God would have them march for *Canaan*, then they mutiny, and will not stir; either they fear the Gyants, or the walled Cities, or want necessaries, or something hinders them; but when *God* bids them not to go, then will they needs be presently marching, and fight they will, though it be to their overthrow. If the fore-thoughts of glory were forbidden fruit, perhaps we should be sooner drawn unto them; and we should itch (as the *Bethshemites*) to be looking into this Ark. Sure I am, where *God* hath forbidden us to place our thoughts, and our delights, thither it is easie enough to draw them. If he say (Love not the World, nor the things of the World) we dote upon it nevertheless. We have love enough if the world require it; and thoughts enough to pursue our profits. How delightfully and unweariedly can we think of vanity? and day after day imploy our mindes about the Creature? And have we no thoughts of this our Rest? How freely, and how frequently can we think of our pleasures, our friends, our labors, our sleth, our lusts, our common studies, or news? yea, our very miseries, our wrongs, our sufferings, and our fears? But where is the Christian, whose heart is on his Rest? Why Sirs, what is the matter? why are we not taken up with the views of Glory? and our souls more accustomed to these delightful Meditations? Are we so full of joy, that we need no more? or is there no matter in Heaven, for our joyous thoughts? or rather are not our hearts carnal and blockish? Earth will to Earth: Had we more Spirit, it would be otherwise with us. As the *Jews* use to cast to the ground the Book of *Esther*, before they read it, beause the Name of *God* is not in it: And as *Austin* cast by *Cicero's* writings, because they contained not the Name of Jesus: So let us humble and cast down these sensual hearts,

hearts that have in them no more of Christ and Glory: As we should not own our duties any further then somewhat of Christ is in them, so should we no further own our hearts: And as we should delight in the creatures no further then they have reference to Christ and Eternity; so should we no further approve of our own hearts. If there were little of Christ and Heaven in our mouths, but the world were the onely subject of our speeches, then all would account us to be ungodly; why then may we not call our hearts ungodly, that have so little delight in Christ and Heaven? A holy tongue will not excuse or secure a profane heart. Why did Christ pronounce his Disciples eyes and eares so blessed, but as they were the doors to let in Christ by his Works and Words into their hearts? O blessed are the eyes that so see, and the ears that so hear, that the heart is thereby raised to this blessed heavenly frame. Sirs, so much of your hearts as is empty of Christ and heaven, let it be filled with shame and sorrow, and not with ease.

SECT. II. §. 2.

Exhort.

BUt let me turn my Reprehension to Exhortation, That you would turn this Conviction into Reformation. And I have the more hope, because I here address my self to men of Conscience, that dare not wilfully disobey God, and to men whose Relations to God are many and neer, and therefore methinks there should need the fewer words to perswade their hearts to him: Yea, because I speak to no other men, but onely them whose portion is there, whose hopes are there, and who have forsaken all, that they may enjoy this glory; and shall I be discouraged from perswading such to be heavenly-minded? why, fellow-Christians, if you will not hear and obey, who will? well may we be discouraged to exhort the poor, blinde, ungodly world, and may say as *Moses*, Exo. 6. 12. *Behold the Children of* Israel *have not hearkned unto me, how then shall* Pharoah *hear me?* Whoever thou art therefore that readest these lines, I require thee, as thou tendrest thine Allegiance to the God of Heaven, as ever thou hopest for a part in this glory, that thou presently take thy heart to task: chide it for its wilful strangeness to God; turn thy thoughts from the pursuit of Vanity, bend thy soul to study Eternity, busie it about the life to come; habituate thy self to such contemplations, and let not those

thoughts be ſeldom and curſory, but ſettle upon them, dwell here, bathe thy ſoul in heavens Delights, drench thine affections in theſe rivers of pleaſure, or rather in the ſea of Conſolation; and if thy backward ſoul begin to flag, and thy looſe thoughts to flye abroad, call them back, hold them to their work, put them on, bear not with their lazineſs, do not connive at one neglect; and when thou haſt once in obedience to God tried this work, and followed on till thou haſt got acquainted with it, and kept a cloſe guard upon thy thoughts till they are accuſtomed to obey, and till thou haſt got ſome maſtery over them, thou wilt then finde thy ſelf in the ſuburbs of Heaven, and as it were in a new world; thou wilt then finde indeed, that there is ſweetneſs in the work and way of God, and that the life of Chriſtianity is a life of Joy; Thou wilt meet with thoſe abundant conſolations, which thou haſt prayed, and panted, and groaned after, and which ſo few Chriſtians do ever here obtain, becauſe they know not this way to them, or elſe make not conſcience of walking in it.

You ſee the work now before you: This, this is that I would fain perſwade your ſouls to practiſe: Beloved friends and Chriſtian neighbors, who hear me this day, let me beſpeak your conſciences in the name of Chriſt, and command you by the Authority I have received from Chriſt, that you faithfully ſet upon this weighty duty, and fixe your eye more ſtedfaſtly on your Reſt, and daily delight in the fore-thoughts thereof. I have perſwaded you to many other duties, and (I bleſs God) many of you have obeyed, and I hope never to finde you at that paſs, as to ſay when you perceive the command of the Lord, that you will not be perſwaded, nor obey; if I ſhould, it were high time to bewail your miſery: Why, you may almoſt as well ſay, we will not obey, as ſit ſtill and not obey. Chriſtians, I beſeech you, as you take me for your Teacher, and have called me thereto, ſo hearken to this Doctrine; if ever I ſhall prevail with you in any thing, let me prevail with you in this, to ſet your hearts where you expect a Reſt and Treaſure. Do you not remember, that when you called me to be your Teacher, you promiſed me under your hands, that you would faithfully and conſcionably endeavor the receiving every truth, and obeying every command, which I ſhould from the Word of God manifeſt to you? I now charge your promiſe upon you; I never delivered to you a more apparent Truth, nor preſt upon

upon you a more apparent duty, then this. If I knew you would not obey, what should I do here preaching? Nor that I desire you to receive it chiefly as from me, but as from Christ, on whose Message I come. Methinks, if a childe should shew you Scripture, and speak to you the Word of God, you should not dare to disobey it. Do not wonder that I perswade you so earnestly; though indeed if we were truly reasonable in spiritual things, as we are in common, it would be a reall wonder that men should need so much perswasion, to so sweet and plain a duty; but I know the imployment is high, the heart is earthly, and will still draw back, the temptations and hinderances will be many and great, and therefore I fear, before we have done, and laid open more fully the nature of the Duty, that you will confess all these perswasions little enough; The Lord grant they prove not so too little, as to fail of success, and leave you as they finde you: Say not we are unable to set our own hearts on heaven, this must be the work of God onely, and therefore all your Exhortation is in vain; for I tell you, though God be the chief disposer of your hearts, yet next under him you have the greatest command of them your selves, and a great power in the ordering of your own thoughts, and for determining your own wills in their choice; though without Christ you can do nothing, yet under him you may do much, and must do much, or else it will be undone, and you undone through your neglect; Do your own parts, and you have no cause to distrust whither Christ will do his: Do not your own consciences tell you when your thoughts fly abroad, that you might do more then you do to restrain them? and when your hearts lie flat, and neglect Eternity, and seldom minde the Joyes before you that most of this neglect is wilful? If you be to study a set Speech, you can force your thoughts to the intended Subject; if a Minister be to study a Sermon, he can force his thoughts to the most saving Truths, and that without any special grace: might not a true Christian then minde more the things of the life to come, if he did not neglect to exercise that authority over his own thoughts, which God hath given him? especially in such a work as this, where he may more confidently expect the assistance of Christ, who useth not to forsake his people in the work he sets them on. If a carnal Minister can make it his work, to study about Christ and heaven, through all his life time, and all because it is the trade he lives by, and knows

not how to subsist without it; why then, methinks a spiritual Christian should study as constantly the Joys of heaven, because it is the very business he lives for, and that the place he must be in for ever: If the Cook can finde in his heard to labor and sweat about your meat, because it is the trade that maintains him, though perhaps he taste it not himself: Methinks then, you for whom it is prepared, should willingly bestow that daily pains, to taste its sweetness, and feed upon it; and if it were about your bodily food, you would think it no great pains neither; a good stomack takes it for no great labor to eat and drink of the best till it be satisfied, nor needs it any great invitation thereto: Christians, if your souls were sound and right, they would perceive incomparably more delight and sweetness, in Knowing, Thinking, Believing, Loving, and Rejoycing in your future Blessedness in the fruition of God, then the soundest stomach findes in its food, or the strongest senses in the enjoyment of their objects; so little painfull would this work be to you, and so little should I need to press you to it: it's no great pains to you to think of a friend, or any thing else that you dearly love, and as little would it be to think of Glory, if your love and delight were truly there: if you do but see some Jewel, or Treasure, you need not long exhortations to stir up your desires, the very sight of it is motive enough; if you see the fire when you are cold, or see a house in a stormy day, or see a safe harbor from the tempestuous seas, you need not be told what use to make of it: the sight doth presently direct your thoughts: you think, you look, you long, till you do obtain it. Why should it not be so in the present case? Sirs, one would think, to shew you this Crown and Glory of the Saints, should be motive enough to make you desire it; to shew you that Harbour where you may be safe from all dangers, should soon teach you what use to make of it, and should bend your daily studies towards it; but because I know while we have flesh about us, and any remnants of that carnal minde, which is enmity to God, and to this noble work, that all motives are little enough; And because my own, and others sad experiences tell me, how hardly the best are drawn to a constancy and faithfulness in this duty, I will here lay down some moving Considerations, which if you will but vouchsafe to ponder throughly, and deliberately weigh with an impartial judgment, I doubt not but they will prove effectual with your hearts, and make

make you resolve upon this excellent duty. I pray [you friends] let them not fall to the ground, but take them up, and try them, and if you finde they concern you, make much of them, and obey them accordingly.

SECT. III.

1. CONsider, a heart set upon heaven, will be one of the most unquestionable evidences of thy sincerity, and a clear discovery of a true work of saving grace upon thy soul. You are much in enquiring after Marks of sincerity, and I blame you not, it's dangerous mistaking when a mans salvation lies upon it: You are oft asking, How shall I know that I am truly sanctified? Why, here is a mark that will not deceive you, if you can truly say that you are possessed of it; Even, a heart set upon Heaven. Would you have a sign infallible, not from me, or from the mouth of any man, but from the mouth of Jesus Christ himself, which all the enemies of the use of Marks can lay no exception against? Why here is such a one, *Mat. 6. 21. Where your treasure is, there will your hearts be also.* Know once assuredly where your heart is, and you may easily know that your treasure is there: God is the Saints Treasure and happiness: Heaven is the place where they must fully enjoy him: A heart therefore set upon heaven, is no more but a heart set upon God, desiring after this full enjoyment: And surely a heart set upon God through Christ, is the truest evidence of saving grace. Externall actions are easiest discovered; but those of the heart are the surest evidences. When thy learning will be no good proof of thy grace; when thy knowledg, thy duties and thy gifts will fail thee, when Arguments from thy tongue and thy hand may be confuted; yet then will this Argument from the bent of thy heart prove thee sincere. Take a poor Christian that can scarce speak true English about Religion, that hath a weak understanding, a failing memory, a stammering tongue; yet his heart is set on God, he hath chosen him for his Portion, his thoughts are on Eternity, his desires there, his dwelling there; he cryes out, O that I were there; he takes that day for a time of imprisonment, wherein he hath not taken one refreshing view of Eternity: I had rather dye in this mans condition, and have my soul in his souls case; then in the case of him that hath the most eminent gifts, and is most admired for parts and duty, whose heart is not thus taken up

§. 3. In this do true Christians differ from all other men; and the difference is very great; to wit, in that the mind and understanding of Christians is always conversant about Heavenly cogitations, and is beholding of Celestial excellencies, because of the participation of the Holy Ghost: as also in that they are born of God from above; and thought meet to be the sons of God in Truth and in Power: and by great labours and sweat, after long time, they shall arrive at perfection, stability, tranquillity, and Rest. *Macarius Homil. 5.*

Hinc ſequitur cæ'o Renunciare qui in Mundo fælices ipſe appetunt. Calvin. *in* Matth 6.21.

up with God. The man that Chriſt will finde out at the laſt day, and condemn, for want of a wedding Garment, will be he that wants this frame of heart: The queſtion will not then be, How much you have known, or profeſſed, or talked? but, How much have you loved, and where was your heart? Why then, Chriſtians, as you would have a ſure teſtimony of the love of God, and a ſure proof of your title to Glory, labor to get your hearts above. God will acknowledg that you really love him, and take you for faithfull friends indeed, when he ſees your hearts are ſet upon him. Get but your hearts once truly in Heaven, and without all queſtion your ſelves will follow. If ſin and Satan keep not thence your affections, they will never be able to keep away your perſons.

SECT. IV.

§. 4.

Read Biſhop *Hall's* 32. Soliloquy, called Acquaintance with Heaven pag 131.

Os homini ſublime dedit, &c 1 Sam 9 2. & 10 23, 24

Of ſo many divers Religions, and manners of ſerving God, which are or may be in the world; they ſeem to be the moſt noble, and to have the greateſt

2. COnſider, A heart in Heaven is the higheſt excellency of your ſpirits here, and the nobleſt part of your Chriſtian diſpoſition: As there is not only a difference between men and beaſts, but alſo among men, between the Noble and the Baſe: ſo there is not only a common excellency, whereby a Chriſtian differs from the world, but alſo a peculiar nobleneſs of ſpirit, whereby the more excellent differ from the reſt: And this lies eſpecially in a higher and more heavenly frame of ſpirit. Only man of all inferior creatures, is made with a face directed heaven-ward: but other creatures have their faces to the earth. As the Nobleſt of Creatures, ſo the Nobleſt of Chriſtians are they that are ſet moſt direct for Heaven. As *Saul* is called a choyce and goodly man, higher by the head then all the company: ſo is he the moſt choice and goodly Chriſtian, whoſe head and heart is thus the higheſt. Men of noble birth and ſpirits, do mind high and great affairs, and not the ſmaller things of low poverty: Their diſcourſe is, of the councels and matters of State, of the Government of the Common-wealth, and publick things; and not

appearance of truth, which without great external and corporal ſervice (ſuch as Popiſh ſuperſtitions and formalities are) draw the ſoul into it ſelf, and raiſe it by pure Contemplation, to admire and adore the Greatneſs and infinite Majeſty of the firſt cauſe of all things, and the eſſence of eſſences without any great declaration or determination thereof; acknowledging it to be Goodneſs, Perfection, and infiniteneſs, wholly incomprehenſible. This is to approach to the Religion of Angels, and adore God in Spirit, and Truth. *Charron of wiſd. lib. 2. cap. 2 pag. 297.*

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of the Countrey-mans petty imployments. O, to hear such an heavenly Saint, who hath fetcht a journey into heaven by faith, and hath been wrapt up to God in his contemplations, and is newly come down from the views of Christ, what discoveries he will make of those Superior regions! What ravishing expressions drop from his lips! How high and sacred is his discourse! Enough to make the ignorant world astonished, and say, Much study hath made them mad: And enough to convince an understanding hearer, that have seen the Lord; and to make one say, No man could speak such words as these, except he had been with God. This, this is the noble Christian. As *Bucholcers* hearers concluded, when he had preached his last Sermon, being carried between two into the Church, because of his weakness, and there most admirably discoursed of the blessedness of souls departed this life, *Cæteros concionatores à Bucholcero semper omnes, illo autem die etiam ipsum à sese superatum*, That *Bucholcer* did ever excell other preachers, but that day he excelled himself: so may I conclude of the heavenly Christian, He ever excelleth the Rest of men, but when he is neerest Heaven he excelleth himself. As those are the most famous mountains that are highest; and those the faireſt trees that are tallest, and those the most glorious Pyramides and buildings whose tops do reach neerest to Heaven: so is he the choisest Christian, whose heart is most frequently, and most delightfully there. If a man have lived neer the King, or have travelled to see the *Sultan* of *Persia*, or the great *Turk*; he will make this a matter of boasting, and thinks himself one step higher then his private neighbors, that live at home. What shall we then judg of him that daily travels as far as Heaven, and there hath seen the King of Kings? That hath frequent admittance into the Divine presence, and feasteth his soul upon the tree of life? For my part, I value this man before the ablest, the richest, the most learned in the world.

Act. 26 24.

Fraxinus in Sylvis pulcherrima pinus in hortis: populus in fluviis, abies in montibus altus. Vulg.

SECT. V.

§. 5. Lord, if I had the skill and grace, to be ever communing with my own heart, and with thee, I should never want either work or company: never have cause to complain of solitariness, or tedious hours; For there is no time wherein there is not some main business to be done between thee and my soul. Bishop *Hall. Soliloq.* 13. p. 45. Aristot. *dicit quod homo se ad divina & immortalia tradere debet quantum potest. unde in* 11. *de Animal. dicit, quod quamvis parum sit quod de substantiis superioribus percipimus, tamen id modicum est magis amatum & desideratum omni cognitione quam de substantiis inferioribus habemus. Dicit etiam in secundo cæli & mund. quod cum de corporibus cœlestibus quæstiones possint solvi parva & topica solutione, contingit auditori ut vehemens sit gaudium ejus. Ex quibus omnibus apparet, quod de rebus nobilissimis quantumcunque imperfecta cognitio maximam perfectionem animæ confert.* Aquin. cont. Gentiles lib. cap. 5.

3. CONsider, A heavenly minde is a joyful minde: This is the neareſt and the trueſt way to live a life of comfort: And without this you muſt needs be uncomfortable. Can a man be at the fire, and not be warm? or in the Sun-ſhine, and not have light? Can your heart be in Heaven, and not have comfort? The countries of *Norway*, *Iſland*, and all the Northward, are cold and frozen, becauſe they are farther from the power of the Sun: But in *Egypt*, *Arabia*, and the Southern parts, it is far otherwiſe, where they live more near its powerful rayes. What could make ſuch frozen uncomfortable Chriſtians, but living ſo far as they do from heaven? And what makes ſome few others ſo warm in comforts, but their living higher then others do? and their frequent acceſs ſo near to God? When the Sun in the Spring draws near our part of the earth, how do all things congratulate its approach? The earth looks green and caſteth off her mourning habit: the trees ſhoot forth; the plants revive; the pretty birds, how ſweetly ſing they? the face of all things ſmiles upon us, and all the creatures below rejoyce. Beloved friends, if we would but try this life with God, and would but keep theſe hearts above, what a Spring of joy would be within us? and all our graces be freſh and green? How would the face of our ſouls be changed? and all that is within us rejoyce? How ſhould we forget our winter ſorrows? and withdraw our ſouls from our ſad retirements? How early ſhould we riſe (as thoſe birds in the ſpring) to ſing the praiſe of our Great Creator? O Chriſtian, get above: Believe it, that Region is warmer then this below. Thoſe that have been there, have found it ſo, and thoſe that have come thence have told us ſo: And I doubt not but that thou haſt ſometime tryed it thy ſelf. I dare appeal to thy own experience, or to the experience of any ſoul that knows what

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the true Joys of a Christian are: When is it that you have largest comforts? Is it not after such an exercise as this, when thou hast got up thy heart, and converst with God, and talkt with the inhabitants of the higher world, and viewed the mansions of the Saints and Angels, and filled thy Soul with the forethoughts of Glory? If thou know by experience what this practice is, I dare say thou knowest what spiritual Joy is. *David* professeth that the light of Gods countenance would make his heart more glad then theirs that have Corn and Wine, and Oyl, *Psal* 4. 6, 7. & *Act.* 2. 28. out of *Psal*, 16. Thou shalt fill me full of Joy with thy countenance. If it be the countenance of God that fils us with Joy; then sure they that draw neerest, and most behold it, must needs be fullest of these Joys. Sirs, if you never tryed this Art, nor lived this life of heavenly contemplation, I never wonder that you walk uncomfortably, that you are all complaining, and live in sorrows, and know not what the Joy of the Saints means: Can you have comfort from God, and never think of him? Can Heaven rejoyce you, when you do not remember it? Doth any thing in the world glad you, when you think not on it? Must not every thing first enter your judgment and consideration, before it can delight your heart and affection? If you were possest of all the treasure of the earth; if you had title to the highest dignities and dominions, and never think on it, sure it would never rejoyce you.* Whom should we blame then, that we are so void of consolation, but our own negligent unskilful hearts? God hath provided us a Crown of Glory, and promised to set it shortly on our heads, and we will not so much as think on it: He holdeth it out in the Gospel to us, and biddeth us Behold and Rejoyce; and we will not so much as look at it: And yet we complain for want of Comfort. What a perverse course is this, both against God and our own Joyes? I confess, though in fleshly things, the presenting of a comforting object is sufficient to produce an answerable delight, yet in spirituals we are more disabled: God must give the Joy it self, as wel as afford us matter for Joy: But yet withal, it must be remembred, that God doth work upon us as men, and in a rational way doth raise our comforts: He enableth and exciteth us to minde and study these delightful objects, and from thence to gather our own comforts, as the Bee doth gather her honey from the flowers: Therefore he that is most skilful and painful in this gathering Art, is usually the fullest of this spiritual sweetness. Where is

* If there be Delight in God in letting out himself to the Saints, in reason there must needs be delight in the Saints in letting out themselves in to God, in flowing into God. The delight that the Saints have in communicating themselves unto Christ, is unutterable. Take this Note: the more fully you lay out your selves for Christ, the more comfort you shall have in your lives. *Burroughes* on *Hos.* 2 19. *Vol.* 17. *pag.* 605. 606.

the man that can tell me from experience, that he hath had ſolid and uſual Joy, in any other way but this? and that God worketh it immediately on his affections, without the means of his underſtanding and conſidering? It is by believing that we are filled with Joy and Peace, *Rom.* 5.13. and no longer then we continue our believing: it is in hope that the Saints Rejoyce, yea, in this hope of the glory of God, *Rom.* 5.2. and no longer then they continue hoping. And here let me warn you of a dangerous ſnare, an opinion which will rob you of all your comfort: ſome think, if they ſhould thus fetch in their own comfort by believing and hoping, and work it out of Scripture promiſes, and extract it by their own thinking and ſtudying, that then it would be a comfort only of their own hammering out (as they ſay) and not the genuine Joy of the Holy Ghoſt. A deſperate miſtake, raiſed upon a ground that would overthrow almoſt all duty, as well as this: which is, their ſetting the workings of Gods Spirit, and their own ſpirits in oppoſition, when their ſpirits muſt ſtand in ſubordination to Gods: They are conjunct cauſes, cooperating to the producing of one and the ſame effect. Gods ſpirit worketh our comforts, by ſetting our own ſpirits a work upon the promiſes, and raiſing our thoughts to the place of our comforts. As you would delight a covetous man by ſhewing him gold, or a voluptuous man with fleſhly delights; ſo God uſeth to delight his people, by taking them, as it were, by the hand, and leading them into Heaven, and ſhewing them himſelf, and their Reſt with him. God uſeth not to caſt in our Joys while we are idle, or taken up with other things. It is true, he ſometime doth it ſuddenly, but yet uſually in the foreſaid order, leading it into our hearts by our judgement and thoughts: And his ſometime ſudden extraordinary caſting of comforting thoughts into our hearts, ſhould be ſo far from hindering endeavors in a meditating way, that it ſhould be a ſingular motive to quicken us to it; even as a taſte given us of ſome cordial or choiſer food, will make us deſire and ſeek the Reſt. God feedeth not Saints as birds do their young, bringing it to them, and putting it into their mouths, while they lye ſtill in the neſt, and only gape to receive it. But as he giveth to man the fruits of the earth, the increaſe of their land in Corn and wine, while we plow, and ſow, and weed, and water, and dung, and dreſs, and then with patience expect his bleſſing: ſo doth he give the joys of the ſoul. Yet I deny not, that if any ſhould ſo think to work out his own comforts by meditation, as to attempt the

1 Pet 1.8. *Cum contemplator inflammatus deſiderio felicitatis, totam ſuam ponat converſationem in cœleſtibus; cum ad cœleſtia totus niſus aſpirat, ex calore charitatis cor dilatatur; & teſtimonio conſcientiæ adeſſe ſentitur, & ſpiritualiter videtur oculo animæ, qui eſt intellectus: ubi enim ardet & deſideratur adeſt, & ibi manſionem facit, & in ſanctas illas animas ſe transfert. Oritur ex hac dulci viſitatione, (quaſi ut ſuſpicor momentaneus adeſſe ſe oſtendit) mentis ſublevatio, & inter brachia amati incipit aliquantulum conſopiri, ut non ſolum dicat Rabbi ſuave, ſed tenaciter illi adhæreat; ut quaſi vi quadam ab*

the work in his own strength, and not do all in subordination to God, nor perceive a necessity of the Spirits assistance; the work would prove to be like the workman, and the comfort he would would gather would be like both; even meer vanity: Even as the husband-mans labor without the Sun, and rain, and blessing of God.

So then you may easily see, that close meditation on the matter and cause of our Joy, is Gods way to procure solid Joy. For my part, if I should finde my joy of another kinde, I should be very prone to doubt of its sincerity. If I finde a great deal of comfort in my heart, and know not how it came thither, nor upon what rational ground it was raised, nor what considerations do feed and continue it, I should be ready to question, how I know whether this be from God? And though, as the Cup in *Benjamins* sack, it might come from Love, yet it would leave me but in fears and amazement, because of the uncertainty. As I think our love to God, should not be like that of fond lovers, who love violently, but they know not why: so I think a Christians joy should be a grounded rational Joy, & not to rejoyce & know not why. Though perhaps in some extraordinary case, God may cast in such an extraordinary kinde of joy, yet I think it is not his usual way. And if you observe the spirits of most forlorn, uncomfortable, despairing Christians, you shall finde the Reason to be, their ungrounded expectation of such unusual kinde of joys: and accordingly are their spirits variously tossed, and most unconstantly tempered: Sometime when they meet with such Joys (or at least think so,) then they are cheerful and lifted up, but because these are usually short-lived Joys, therefore they are straight as low as hell; and ordinarily that is their more lasting temper. And thus they are tossed as a vessel at sea, up and down, but still in extream: whereas, alas, God is most constant, Christ the same, Heaven the same, and the Promise the same, and if we took the right course for searching in our comfort from these, sure our comforts would be more setled and constant, though not always the same. Whoever thou art therefore that Readest these lines, I entreat thee in the name of the Lord, and as thou valuest the life of constant Joy, and that good conscience, which is a continual feast; that thou wouldest but seriously set upon this work, and learn this Art of *Heavenly-mindedness*, and thou shalt find the increase a hundred fold, and the benefit abundantly exceed thy labor. But this is the misery of mans Nature; Though every man naturally abhorreth

omnium visibilium sensu & memoria abstrahatur, & pene suimet obliviscatur, Card. Cusanus *Vol. 2. Exercitat lib. 4. fol. 68.*

Jam jam tacturos Sydera summa putes. Jam jam tacturus tartara nigra putes. Ovid.

sorrow, and loves the most merry and joyful life; yet few do love the way to Joy, or will endure the pains by which it is obtained; they will take the next that comes to hand, and content themselves with earthly pleasures, rather then they will ascend to heaven to seek it; and yet when all is done, they must have it there, or be without it.

§. 6.

SECT. VI.

4. CO nsider, A heart in heaven will be a most excellent preservative against temptations, a powerful means to kill thy corruptions, and to save thy conscience from the wounds of sin: God can prevent our sinning, though we be careless; and keep off the temptation which we would draw upon our selves; and sometime doth so; but this is not his usual course, nor is this our safest way to escape. When the minde is either idle, or ill imployed, the devil needs not a greater advantage; when he finds the thoughts let out on Lust, Revenge, Ambition, or Deceit, what an opportunity hath he to move for Execution, and to put on the Sinner to practise what he thinks on? Nay, if he finde the minde but empty, there's room for any thing that he will bring in; but when he finds the heart in heaven, what hope that any of his motions should take? Let him entice to any forbidden course, or shew us the bait of any pleasure, the soul will return *Nehemia's* Answer, *I am doing a great work, and cannot come.* Neh. 6. 3. Several ways will this preserve us against Temptation. First, By keeping the heart imployed. Secondly, By clearing the Understanding, and so confirming the Will. Thirdly, By prepossessing the Affections with the highest delights. Fourthly, And by keeping us in the way of Gods blessing.

First, By keeping the heart imployed; when we are idle, we tempt the devil to tempt us; as it is an encouragement to a Thief, to see your doors open, and no body within; and as we use to say, *Careless persons make Theeves:* or as it will encourage Sathan, to find your hearts idle; but when the heart is taken up with God, it cannot have while to hearken to Temptations, it cannot have while to be lustful and wanton, ambitious or worldly: If a poor man have a suit to any of you, he will not come when you are taken up in some great mans company or discourse, that's but an ill time to speed.

If

If you were but buſied in your lawful Callings, you would not be ſo ready to hearken to Temptations; much leſs if you were buſied above with God: Will you leave your Plow and Harveſt in the Field? or leave the quenching of a fire in your houſes, to run with Children a hunting of Butterflies? would a Judg be perſwaded to riſe from the Bench, when he is ſitting upon life and death, to go and play among the Boys in the ſtreets? No more will a Chriſtian when he is buſie with God, and taking a ſurvey of his eternal Reſt, give ear to the alluring charms of Sathan. *Non vacat exiguis*, &c. is a Character of the truly prudent man; the children of that Kingdom ſhould never have while for trifles; but eſpecially when they are imployed in the affairs of the Kingdom: and this employment is one of the Saints chief preſervatives againſt temptations: For as *Gregory* ſaith, *Nunquam Dei amor otioſus eſt; operatur enim magna, ſi eſt: Si vero operari renuit, non eſt amor*; The Love of God is never idle; it worketh great things when it truly is; and when it will not work, it is not love. Therefore being ſtill thus working, it is ſtill preſerving. *In Homil.*

Secondly, A heavenly minde is the freeſt from ſin, becauſe it is of cleareſt underſtanding in ſpiritual matters of greateſt concernment. A man that is much in converſing above, hath truer and livelyer apprehenſions of things concerning God and his ſoul, then any reading or learning can beget: Though perhaps he may be ignorant in divers controverſies and matters that leſs concern ſalvation; yet thoſe truths which muſt ſtabliſh his ſoul, and preſerve him from temptation, he knows far better then the greateſt Scholars; he hath ſo deep an inſight into the evil of ſin, the vanity of the creature, the brutiſhneſs of fleſhly ſenſual delights, that temptations have little power on him; for theſe earthly vanities are Satans baites, which though they may take much with the undiſcerning world, yet with the clear-ſighted, they have loſt their force. *In vain* ſaith *Solomon, the net is ſpread in the ſight of any bird.* Pro. 1. 17. And uſually in vain doth Satan lay his ſnares to entrap the ſoul that plainly ſees them; when a man is on high, he may ſee the further; we uſe to ſet our diſcovering Centipels on the higheſt place that's neer unto us, that he may diſcern all the motions of the Enemy. In vain doth the Enemy lay his Ambuſcado's when we ſtand over him on ſome high Mountain, and clearly diſcover all he doth: When the *heavenly minde* is above with God, he may far eaſier from

from thence discern every danger that lies below, and the whole method of the devil in deceiving; Nay, if he did not discover the snare, yet were he likelyer far to escape it then any others that converse below. A net or bait that's laid on the ground is unlikely to catch the bird that flyes in the Air: while she keeps above, she's out of the danger, and the higher the safer; so is it with us; Satans temptations are laid on the earth, earth is the place, and earth the ordinary bait: How shall these ensnare the Christian, who hath left the earth, and walks with God? But alas, we keep not long so high, but down we must to the earth again, and then we are taken.

If conversing with wise and learned men, is the way to make one wise and learned, then no wonder if he that converseth with God, become wise: If men that travel about the earth, do think to return home with more experience and wisdom, how much more he that travels to heaven? As the very Air and Climate that we most abide in, do work our bodies to their own tempet; no wonder if he that is much in that sublime and purer Region, have a purer soul, and quicker sight; and if he have an understanding full of light, who liveth with the Sun, the Fountain, the Father of light; as certain herbs and meats we feed on, do tend to make our sight more clear, so the soul that's fed with Angels food, must needs have an understanding much more clear, then they that dwell and feed on earth. And therefore you may easily see, that such a man is in far less danger of temptations, and Satan will hardlier beguile his soul; even as a wise man is hardlier deceived then fools and children. Alas, the men of the world, that dwell below, and know no other conversation but earthly, no wonder if their understandings be darkned, and they be easily drawn to every wickedness; no wonder if Satan take them captive at his will, and lead them about, as we see a Dog lead a blinde man with a string; The foggy Air and Mists of earth do thicken their sight; the smoak of worldly cares and business, blindes them, and the dungeon which they live in, is a land of darkness: How can Worms and Moles see, whose dwelling is always in the earth? while this dust is in mens eyes, no wonder if they mistake gain for godliness, sin for grace, the world for God, their own wills for the Law of Christ, and in the issue hell for heaven; if the people of God will but take notice of their own hearts, they shall finde their experiences confirming

Itali habent proverbium hoc. Qui Ventias non vidit, non credit: & qui aliquando ibi non vixit, non intelligit. Quod de vita hac coelesti verissimum.

2 Tim 2. 26.

firming this that I have said. Christians, do you not sensibly perceive, that when your hearts are seriously fixt on heaven, you presently become wiser then before? Are not your understandings more solid? and your thoughts more sober? have you not truer apprehensions of things then you had? For my own part, if ever I be wise, it is when I have been much above, and seriously studied the life to come: Methinks I find my understanding after such contemplations, as much to differ from what it was before, as I before differed from a Fool or Idiot; when my understanding is weakned, and befool'd with common imployment, and with conversing long with the vanities below; methinks, a few sober thoughts of my Fathers house, and the blessed provision of his Family in Heaven, doth make me (with the Prodigal) to come to my self again: Surely, when a Christian withdraws himself from his earthly thoughts, and begins to converse with God in heaven, he is as *Nebuchadnezzar*, taken from the beasts of the field to the Throne, and his understanding returneth to him again. O when a Christian hath had but a glimpse of Eternity, and then looks down on the world again, how doth he befool himself for his sin! for neglects of Christ! for his fleshly pleasures! for his earthly cares! How doth he say to his Laughter, *Thou art mad*! and to his vain Mirth, *What dost thou?* How could he even teer his very flesh, and take revenge on himself for his folly! how verily doth he think that there is no man in *Bedlam* so truly mad, as wilful sinners, and lazy betrayers of their own souls, and unworthy sleighters of Christ and glory! Dan 4 36.

This is it that makes a dying man to be usually wiser then other men are, because he looks on Eternity, as neer, and knowing he must very shortly be there, he hath more deep and heart-piercing thoughts of it, then ever he could have in health and prosperity; Therefore it is, that the most deluded sinners that were cheated with the world, and bewitched with sin, do then most ordinarily come to themselves, so far as to have a righter judgment then they had; and that many of the most bitter enemies of the Saints would give a world to be such themselves, and would fain dye in the condition of those whom they hated; even as wicked *Balaam*, when his eyes are opened, to see the perpetual blessedness of the Saints, will cry out, *O that I might dye the death of the righteous, and that my last end might be like his*: As Witches

when they are taken, and in prison, or at the Gallows, have no power left them to bewitch any more; so we see commonly the most ungodly men, when they see they must dye, and go to another world, their judgments are so changed, and their speech so changed, as if they were not the same men, as if they were come to their wits again, and Sin and Satan had power to bewitch them no more: Yet let the same men recover, and lose their apprehension of the life to come, and how quickly do they lose their understandings with it? In a word, those that were befool'd with the world and the flesh, are far wiser when they come to die, and those that were wise before, are now wise indeed. If you would take a mans judgment about Sin, or Grace, or Christ, or Heaven, go to a dying man, and ask him which you were best to chuse? ask him, whether you were best be drunk or no? or be lustful, or proud, or revengeful or no? ask him, whether you were best pray, and instruct your Families, or no? or to sanctifie the Lords Day, or no? though some to the death may be desperately hardned, yet for the most part, I had rather take a mans judgment then, about these things, then at any other time. For my own part, if my judgment be ever solid, it is when I have the seriousest apprehensions of the life to come; nay, the sober mention of death sometimes, will a little compose the most distracted understanding. Sirs, do you not think (except men are stark devils) but that it would be a harder matter to intice a man to sin, when he lies a dying, then it was before? If the devil or his Instruments should then tell him of a cup of Sack, of merry company, of a Stage-play, or Morrice-Dance, do you think he would then be so taken with the motion? If he should then tell him of Riches, or Honors, or shew him a pair of Cards, or Dice, or a Whore, would the temptation, think you, be as strong as before? would he not answer, Alas, what's all this to me, who must presently appear before God, and give account of all my life, and straightways be in another World? Why Christian, if the apprehension of the neerness of Eternity will work such strange effects upon the ungodly, and make them wiser then to be deceived so easily as they were wont to be in time of health; O then what rare effects would it work with thee, and make thee scorn the baits of sin, if thou couldst always dwell in the views of God, and in lively thoughts of thine everlasting state? Surely, a believer, if he improve his faith, may ordinarily have truer and more quickning

quickning apprehensions of the life to come, in the time of his health, then an unbeliever hath at the hour of his death.

Thirdly, Furthermore, A *Heavenly minde* is exceedingly fortified against temptations, because the affections are so throughly prepossessed with the high delights of another world. Whether Satan do not usually by the sensitive Appetite prevail with the Will, without any further prevailing with the Reason, then meerly to suspend it, I will not now dispute: But doubtless when the soul is not affected with good, though the Understanding do never so clearly apprehend the Truth, it is easie for Satan to entice that soul. Meer speculations, (be they never so true) which sink not into the affections, are poor preservatives against temptations. He that loves most, and not he that onely knows most, will easilyest resist the motions of sin. There is in a Christian a kinde of spiritual taste whereby he knows these things, besides his meer discursive reasoning power: The Will doth as sweetly relish goodness, as the Understanding doth Truth; and here lies much of a Christians strength: If you should dispute with a simple man, and labor to perswade him that Sugar is not sweet, or that Wormwood is not bitter; perhaps you might by Sophistry over-argue his meer Reason, but yet could you not perswade him against his sense; whereas a man that hath lost his taste, is easilyer deceived for all his reason; So is it here; when thou hast had a fresh delightful taste of heaven, thou wilt not be so easily perswaded from it; you cannot perswade a very childe to part with his Apple, while the taste of its sweetness is yet in his mouth. O that you would be perswaded to try this course, to be much in feeding on the hidden *Manna*, and to be frequently tasting the delights of heaven. Its true, it is a great way off from our Sense, but Faith can reach as far as that. How would this raise the resolutions? and make thee laugh at the fooleries of the world? and scorn to be cheated with such childish toyes? Reader, I pray thee tell me in good sadness, dost thou think, if the devill had set upon *Peter* in the Mount, when he saw Christ in his Transfiguration, and *Moses* and *Elias* talking with him, would he so easily have been drawn to deny his Lord? what, with all that glory in his eye? No, the devil took a greater advantage, when he had him in the High Priests Hall, in the midst of danger and evil company, when he had forgotten the sight on the Mount, and then he prevails: so if he should set upon a believing soul, when he is

taken up in the Mount with Christ, what would such a soul say? *Get thee behind me Satan*, wouldst thou perswade me from hence with trifling pleasures? and steal my heart from this my Rest? wouldst thou have me sell these joys for nothing? Is there any honor or delight like this? or can that be profit which loseth me this? some such answer would the soul return. But alas, Satan stays till we are come down, and the taste of heaven is out of our mouths, and the glory we saw is even forgotten, and then he easily deceives our hearts: What if the devil had set upon *Paul*, when he was in the third Heaven, and seeing those unutterable things? could he then, do you think, have perswaded his heart, to the pleasures, or profits, or honors of the world? If his prick in the flesh, which he after received, were not affliction, but temptation, sure it prevailed not, but sent him to heaven again for preserving grace; Though the *Israelites* below may be enticed to Idolatry, and from eating and drinking to rise up to play, yet *Moses* in the Mount with God will not do so; and if they had been where he was, and had but seen what he there saw, perhaps they would not so easily have sinned: If ye give a man Aloes after Honey, or some loathsom thing when he hath been feeding on junkets, will he not soon perceive, and spit it out? O if we could keep the taste of our soul continually delighted with the sweetness above, with what disdain should we spit out the baits of sin?

Fourthly, Besides, whilst the heart is set on heaven, a man is under Gods protection, and therefore if Satan then assault him, God is more engaged for his defence, and will doubtless stand by us, and say *My grace is sufficient for thee*: when a man is in in the way of Gods blessing, he is in the less danger of sins enticing.

So that now upon all this, let me intreat thee, Christian Reader, If thou be a man that is haunted with temptation (as doubtless thou art, if thou be a man,) if thou perceive thy danger, and wouldst fain escape it; O use much this powerful remedy, keep close with God by a *heavenly minde*; learn this Art of diversion, and when the temptation comes, go straight to heaven, and turn thy thoughts to higher things; thou shalt find this a surer help then any other resisting whatsoever: As men will do with scolding women, let them alone and follow their business, as if they heard not what they said, and this will sooner put them to silence, then if they

they answered them word for word; so do by Satans temptations, it may be he can overtalk you, and over-wit you in dispute, but let him alone, and study not his temptations, but follow your business above with Christ, and keep your thoughts to their *Heavenly imployment*, and you will this way sooner vanquish the temptation, then if you argued or talked it out with the Tempter: not but that sometime it is most convenient to over-reason him, but in ordinary temptations to known sin, you shall find it far better to follow this your work, and neglect the allurements, and say as *Grynæus* (out of *Chrysost.*) when he sent back *Pistorius* letters, not so much as opening the Seal, *Inhonestum est, honestam matronam cum meritrice litigare*; It is an unseemly thing for an honest Matrone, to be scolding with a Whore: so it is a dishonest thing for a Son of God, in apparent cases to stand wrangling with the devil, and to be so far at his beck, as to dispute with him at his pleasure, even as oft as he will be pleased to tempt us. Christian, if thou remember that of *Solomon*, Prov. 15. 24. thou hast the sum of what I intend, *The way of life is above to the wise, to avoyd the path of hell beneath*; and withall remember *Noahs* example, Gen. 6. 9. Noah *was a just man, and perfect in his generation*, (and no wonder) for Noah *walked with God*; So I may say to thee, even as God to *Abraham*, *Walk before God, and thou wilt be upright*, Gen. 17. 1.

Gen. 24. 40.

SECT. VII.

§. 7.

5. CONsider, The diligent keeping of your hearts on heaven, will preserve the vigor of all your graces, and put life into all your duties. It is the heavenly Christian, that is the lively Christian. It is our strangeness to Heaven that makes us so dull: It is the end that quickeneth to all the means: And the more frequently and clearly this end is beheld, the more vigorous will all our motion be. How doth it make men unweariedly labor, and fearlesly venture, when they do but think of the gainful prize? How will the Souldier hazard his life? and the Marriner pass through storms and waves? how chearfully do they compass sea and land? and no difficulty can keep them back, when they think of an uncertain perishing treasure. O, what life then would it put into a Christians endeavors, if he would frequently forethink of his everlasting Trea-

Non est vivere, sed valere vita: ut Proverb.

ſure? We run ſo ſlowly, and ſtrive ſo lazily, becauſe we ſo little minde the prize. When a Chriſtian hath been taſting the hidden Manna, and drinking of the ſtreams of the Paradiſe of God; what life doth this *Ambroſia* and *Nectar* put into him? how fervent will his ſpirit be in prayer, when he conſiders that he prays for no leſs then Heaven? If *Henoch*, *Elias*, or any of the Saints, who are now in Heaven, and have partaked of the viſion of the living God, ſhould be ſent down to the earth again to live on the terms as we now do, would they not ſtrive hard? and pray earneſtly, rather then loſe that bleſſed Reſt? No wonder, for they would know what it is they pray for. It is true, we cannot know it here ſo throughly as they: yet if we would but get as high as we can, and ſtudy but that which may now be known, it would ſtrangely alter both our ſpirits and our duties. Obſerve but the man who is much in heaven, and you ſhall ſee he is not like other Chriſtians: There is ſomewhat of that which he hath ſeen above appeareth in all his duty and converſation: Nay, take but the ſame man, immediately when he is returned from theſe views of Bliſs, and you ſhall eaſily perceive that he excels himſelf, as if he were not indeed the ſame as before: If he be a Preacher, how heavenly are his Sermons? what clear deſcriptions? what high expreſſions? what ſavory paſſages hath he of that Reſt? If he be a private Chriſtian, what heavenly conference? what heavenly prayers? what a heavenly carriage hath he? May you not even hear in a Preachers Sermons, or in the private duties of another, when they have been moſt above? When *Moſes* had been with God in the Mount, he had derived ſo much glory from God, that made his face to ſhine, that the people could not behold him. Beloved friends, if you would but ſet upon this employment, even ſo would it be with you: men would ſee the face of your converſation ſhine, and ſay, ſurely he hath been with God. As the body is apt to be changed into the temper of the air it breaths in, and the food it lives on; ſo will your ſpirits receive an alteration according to the objects which they are exerciſed about: If your thoughts do feed on Chriſt and Heaven, you will be heavenly: if they feed on Earth, you will be earthly. It is true, a heavenly Nature goes before this heavenly imployment; but yet the work will make it more heavenly: There muſt be life, before we can feed, but our life is continued and increaſed by feeding. Therefore, Reader, let me here inform thee, That if thou lie complaining

plaining of deadneſs and dulneſs, that thou canſt not love Chriſt, nor rejoyce in his Love; that thou haſt no life in prayer, nor any other duty; and yet never tryedſt this quickning courſe, or at leaſt art careleſs and unconſtant in it: Why, thou art the cauſe of thy own complaints; thou deadeſt and dulleſt thine own heart; thou denyeſt thy ſelf that life which thou talkſt of. Is not thy life hid with Chriſt in God? Whither muſt thou go, but to Chriſt, for it? and whither is that, but to Heaven, where he is? Thou wilt not come to Chriſt, that thou mayſt have life. If thou wouldſt have light and heat, why art thou then no more in the Sun-ſhine? If thou wouldſt have more of that Grace which flows from Chriſt, why art thou no more with Chriſt for it? Thy ſtrength is in Heaven, and thy life in Heaven, and there thou muſt daily fetch it, if thou wilt have it. For want of this recourſe to Heaven, thy ſoul is as a candle that is not lighted, and thy duties as a ſacrifice which hath no fire. Fetch one coal daily from this Altar, and ſee if thy offering will not burn. Light thy candle at this flame, and feed it daily with Oyl from hence, and ſee if it will not glorioufly ſhine: Keep cloſe to this reviving fire, and ſee if thy affections will not be warm. Thou bewaileſt thy want of love to God, (and well thou mayſt, for it is a hainous crime, a killing ſin) why, lift up thy eye of Faith to Heaven, behold his beauty, contemplate his excellencies, and ſee whether his amiableneſs will not fire thy affections, and his perfect goodneſs raviſh thy heart. As the eye doth incenſe the ſenſual affections, by its overmuch gazing on alluring objects; ſo doth the eye of our Faith in meditation, inflame our affections towards our Lord, by the frequent gazing on that higheſt beauty. Whoever thou art, that art a ſtranger to this imployment, be thy parts and profeſſion never ſo great, let me tell thee, Thou ſpendeſt thy life but in trifling or idleneſs; thou ſeemeſt to live, but thou art dead: I may ſay of thee, as *Seneca* of idle *Vacia*, *Scis latere, vivere neſcis*; Thou knoweſt how to lurk in idleneſs, but how to live, thou knoweſt not. And as the ſame *Seneca* would ſay, when he paſſed by that ſluggards dwelling, *Ibi ſitus eſt Vacia*; ſo may it be ſaid of thee, There lies ſuch a one, but not there lives ſuch a one; for thou ſpendeſt thy days liker to the dead, then the living. One of *Draco's* Laws to the *Athenians* was, That he who was convict of * idleneſs ſhould be put to death: Thou doſt execute this on thy own ſoul, whil'ſt by thy idleneſs thou deſtroyeſt its livelineſs.

Col. 3. 3.

Iohn 5. 40.

* *De animo hoc cæleſti dico ut* Rabbinus *ille de operibus: Doctrina ſine ope e non eſt doctrina: Cadit enim ſuper corda, ſicut imber ſuper ſaxa.* Et ut Chryſoſt. *Nihil frigidius eſt doctore verbis ſolummodo Philoſophante: Hoc enim non eſt docentis ſed ludentis.*

Thou

Thou mayſt many other ways exerciſe thy parts, but this is the way to exerciſe thy Graces: They all come from God as their Fountain, and lead to God as their ultimate End, and are exerciſed on God as their chiefeſt Object; ſo that God is their All in All. From Heaven they come, and heavenly their nature is, and to Heaven they will direct and move thee. And as exerciſe maintaineth appetite, ſtrength, and livelineſs to the body, ſo doth it alſo to the ſoul. *Uſe limbs, and have limbs*, is the known Proverb. And uſe Grace and Spiritual Life in theſe heavenly exerciſes, and you ſhall finde it quickly cauſe their increaſe. The exerciſe of your meer abilities of Speech will not much advantage your graces; but the exerciſe of theſe heavenly ſoul-exalting gifts, will unconceivably help to the growth of both. For as the Moon is then moſt full and glorious, when it doth moſt directly face the Sun; ſo will your ſouls be both in gifts and graces, when you do moſt neerly view the face of *God*. This will feed your tongue with matter, and make you abound and overflow, both in Preaching, Praying, and Conferring. Beſides, the fire which you fetch from Heaven for your Sacrifices, is no falſe or ſtrange fire: As your livelineſs will be much more, So will it be alſo more ſincere. A man may have a great deal of fervor in Affections and Duties, and all prove but common and unſound, when it is raiſed upon common Grounds, and motives; your zeal will partake of the nature of thoſe things by which it is acted: The zeal therefore which is kindled by your meditations on Heaven, is moſt like to prove a heavenly zeal, and the livelineſs of the Spirit which you fetch from the face of God, muſt needs be the Divineſt and ſincereſt life: Some mens fervency is drawn onely from their Books, and ſome from the pricks of ſome ſtinging affliction, and ſome from the mouth of a moving Miniſter, and ſome from the encouragement of an attentive Auditory; but he that knows this way to heaven, and it derives it daily from the pure Fountain, ſhall have his ſoul revived with the water of Life; and enjoy that quickning which is the Saints peculiar: By this Faith thou mayſt offer *Abels* Sacrifice, more excellent then that of common men, and by it obtain witneſs that thou art righteous, God teſtifying of thy gifts, (that they are ſincere,) *Heb.* 11.4. when others are ready, as *Baals* Prieſts, to beat themſelves, and cut their fleſh, becauſe their ſacrifice will not burn; then if thou canſt get but the ſpirit of *Elias*, and in the chariot of Contemplation,

on, canst soar aloft, till thou approachest near to the quickning Spirit, thy soul and sacrifice will gloriously flame, though the flesh and the world should cast upon them the water of all their opposing enmity. Say not now, How shall we get so high? or how can mortals ascend to heaven? For Faith hath wings, and Meditation is its chariot, Its office is to make absent things, as present. Do you not see how a little piece of Glass, if it do but rightly face the Sun, will so contract its beams and heat, as to set on fire that which is behind it, which without it would have received but little warmth? Why, thy Faith is as the Burning-glass to thy Sacrifice, and Meditation sets it to face the Sun, onely take it not away too soon, but hold it there awhile, and thy soul will feel the happy effect. The slanderous *Jews* did raise a foolish tale of Christ, that he got into the Holy of Holies, and thence stole the true name of God; and lest he should lose it cut a hole in his thigh, and sewed it therein, and by the vertue of this, he raised the dead, gave sight to the blinde, cast out devils, and performed all his Miracles. Surely, if we can get into the Holy of Holies, and bring thence the Name and Image of God, and get it closed up in our hearts: this would enable us to work wonders; every duty we performed would be a wonder, and they that heard, would be ready to say, Never man spake as this man speaketh. The Spirit would possess us, as those flaming tongues, and make us every one to speak (not in the variety of the confounded Languages, but) in the primitive pure Language of *Canaan*, the wonderful Works of God. We should then be in every duty, whether Prayer, Exhortation, or brotherly reproof, as *Paul* was at *Athens*, his Spirit (παρωξύνετο) was stirred within him; and should be ready to say, as *Jeremy* did, *Jer.* 20. 9. *His word was in my heart, as a burning fire shut up in my bones; and I was weary with forbearing, and I could not stay.* Acts 17 16

Christian Reader, art thou not thinking when thou seest a lively believer, and heares't his soul-melting Prayers, and soul-ravishing discourse, O how happy a man is this! O that my soul were in this blessed plight! Why, I here direct and advise thee from God: Try this forementioned course, and set thy soul conscionably to this work, and thou shalt be in as good a case: Wash thee frequently in this *Jordan*, and thy Leprous dead soul will revive, and thou shalt know that there is a God in *Israel*, and that thou mayst live a vigorous and joyous life, if thou wilfully cast not by

this duty, and so neglect thine own mercies. If thou be not a lazy reserved hypocrite, but dost truly value this strong and active frame of Spirit; shew it then by thy present attempting this heavenly exercise. Say not now, but thou hast heard the way to obtain this life into thy soul, and into thy duties: If thou wilt yet neglect it, blame thy self. But alas, the multitude of Professors come to a Minister, just as *Naaman* came to *Elias*; they ask us, How shall I know I am a childe of God? How shall I overcome a hard heart? and get such strength and life of Grace? But they expect that some easie means should do it; and think we should cure them with the very Answer to their Question, and teach them a way to be quickly well; but when they hear of a daily trading in Heaven, and the constant Meditation on the joys above: This is a greater task then they expected, and they turn their backs, as *Naaman* on *Elias*, or the young man on Christ, and few of the most conscionable will set upon the duty: Will not Preaching, and Praying, and Conference serve (say they) without this dwelling still in Heaven? Just as Country people come to Physicians; when they have opened their case, and made their moan, they look he should cure them in a day or two, or with the use of some cheap and easie Simple; but when they hear of a tedious Method of Physick, and of costly Compositions, and bitter Potions; they will hazard their lives with some sottish Emperick, who tells them an easier and cheaper way, yea, or venture on death it self, before they will obey such difficult counsel. Too many that we hope well of, I fear will take this course here: If we could give them life, as God did, with a word, or could heal their souls, as Chatmers do their bodies, with easie stroaking, and a few good words, then they would readily hear and obey. I entreat thee Reader, beware of this folly; fall to the work; the comfort of Spirituall Health will countervail all the trouble of the Duty. It is but the flesh that repines and gain-says, which thou knowest was never a friend to thy soul: If God had set thee on some grievous work, shouldst thou not have done it for the life of thy soul? How much more when he doth but invite thee Heaven-ward to himself?

SECT.

SECT. VIII.

§. 8.

6. CONsider, The frequent believing views of Glory are the moſt precious cordial in all Afflictions. Firſt, to ſuſtain our ſpirits, and make our ſufferings far more eaſie. Secondly, To ſtay us from repining, and make us bear with patience and joy: And thirdly, to ſtrengthen our reſolutions, that we forſake not Chriſt for fear of trouble. Our very Beaſt will carry us more chearfully in travel, when he is coming homeward, where he expecteth Reſt. A man will more quietly endure the lancing of his ſores, the cutting out the Stone, when he thinks on the eaſe that will afterwards follow. What then will not a believer endure, when he thinks of the Reſt, to which it tendeth? What if the way be never ſo rough? can it be tedious, if it lead to Heaven? O ſweet ſickneſs! * Sweet Reproaches! Impriſonments! or Death! Which is accompanied with theſe taſtes of our future Reſt! This doth keep the ſuffering from the ſoul, ſo that it can work upon no more but our fleſhly outſide; even as Alexipharmical Medicines preſerve the heart, that the contagion reach not the vital ſpirits. Surely, our ſufferings trouble not the minde, according to the degrees of bodily pain; but as the ſoul is more or leſs fortified with this preſerving Antidote. Believe it, Reader, thou wilt have a doleful ſickneſs, thou wilt ſuffer heavily, thou wilt die moſt ſadly, if thou have not at hand the foretaſtes of Reſt. For my own part (if thou regard the experience of one that hath often tryed) had it not been for that little (alas too little) taſte which I had of Reſt, my ſufferings would have been grievous, and death more terrible. I may ſay as *David*, *Pſal.* 27. 13. *I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the Land of the living.* And as the ſame *David*, *Pſal.* 142. 4, 5. *I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me: no man cared for my ſoul. I cryed unto thee, O Lord, I ſaid, Thou art my re-*

* *Contumeliis, quæ vulgo tales habentur, nimio otio ingenia noſtra infirma & muſlebria, & injuria laſcivientia commoventur. Venit tandem mors ἀφαιρετικὴ κάθαρσις omnium malorum, quæ omnes pœnæ ſa-*

cit, & victo victorique finem æque maturum affert. Chytræus. Read Tertullian, Cyprian, &c. when it was ordinary to dye for Chriſt, and ſee what other Argument they ſo much encourage with, as this certain Crown of Glory. *Nos non amittimus arefcentem Coronam; ſed a Deo æternis floribus vividam, ſuſtinemus: qui & modeſti Dei noſtri Tabernaculate ſecuri ſpe futuræ fælicitatis, fide præſentis ejus Majeſtatis, animamur. Sic & beati reſurgimus, & futuri contemplatione jam vivimus.* Minut. Fælix. Octav. pag. 491.

fuge, and my portion in the Land of the living. I may say of the promise of this Rest, as *David* of Gods Law; *Unless this had been my delight, I had perished in mine affliction, Psal.* 119.92. *One thing* (saith he) *I have desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple. For in time of trouble he shall hide me in his Pavilion; in the secret of his Tabernacle he shall hide me, he shall set me up upon a rock. And then shall mine head be lifted up above mine enemies round about me; therefore shall I offer in his his Tabernacle sacrifices of joy, and sing, yea, sing praises unto the Lord, Psal.* 27. 4, 5, 6. Therefore as thou wilt then be ready with *David* to pray, *Be not far from me, for trouble is neer, Psal.* 22. 11. So let it be thy own chiefest care not to be far from God and Heaven, when trouble is neat; and thou wilt then find him to be unto thee, a very present help in trouble, *Psal.* 46. 1. *Then though the fig-tree should not blossom, neither should fruit be in the Vines, the labor of the Olive should fail, and the fields should yield no meat, the flock should be cut off from the fold, and there were no herd in the stalls: Yet thou mightest rejoyce in the Lord, and joy in the God of thy salvation, Hab.* 3. 17, 18. All sufferings are nothing to us, so far as we have the foresight of this salvation. No bolts, nor bars, nor distance of place, can shut out these supporting joys; because they cannot confine our faith and thoughts, although they may confine our flesh. Christ and Faith are both Spiritual; and therefore prisons and banishments cannot hinder their entercourse. Even when persecution and fear hath shut the doors, Christ can come in, and stand in the midst, and say to his Disciples, *Peace be unto you.* And *Paul* and *Silas* can be in Heaven, even when they are locked up in the inner prison, and their bodies scourged, and their feet in the stocks. No wonder if there be more mirth in their stocks, then on *Herods* throne; for there was more of Christ and Heaven. The Martyrs find more Rest in the flames, then their persecutors can in their pomp and tyranny; because they foresee the flames they scape, and the Rest which that

Cum revelatio illa venerit, cum claritas super nos fulserit, tam beati erimus & lati dignatione Domini honorati quam rei remanebunt & miseri qui Dei desertores, & contra Deum rebelli voluntatem fecerunt diaboli. Hæc fratres, hæreant cordibus vestris: hæc sit armorum vestrorum præparatio; hæc divina ac nocturna meditatio; ante oculos habere, & cogitatione semper ac sensus volutare iniquorum supplicia, & præmia ac merita justorum. Si hæc meditantibus nobis supervenit persecutionis dies, miles Christi non expavescit ad pugnam, sed paratus est ad Coronam. Cyprian. *Ep.* 56, *p.* 156.

fiery

fiery Chariot is conveying them to. It is not the place that gives the Rest, but the presence and beholding of Christ in it. If the Son of God will walk with us in it, we may walk safely in the midst of those flames, which shall devour those that cast us in. Why then Christian, keep thy soul above with Christ; be as little as may be out of his company, and then all conditions will be alike to thee. For that is the best estate to thee, in which thou possessest most of him. The moral arguments of a Heathen Philosopher may make the burden somewhat lighter; but nothing can make us soundly joy in tribulation, except we can fetch our joy from Heaven. How came *Abraham* to leave his Country, and follow God he knew not whither? Why, because he looked for a City that hath foundations, *whose builder and maker is God*, *Heb.*11. 8,9,10. What made *Moses* chuse affliction with the people of *God*, rather then to enjoy the pleasures of sin for a season? and to esteem the reproach of Christ greater riches then the treasures of Ægypt? Why, because he had respect to the recompence of Reward. *Heb.*11. 24, 25, 26. What made him to forsake Ægypt, and not to fear the wrath of the King? Why, he endured, as seeing him who is invisible; *vers.*27. How did they quench the violence of fire? And out of weakness were made strong? &c. Why would they not accept deliverance when they were tortured? Why, they had their eye on a better Resurrection which they might obtain. Yea, it is most evident that our Lord himself did fetch his encouragemet to sufferings from the fore-sight of his glory: For to this end he both dyed, and rose, and revived, that he might be Lord both of the dead and living. *Rom.*14 9. *Even Jesus the author and finisher of our faith, for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.Heb* 12.2. Who can wonder that pain and sorrow, poverty and sickness should be exceeding grievous to that man who cannot reach to see the end? Or that Death should be the King of terrors to him, who cannot see the life beyond it? He that looks not on the end of his sufferings, as well as on the suffering it self, he needs must lose the whole consolation: And if he see not the quiet fruit of righteousness, which it afterward yieldeth, it cannot to him be joyous, but grievous, *Heb.*12. 11. This is the noble advantage of faith; it can look on the means and end together. This also is the reason why we oft pity our selves more then God doth pity us,

Dan.3.

Omnia facile contemnere potest, qui se moriturum esse serio cogitat. ing. Chytræus.

though we love not our ſelves ſo much as he doth: and why we would have the Cup to paſs from us, when he will make us drink it up. We pity our ſelves with an ignorant pity, and would be ſaved from the Croſs, which is the way to ſave us. God ſees our glory as ſoon as our ſuffering, and ſees our ſuffering as it conduceth to our glory; he ſees our Croſs and our Crown at once, and therefore pitieth us the leſs, and will not let us have our wills. Sirs, believe it, this is the great reaſon of our miſtakes, impatience, and cenſuring of God; of our ſadneſs of ſpirit at ſickneſs, and at death, becauſe we gaze on the evill it ſelf, but fix not our thoughts on what's beyond it. We look only on the blood, and ruine, and danger in our wars: but God ſees theſe, with all the benefits to Souls, Bodies, Church, State, and Poſterity, all with one ſingle view. We ſee the Ark taken by the Philiſtines, but ſee not their god falling before it, and themſelves returning it home with gifts. They that ſaw Chriſt only on the Croſs, or in the Grave, do ſhake their heads, and think him loſt: but God ſaw him dying, buryed, riſing, glorified, and all this with one view. Surely faith will imitate God in this, ſo far as it hath the glaſs of a promiſe to help it. He that ſees *Joſeph* only in the pit, or in the priſon, will more lament his caſe, then he that ſees his dignity beyond it. Could old *Jacob* have ſeen ſo far, it might have ſaved him a great deal of ſorrow. He that ſees no more then the burying of the Corn under ground, or the threſhing, the winnowing, and grinding of it, will take both it and the labour for loſt; but he that foreſees its ſpringing and increaſe, and its making into bread for the life of man, will think otherwiſe. This is our miſtake: we ſee God burying us under ground, but we foreſee not the ſpring, when we ſhall all revive: we feel him threſhing and winnowing, and grinding us, but we ſee not when we ſhall be ſerved to our Maſters table. If we ſhould but clearly ſee Heaven, as the end of all Gods dealings with us, ſurely none of his dealings could be ſo grievous. Think of this, I intreat thee, Reader, If thou canſt but learn this way to Heaven, and get thy ſoul acquainted there, thou needeſt not be unfurniſhed of the choiſeſt Cordials, to revive thy ſpirits in every affliction; thou knoweſt where to have them when ever thou wanteſt: thou mayſt have arguments at hand to anſwer all that the devil or fleſh can ſay to thy diſcomfort. Oh, if God would once raiſe us to this life, we ſhould finde, that though heaven and ſin are at a great diſtance; yet heaven

ven and a prison, or remotest banishment, heaven and the belly of a whale in the Sea, heaven and a Den of Lions, a consuming sickness, or invading death, are at no such distance. But as *Abraham* so far off saw Christs day, and rejoyced, so we in our most forlorn estate, might see that day when Christ shall give us Rest, and therein rejoyce. I beseech thee Christian, for the honor of the Gospel, and for the comfort of thy soul, that thou be not to learn this heavenly Art, when in thy greatest extremity thou hast most need to use it. I know thou expectest suffering days, at least thou lookest to be sick and dye: thou wilt then have exceeding need of consolation; why, whence dost thou think to draw thy comforts? If thou broach every other vessel, none will come: it is onely heaven that can afford thee store; the place is far off, the well is deep; and if then thou have not wherewith to draw, nor hast got thy soul acquainted with the place; thou wilt finde thy self at a fearfull loss. It is not an easie, nor a common thing, even with the best sort of men, to dye with Joy. As ever thou wouldst shut up thy days in peace, and close thy dying eyes with comfort, dye daily; live now above, be much with Christ, and thy own soul, and the Saints about thee shall bless the day that ever thou tookest this Counsell. When God shall call thee to a sick bed, and a grave, thou shalt perceive him saying to thee, as *Isa.*26.20. *Come my people, enter into thy Chambers, and shut thy doors about thee, hide thy self as it were for a little moment, untill the indignation be overpast.* It is he that with *Stephen* doth see heaven opened, and Christ sitting at the right hand of God, who will comfortably bear the storm of stones, *Acts* 7. 56. Thou knowest not yet what tryals thou mayst be called to; The Clouds begin to rise again, and the times to threaten us with fearful darkness; Few Ages so prosperous to the Church, but that still we must be saved, so as by fire, 1 *Cor.*3. 15. and go to heaven by the old road. Men that would fall if the storm should shake them, do frequently meet with that which tryes them. Why, what wilt thou do if this should be thy case? Art thou fitted to suffer imprisonment, or banishment? to bear the loss of goods and life? How is it possible thou shouldst do this, and do it cordially, and chearfully, exeept thou hast a taste of some greater good, which thou lookest to gain by losing these? will the Merchant throw his goods over-board till he sees he must otherwise lose his life? And wilt thou cast away all thou hast, before thou hast felt the

Nullus iis doctor est de incursatione malorum præsentium, quibus fiducia est futurorum bonorum. Nec consternamur adversis, nec frangimur, nec dolemus, neque in ulla aut rerum clade aut corporum valetudine mussitamus, spiritu magis quam carne viventes, similitate animi infirmitatem corporis vincimus. Cyprian ad Demetrian. *Sect. l.* 25. *p.ed.* Goulart. 329.

the ſweetneſs of that Reſt, which elſe thou muſt loſe by ſaving theſe? Nay, and it is not a ſpeculative knowledg which thou haſt got onely by Reading or Hearing of heaven, which will make thee part with all to get it; as a man that onely hears of the ſweetneſs of pleaſant food, or reads of the melodious ſounds of Muſick, this doth not much excite his deſires; but when he hath tried the one by his taſte, and the other by his ear, then he will more lay out to get them; ſo if thou ſhouldſt know onely by the hearing of the ear, what is the glory of the inheritance of the Saints, this would not bring thee through ſufferings and death; but if thou take this Trying taſting courſe, by daily exerciſing thy ſoul above, then nothing will ſtand in thy way, but thou wouldſt on till thou were there, though through fire and water: What ſtate more terrible then that of an Apoſtate? when God hath told us, *If any man draw back, his Soul ſhall have no pleaſure in him*, Heb. 10.38. *Becauſe they take not their pleaſure in God, and fill not themſelves with the delights of his Ways, and of his heavenly paths, which drop fatneſs*, Pſal. 65.11. *Therefore do they prove back-ſliders in heart, and are filled with the bitterneſs of their own ways*, Prov. 14.14.

Nemo poteſt perſeverare diu ſicut. Fides in naturem ſuam cito recidunt. Quibus veritas ſubeſt, quæque ex ſolido enaſcuntur, tempore ipſo in majus meliuſque procedunt. Seneca *de* Clement. *l.* 1. *c.* 1. *p.* 463.

Nay, if they ſhould not be brought to trial, and ſo not actually deny Chriſt, yet they are ſtill interpretatively ſuch, becauſe they are ſuch in diſpoſition, and would be ſuch in action, if they were put to it. I aſſure thee, Reader, for my part, I cannot ſee how thou wilt be able to hold out to the end, if thou keep not thine eye upon the recompence of reward, and uſe not frequently to taſte this cordially; or the leſs thy diligence is in this, the more doubtful muſt thy perſeverance needs be; for the Joy of the Lord is thy ſtrength, and that Joy muſt be fetcht from the place of thy Joy; and if thou walk without thy ſtrength, how long doſt thou think thou art like to endure?

§ IX.

SECT. IX.

7. CONſider, *It is he that hath his converſation in heaven, who is the profitable Chriſtian to all about him?* with him you may take ſweet counſel, and go up to the celeſtial Houſe of God. When a man is in a ſtrange Country, far from home, how glad is he of the company of one of his own Nation? how delightful is it

to

to them to talk of their Countrey, of their acquaintance, and the affairs of their home? why, with a heavenly Chriſtian thou mayſt have ſuch diſcourſe, for he hath been there in the Spirit, and can tell thee of the Glory and Reſt above. VVhat pleaſant diſcourſe was it to *Joſeph* to talk with his Brethren in a ſtrange Land; and to enquire of his Father, and his brother *Benjamin*? Is it not ſo to a Chriſtian to talk with his Brethren that have been above, and enquire after his Father, and Chriſt his Lord? when a worldling will talk of nothing but the world, and a Polititian of nothing but the affairs of the State, and a meer Schollar of Humane learning, and a common Profeſſor, of Duties, and of Chriſtians: the Heavenly man will be ſpeaking of Heaven, and the ſtrange Glory which his Faith hath ſeen, and our ſpeedy and bleſſed meeting there. I confeſs, to diſcourſe with able men, of clear Underſtandings and piercing Wits, about the controverted difficulties in Religion, yea, about ſome Criticiſms in Languages and Sciences, is both pleaſant and profitable; but nothing to this Heavenly diſcourſe of a Believer. O, how refreſhing and ſavory are his expreſſions? how his words do pierce, and melt the heart? how they transform the hearers into other men? that they think they are in Heaven all the while? How doth his Doctrine drop as the Rain, and his Speech diſtil as the gentle Dew? as the ſmall Rain upon the tender Herb? and as the ſhowers upon the Graſs? while his tongue is expreſſing the Name of the Lord, and aſcribing greatneſs to his God? *Deut.*32. 2,3. Is not his feeling, ſweet diſcourſe of Heaven, even like that box of precious oyntment, which being opened to pour on the head of Chriſt, doth fill the houſe with the pleaſure of its perfume? All that are neer may be refreſhed by it. His words are like the precious oyntment on *Aarons* head, that ran down upon his beard, and the skirts of his Garments, Even like the dew of *Hermon*, and as the dew that deſcendeth from the Celeſtial Mount *Zion*, where the Lord hath commanded the bleſſing even life for evermore, *Pſal.* 133. 3. This is the man who is as *Job*, When the Candle of God did ſhine upon his head; and when by his light, he walked through darkneſs: When the ſecret of God was upon his Tabernacle; and when the Almighty was yet with him: Then the ear that heard him, did bleſs him; and the eye that ſaw him, gave witneſs to him, *Job* 29. 3,4,5, 11. Happy the people that have a Heavenly Miniſter: Happy the children and ſervants that have a Heavenly Father or Maſter: Happy the man

that hath Heavenly Associates; if they have but hearts to know their happiness. This is the Companion, who will watch over thy ways; who will strengthen thee when thou art weak; who will chear thee when thou art drooping, and comfort thee with the same comforts wherewith he hath been so often comforted himself. 2 *Cor.* 1. 4. This is he that will be blowing at the spark of thy Spiritual Life, and always drawing thy soul to God; and will be saying to thee, as the *Samaritan* woman, Come and see one that hath told me all that ever I did; one that hath ravished my heart with his beauty; one that hath loved our souls to the death: Is not this the Christ? Is not the knowledg of God and Him, Eternal life? Is not it the glory of the Saints to see his Glory? If thou come to this mans house, and sit at his Table, he will feast thy soul with the dainties of Heaven; thou shalt meet with a better then *Plato's* Philosophicall Feast, even a taste of that feast of fat things, *Of wines on the lees, of fat things full of marrow, of wine on the lees well refined,* Isai. 25. 6. *That thy soul may be satisfied as with marrow and fatness, and thou mayst praise the Lord with joyful lips.* Psal. 63. 5. If thou travel with this man on the way, he will be directing and quickning thee in thy Journy to Heaven; If thou be buying or selling, or trading with him in the world, he will be counselling thee to lay out for the inestimable Treasure. If thou wrong him, he can pardon thee, remembring that Christ hath not only pardoned greater offences to him, but will also give him this unvaluable portion; If thou be angry, he is meeek, considering the meekness of his heavenly Pattern; or if he fall out with thee, he is soon reconciled, when he remembreth that in heaven you must be everlasting friends: This is the Christian of the right stamp; this is the servant that is like his Lord, these be the innocent that save the Island, and all about them are the better where they dwell. O Sirs, I fear the men I have described are very rare, even among the Religious; but were it not for our own shameful negligence, such men we might all be: What Families! what Towns! what Common-wealths! what Churches should we have, if they were but composed of such men! but that is more desirable then hopeful, till we come to that Land which hath no other inhabitants, save what are incomparably beyond this: Alas, how empty are the speeches, and how unprofitable the society of all other sorts of Christians in comparison of these! A man might perceive by his Divine

Junius writes of himself in his Life, that when he lay in the sin of Atheism, he was driven by a tumult into a Country-mans house, where he received the first spark of zeal kindled in him by the Country-mans zealous discourse; and the Countryman also received an increase of knowledg from him, who then had knowledg without zeal.

Divine Song, and high Expreſſions, *Deut.* 32. and 33. that *Moſes* had been oft with God, and that God had ſhewed him part of his Glory. Who could have compoſed ſuch ſpiritual Pſalms, and poured out praiſes as *David* did, but a man after Gods own heart? and a man that was neer the heart of God, and (no doubt) had *God* alſo near his heart? Who could have preached ſuch ſpiritual Doctrine, and dived into the precious myſteries of Salvation, as *Paul* did, but one who had been called with a light from heaven, and had been wrapt up into the third heavens, in the Spirit, and there had ſeen the unutterable things? If a man ſhould come down from heaven amongſt us, who had lived in the poſſeſſion of that bleſſed State, how would men be deſirous to ſee or hear him? and all the Country far and near would leave their buſineſs and crowd about him: happy would he think himſelf that could get a ſight of him; how would men long to hear what reports he would make of the other world? and what he had ſeen? and what the bleſſed there enjoy? would they not think this man the beſt companion, and his diſcourſe to be of all moſt profitable? Why ſirs! Every true believing Saint ſhall be there in perſon, and is frequently there in Spirit, and hath ſeen it alſo in the Glaſs of the Goſpel: why then do you value their company no more? and why do you enquire no more of them? and why do you reliſh their diſcourſe no better? Well; for my part I had rather have the fellowſhip of a Heavenly minded Chriſtian, then of the moſt learned Diſputers, or princely Commanders.

SECT. X. §. 10.

8. CONſider, There is no man ſo highly honoreth God, as he who hath his converſation in heaven; and without this we deeply diſhonor him. Is it not a diſgrace to the Father, when the Children do feed on Huſks, and are cloathed in rags, and accompany with none but Rogues and Beggers? Is it not ſo to our Father, when we who call our ſelves his Children, ſhall feed on Earth, and the garb of our ſouls be but like that of the naked World? and when our hearts ſhall make this clay and duſt their more familiar and frequent company, who ſhould always ſtand in our Fathers preſence, and be taken up in his own Attendance?

Sure it beseems not the Spouse of Christ, to live among his Scullions and Slaves, when they may have daily admittance into his presence-Chamber; he holds forth the Scepter, if they will but enter. Sure, we live below the rates of the Gospel, and not as becometh the Children of a King, even of the great King of all the World. VVe live not according to the height of our Hopes, nor according to the plenty that is in the Promises, nor according to the provision of our Fathers house, and the great preparations made for his Saints. It is well we have a Father of tender Bowels, who will own his Children, even in dirt and rags: It is well the foundation of God stands sure, and that the Lord knoweth who are his; or else he would hardly take us for his own, so far do we live below the honor of Saints: If he did not first challenge his interest in us, neither our selves, nor others could know us to be his people. But O, when a Christian can live above, and rejoyce his soul in the things that are unseen; how doth God take himself to be honored by such a one? The Lord may say, Why this man believes me; I see he can trust me, and take my Word: He rejoyceth in my promise, before he hath possession; he can be glad and thankful for that which his bodily eyes did never see: This mans rejoycing is not in the flesh; I see he loves me because he mindes me; his heart is with me, he loves my presence; and he shall surely enjoy it in my Kingdom for ever. *Because thou hast seen* (saith Christ to *Thomas*) *thou hast believed; but blessed are they that have not seen, and yet have believed.* John 20. 29. How did God take himself honored by *Caleb* and *Joshuah*, when they went into the promised Land, and brought back to their Brethren a taste of the Fruits, and gave it commendation, and encouraged the people? And what a promise and recompence do they receive, *Numb.* 14. 24. 30. For those that honor him, he will honor, 1 *Sam.* 2, 30.

§. 11.

SECT. XI.

9. CONsider, If thou make not conscience of this duty of diligent keeping thy heart in *Heaven*. First, thou disobeyest the flat commands of God. Secondly, Thou loosest the sweetest parts

parts of Scripture. Thirdly, And dost frustrate the most gracious discoveries of God.

God hath not left it as a thing indifferent, and at thy own choice, whether thou wilt do it or not; He hath made it thy duty as well as the means of thy comfort, that so a double bond might tie thee not to forsake thy own mercies. *Col.* 3. 1, 2. *If ye then be risen with Christ, seek those things which are above; set your affections on things above, not on things on earth.* The same God that hath commanded thee to believe, and to be a Christian, hath commanded thee to set thy affections above: The same God that hath forbidden thee to murder, to steal, to commit adultery, incest, or Idolatry, hath forbidden thee the neglect of this great duty; and darest thou wilfully disobey him? Why makest thou not conscience of the one as well as of the other? Secondly, besides, thou losest the most comfortable passages of the Word. All those most glorious descriptions of heaven, all those discoveries of our future blessedness, all Gods Revelations of his purposes towards us, and his frequent and precious promises of our Rest, what are they all but lost to thee? Are not these the stars in the Firmament of the Scripture? and the most golden lines in that Book of God? Of all the Bible, Methinks thou shouldst not part with one of those Promises or Predictions, no not for a world. As Heaven is the perfection of all our mercies, so the Promises of it in the Gospel, are the very soul of the Gospel. That Word which was sweeter to *David* then the hony and the hony comb, and to *Jeremy* the Joy and rejoycing of his heart, *Jer.* 15. 16. The most pleasant part of this thou losest. Thirdly, Yea, thou dost frustrate the preparations of Christ for thy Joy, and makest him to speak in vain. Is a comfortable word from the mouth of God, of so great worth, that all the comforts of the world are nothing to it? and dost thou neglect and overlook so many of them? Reader, I intreat thee to ponder it, why God should reveal so much of his Counsel, and tell us before hand of the Joyes we shall possess; but onely that he would have us know it for our Joy? If it had not been to make comfortable our present life, and fill us with the delights of our foreknown blessedness, he might have kept his purpose to himself, and never have let us know it till we come to enjoy it, not have revealed it to us till death had discovered it, what he meant to do with us in the world to come; yea when he had got possession of

our Rest, he might still have concealed its Eternity from us, and then the fears of losing it again would have bereaved us of much of the sweetness of our Joyes. But it hath pleased our Father to open his Counsel, and to let us know the very intent of his heart, and to acquaint us with the eternal extent of his Love, and all this that our Joy may be full, and we might live as the heirs of such a Kingdom: And shall we now over-look all, as if he had revealed no such matter? Shall we live in earthly cares and sorrows, as if we knew of no sueh thing? And rejoyce no more in these discoveries, then if the Lord had never writ it? If thy Prince had sealed thee but a Patent of some Lordship, how oft wouldst thou be casting thine eye upon it? and make it thy daily delight to study it, till thou shouldst come to possess the dignity it self? And hath God sealed thee a Patent of Heaven, and dost thou let it lie by thee, as if thou hadst forgot it? O that our hearts were as high as our Hopes, and our Hopes as high as these infallible Promises!

SECT. XII.

§. 12.

10. CONsider, It is but equal that our hearts should be on God, when the heart of God is so much on us. If the Lord of Glory can stoop so low, as to set his heart on sinful dust, sure one would think we should easily be perswaded, to set our hearts on Christ and Glory, and to ascend to him in our daily affections, who vouchsafeth to condescend to us! O, If Gods delight were no more in us, then ours is in him, what should we do? what a case were we in? Christian, dost thou not perceive that the Heart of God is set upon thee? and that he is still minding thee with tender Love, even when thou forgettest both thy self and him? Dost thou not finde him following thee with daily mercies, moving upon thy soul, providing for thy body, preserving both? Doth he not bear thee continually in the arms of Love? and promise that all shall work together for thy good? and suit all his dealings to thy greatest advantage? and give his Angels charge over thee? And canst thou finde in thy heart to cast him by? and be taken up with the Joys below? and forget thy Lord, who forgets not thee? Fye upon this unkinde ingratitude! Is not this the sin that *Isaiah* so

ſo ſolemnly doth call both heaven and earth to witneſs againſt? *The Ox knoweth his owner, and the Aſs his Maſters Crib, but* Iſrael *doth not know, my People doth not conſider:* If the Ox or Aſs do ſtraggle in the day, they likely come to their home at night; but we will not ſo much as once a day, by our ſerious thoughts aſcend to God. When he ſpeaks of his own reſpects to us, hear what he ſaith, Iſai.15.16. *When* Zion *ſaith, The Lord hath forſaken, my Lord hath forgotten me: Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion of the ſon on her womb? yea, they may forget, yet will I not forget: Behold, I have graven thee upon the palms of my hands, thy walls are continually before me.* But when he ſpeaks of our thoughts to him, the caſe is otherwiſe, *Jer.2.32. Can a Maid forget her Ornaments, or a Bride her Attire? yet my people have forgotten me days without number.* As if he ſhould ſay you would not forget the cloaths on your backs, you will not forget your braveries and vanities, you will not riſe one morning, but you will remember to cover your nakedneſs; And are theſe of more worth then your God? or of more concernment then your eternal life? and yet you can forget theſe day after day. O brethren, give not God cauſe to expoſtulate with us, as *Iſa.65.11. Ye are they that have forſaken the Lord, and that forget my holy Mountain*; But rather admire his minding of thee, and let it draw thy minde again to him, and ſay as *Job.7.17. What is man, that thou ſhouldeſt magnifie him? and that thou ſhouldeſt ſet thy heart upon him? and that thou ſhouldeſt viſit him every morning, and try him every moment? verſ.* 18. So let thy ſoul get up to God, and viſit him every morning, and thy heart be towards him every moment.

Iſai 1.2,3.

SECT. XIII. §. 13.

11. CONſider; Should not our intereſt in Heaven, and our Relation to it, continually keep our hearts upon it? Beſides that excellency which is ſpoken of before. VVhy there our Father keeps his court; Do we not call him our Father which art in Heaven: Ah ungracious unworthy children, that can be ſo taken up in their play below, as to be mindleſs of ſuch a Father! Alſo there is Chriſt our Head, our Husband, our Life: and ſhall we not look towards him, and ſend to him, as oft as we can, till we come to ſee him face to face? If he were by Tranſubſtantiation in the Sacra-

ments

ments or other ordinances, and that as gloriously as he is in Heaven, then there were some reason for our lower thoughts: But when the Heavens must receive him till the restitution of all things; let them also receive our hearts with him. There also is our Mother. For *Jerusalem* which is above is that mother of us all, *Gal.* 4. 26. And there are multitudes of our elder Brethren: There are our friends and our ancient acquaintance, whose society in the flesh we so much delighted in, and whose departure hence we so much lamented: And is this no attractive to thy thoughts? If they were within thy reach on earth, thou wouldst go and visit them; and why wilt thou not oftner visit them in Spirit? and rejoyce beforehand to think of thy meeting them there again? Saith old *Bullinger*, Socrates *gaudet sibi moriendum esse, propterea quod Homerum, Hesiodum & alios præstantissimos viros se visurum crederet; quanto magis ego gaudeo qui certus sum me visurum esse Christum servatorem meũ, æternum Dei filium, in assumptâ carne, & præterea tot sanctissimos & eximios Patriarchas?* &c. *Socrates* rejoyced that he should die, because he believed he should see *Homer*, *Hesiod*, and other excellent men; how much more do I rejoyce, who am sure to see Christ my Saviour, the eternal Son of God, in his assumed flesh; and besides, so many holy and excellent men? when *Luther* desired to die a Martyr, and could not obtain it, he comforted himself with these thoughts, and thus did write to them in prison, *Vestra vincula mea sunt, vestri carceres & ignes mei sunt, dum confiteor & prædico, vobisque simul compatior & congratulor*; Yet this is my comfort, your Bonds are mine, your Prisons and Fires are mine, while I confess and Preach the Doctrine for which you suffer, and while I suffer and congratulate with you in your sufferings: Even so should a Believer look to heaven, and contemplate the blessed state of the Saints, and think with himself, Though I am not yet so happy as to be with you, yet this is my daily comfort, you are my Brethren and fellow-Members in Christ, and therefore your joys are my joys, and your glory by this neer relation is my glory, especially while I believe in the same Christ, and hold fast the same Faith and Obedience, by which you were thus dignified; and also while I rejoyce in Spirit with you, and in my daily meditations congratulate your happiness. Moreover, our house and home is above. *For we know if this earthly house of our Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.*

Heavens. Why do we then look no oftner towards it? and groan not earneſtly, *deſiring to be clothed upon with our houſe which is from Heaven?* 2 *Cor.* 5. 1,2. Sure, if our home were far meaner, we ſhould yet remember it, becauſe it is our home: You uſe to ſay, *Home is homely, be it never ſo poor*; and ſhould ſuch a home then be no more remembred? If you were but baniſhed into a ſtrange Land, how frequent thoughts would you have of home? how oft would you think of your old companions? which way ever you went, or what company ſoever you came in, you would ſtill have your hearts, and deſires there! you would even dream in the night, that you were at home, that you ſaw your Father, or Mother, or Friends, that you were talking with Wife, or Children, or Neighbors: And why is it not thus with us in reſpect of Heaven? Is not that more truly, and properly our home, where we muſt take up our everlaſting abode, then this, which we are looking every hour, when we are ſeparated from, and ſhall ſee it no more? We are ſtrangers, and that is our Countrey, *Heb.* 11. 14, 15. We are heirs, and that is our Inheritance; even an Inheritance, incorruptible and undefiled, that fadeth not away, reſerved in Heaven for us, 1 *Pet.* 1. 4. We are here in continual diſtreſs, and want, and there lies our ſubſtance; even that better and more enduring ſubſtance, *Heb.* 10. 34. We are here fain to be beholden to others, and there lies our own perpetual Treaſure, *Matth.* 6. 21. Yea, the very Hope of our ſouls is there; all our hope of relief from our diſtreſſes; all our hope of happineſs, when we are here miſerable; all this hope is laid up for us in Heaven, whereof we hear in the true Word of the Goſpel, *Col.* 1. 5. Why, beloved Chriſtians, have we ſo much intereſt, and ſo ſeldom thoughts? have we ſo near relation, and ſo little affection? are we not aſhamed of this? Doth it become us to be delighted in the company of ſtrangers, ſo as to forget our Father, and our Lord? or to be ſo well pleaſed with thoſe that hate and grieve us, as to forget our beſt and deareſt friends? or to be ſo beſotted with borrowed trifles, as to forget our own profeſſion and treaſure? or to be ſo taken up with a ſtrange place, as not once a day to look toward home? or to fall ſo in love with tears and wants, as to forget our eternal Joy, and Reſt? Chriſtians, I pray you think whether this become us? or whether this be the part of a wiſe or thankful man? why here thou art like to other men, as the heir under age, who differs no

from a servant; but there it is that thou shalt be promoted, and fully estated in all that was promised. Surely, God useth to plead his propriety in us, and from thence to conclude to do us good; even because we are his own people, whom he hath chosen out of all the world: and why then do we not plead our interest in him; and thence fetch Arguments to raise up our hearts, even because he is our own God, and because the place is our own possession? Men use in other things to over-love, and over-value their own, and too much to minde their own things: O, that we could minde our own inheritance! and value it but half as it doth deserve!

§. 14.

SECT. XIV.

12. LAstly consider, There is nothing else that's worth the setting our hearts on. If God have them not, who, or what shall have them? if thou minde not thy Rest, what wilt thou minde? As the Disciples said of Christ, (*John* 4. 32, 33.) *hath any man given him meat to eat, that we know not of?* So say I to thee; Hast thou found out some other God, or Heaven, that we know not of? or something that will serve thee in stead of Rest? Hast thou found on Earth an Eternal happiness? where is it? and what is it made of? or who was the man that found it out? or who was he that last enjoyed it? where dwelt he? and what was his name? or art thou the first that hast found this treasure? and that ever discovered Heaven on Earth? Ah wretch! trust not to thy discoveries, boast not of thy gain, till experience bid thee boast, or rather take up with the experience of thy fore-fathers, who are now in the dust, and deprived of all, though sometime they were as lusty and jovial as thou. I would not advise thee to make experiments at so dear rates, as all those do that seek after happiness below: lest when the substance is lost, thou finde too late, that thou didst catch but at a shadow; lest thou be like those men, that will needs search out the Philosophers stone, though none could

Simile tu putas esse, utrum cures de frumento, &c. in ad hæc sacra & sublimia accedas? Scituris quæ natura sit Diis, quæ voluntas, quæ conditio, quæ forma, quis animum tuum casus expectet, ubi nos a corporibus dimissos, natura composuat? Quid sit quod hujus mundi gravissima quæque in medio sustineat? supra, levia suspendat? in summum ignem ferat? Sydera curribus suis excitet? Cæteram decies ingentibus plena miraculis. Seneca *de brevit. vitæ*, c. 19. How much more may a Christian say so of his expected Glory?

effect

effect it that went before them; and so buy their experience with the loss of their own estates and time, which they might have had at a cheaper rate, if they would have taken up with the experience of their Predecessors. So I would wish thee not to disquiet thy self, in looking for that which is not on Earth; least thou learn thy experience with the loss of thy soul, which thou mightest have learned at easier terms, even by the warnings of God in his Word, and loss of thousands of souls before thee. It would pity a man to see, that men will not believe God in this, till they have lost their labor, and Heaven, and all: Nay, that many Christians, who have taken Heaven for their resting place, do lose so many thoughes needlesly on Earth; and care not how much they oppress their spirits, which should be kept nimble and free for higher things. As *Luther* said to *Melanthon*, when he over-pressed himself with the labors of his Ministry; so may I much more say to thee, who oppressest thy self with the cares of the world. *Vellem te adhuc decies plus obrui: Adeo me nihil tui miseret, qui toties monitus, ne onerares teipsum tot oneribus, & nihil audis, omnia benè monita contemnis. Erit cum sero stultum tuum hunc zelum frustra damnabis; quo jam ardes solus omnia portare, quasi ferrum aut saxum sis.* It were no matter, if thou wert oppressed ten times more; so little do I pity thee; who being so often warned, that thou shouldst not load thy self with so many burdens, dost no whit regard it, but contemnest all these wholesom warnings: Thou wilt shortly when it is too late, condemn this thy foolish forwardness, which makes thee so desirous to bear all this, as if thou wert made of Iron or Stone. Alas, that a Christian should rather delight to have his heart among these thorns and briars, then in the bosom of his crucified, glorified Lord! Surely, if Satan should take thee up to the Mountain of Temptation, and shew thee the Kingdoms, and glory of the world; he could shew thee nothing that's worthy thy thoughts, much less to be preferred before thy Rest. Indeed so far as duty and necessity requires it, we must be content to minde the things below; but who is he that contains himself within the compass of those limits? And yet if we bound our cares and thoughts, as diligently as ever we can, we shall finde the least to be bitter and burdensom; even as the least VVasp hath a sting, and the smallest Serpent hath his poyson. As old *Hiltenius* said of *Rome*, *Est proprium Romanæ potestatis*

Tom. 1. Epist. pag. 355. b.

ut sit ferreum, & licet digiti minorentur ad parvitatem acus, tamen manent ferrei : It is proper to the *Romane* power to be of iron, and though the fingers of it be diminished to the smalness of a needle, yet they are iron still; The like may I say of our earthly cares, it is their property to be hard and troublous, and so they will be when they are at the least: Verily, if we had no higher hopes then what's on earth, I should take man for a most silly creature, and his work and wages, all his travel and his felicity, to be no better then dreams and vanity, and scarce worth the minding or mentioning, especially to thee a Christian should it seem so, whose eyes are opened by the Word and Spirit, to see the emptiness of all these things, and the precious worth of the things above: O then be not detained by these silly things, but if Satan present them to thee in a temptation, send them away from whence they came; as *Pellicanus* did send back the silver bowl (which the Bishop had sent him for a token) with this answer, *Astricti sunt quotquot Tiguri cives & inquilini, bis singulis annis, solenni juramento, ne quis eorum ullum munus ab ullo principe accipiat*; All that are Citizens and Inhabitants of *Tigurum*, are solemnly sworn twice a yeer, not to receive any gift from any Prince abroad; so say thou, we the Citizens and Inhabitants of heaven, are bound by solemn and frequent Covenants, not to have our hearts enticed or entangled, with any forraign honors or delights, but only with those of our own Country: If thy thoughts should like the laborious Bee, go over the world from flower to flower, from creature to creature, they would bring thee no Hony or sweetness home, save what they gathered from their relations to Eternity.

Object. But you will say perhaps, Divinity is of larger extent, then onely to treat of the life to come, or the way thereto; there are many controversies of great difficulty, which therefore require much of our thoughts, and so they must not be all of heaven.

* *Answ.* For the smaller controversies which have vexed our

* He that comes to us is either learned, or unlearned; If learned, then he can enquire into the weakness of Reasons, and upon prayers for the spirits illumination, he may know what party to joyn with: But if he be unlearned, let him follow the simplicity of Scripture, and he will not easily be deceived; let him go the middle way between extreams, and he shall not erre. Doctor *John Stegman. Dodecad. de Eccles. viator.* pag. 219. And I think it were well if the learned would do as he adviseth the unlearned, I am sure it were better for the Church and themselves, unless we have the unlearned the wiser, honester and happier men.

Times,

Times, and cauſed the doleful diviſions among us, I expreſs my mind as that of *Graſerus*, *Cum in viſitatione ægrotorum, & ad emigrationem ex hac vita beatam præparatione deprehendiſſet, controverſias illas Theologicas, quæ ſcientiam quidem inflantem pariunt, conſcientias vero fluctuantes non ſedant, quæque hodie magna animorum contentione agitantur, & magnos tumultus in rebuſpub. excitant, nullam prorſus uſum habere quinimo conſcientias ſimpliciorum non aliter ac olim in Papatu humana figmenta intricare. Cœpit ab eis toto animo abhorrere, & in publicis concionibus tantum ea proponere, quæ ad fidem ſalvificam in Chriſtum accendendam, & ad pietatem veram juxta verbum Dei exercendam, veramque conſolationem in vita & morte præſtandam faciebant*; When he had found in his viſiting the ſick, and in his own preparations for well dying, that the Controverſies in Divinity (which beget a ſwelling knowledg, but do not quiet troubled conſciences, and which are at this day agitated with ſuch contention of ſpirits, and raiſe ſuch tumults in Commonwealths) are indeed utterly uſeleſs, yea and moreover, do intangle the conſciences of the ſimple, juſt as the humane inventions in Popery formerly did; he begun with full bent of minde to ſhun or abhor them, and in his publique Preaching to propound onely thoſe things which tended to the kindling a true faith in Jeſus Chriſt, and to the exerciſe of true godlineſs according to the VVord of God, and to the procuring of true conſolation, both in life and death. * I can ſcarce expreſs my own minde more plainly, then in this Hiſtorians expreſſions of the minde of *Graſerus*. VVhile I had ſome competent meaſure of health, and look't at death as at a greater diſtance, there was no man more delighted in the ſtudy of controverſie; but when I ſaw dying men have no mind on it, and how unſavory and uncomfortable ſuch conference was to them, and when I had oft been neer to death my ſelf, and

* *Satisfiat dubio blaſphemiæ illi gatis cum qui veſtras controverſias nominare auſit ſtultas, ineruditas quæſtiones, profanas inanias, verborum pugnas: hi e. uno verbo, nugas. Ego vero quid de me ſentiatis parum curo: hoc palam dico: ſtoidas, vanas, inutiles, indoctas diſputationes; v. d. nænias & gerras eſſe omnes eas, quæ vel nihil faciunt ad pietatem & ædificationem Eccleſiæ, vel in verbo Dei non ſunt, plene revelatæ explicatæ, deciſæ, & ſic a Spiritu Sancto ad ſalutem minus neceſſariæ judicatæ. At tales non ſunt hodiernæ quædam controverſiæ.* Vera me ſcribere judicabit olim Eccleſia; *judicabit ipſe, Chriſtus. Soletis ſupra modum exaggerare minutiſſimas ſæpe liticulas, quaſi a quibus cardo ſempiternæ ſalutis unice dependeat. At longe aliter ſentiunt quicunque nondum ſunt veſtris præconceptis opinionibus faſcinati, & contagio veſtro infecti.* Rupert. Meldenius Paræneſi Votiv. *pro pace Eccleſ. Fol D. 3.*

found no delight in them, further then they confirmed, or illustrated the Doctrine of eternal Glory, I have minded them ever since the less: Though every Truth of God is precious, and it is the sin and shame of Professors that are no more able to defend the Truth, yet should all our study of controversie be still in relation to this perpetual Rest, and consequently be kept within its bounds, and with most Christians, not have the twentieth part of our time or thoughts: Who that hath tried both studies, doth not cry out, as *Summerhard* was wont to do of the Popish School-Divinity, *Quis me miserum tandem liberabit ab ista rixosa Theologia?* Who will once deliver me wretch from this wrangling kinde of Divinity? And as it is said of *Bucholcer*, *Cum eximiis à Deo dotibus esset decoratus, in certamen tamen cum rabiosis illius seculi Theologis descendere noluit. Desii* (inquit) *disputare, cepi supputare: quoniam illud dissipationem, hoc collectionem significat. Vidit enim ab iis controversias moveri, quas nulla unquam amoris Dei scintilla calefecerat: vidit ex diuturnis Theologorum rixis, militatu nihil, detrimenti plurimum in Ecclesias redundâsse.* i.e. Though he was adorned by God with excellent gifts, yet would he never enter into contention with the furious Divines of that age. I have ceased (saith he) my Disputations, and now begin my Supputation; for that signifieth Dissipation, but this Collection: For he saw, that those men were the movers of Controversies, who had never been warmed with one spark of the love of God; he saw, That from the continual brawls of Divines, no benefit, but much hurt did accrue to the Churches; and it is worth the observing which the Historian addes, *Quapropter omnis ejus cura in hoc erat, ut auditores fidei suæ commissos, docerot bene vivere & beate Mori; Et annotatum in adversariis amici ejus repererunt, permultos in extremo agone constitutos, gratias ipsi hoc nomine egisse, quod ipsius ductu servatorem suum Iesum agnovissent, cujus in cognitione pulchrum vivere, mori vero longe pulcherrimum ducerent. Atque haud scio annon hoc ipsum longe Bucholcero coram Deo sit gloriosius futurum, quam si aliquot contentiosorum libellorum myriadas posteritatis memoriæ consecrasset.* i.e. Therefore this was all his care, That he might teach his hearers, committed to his charge, *To live well, and die happily*: And his friends found noted down in his Papers, a great many of persons, who in their last agony, did give him thanks for this very reason,

reason, That by his direction they had come to the knowledg of Jesus their Saviour; in the knowledg of whom, *They esteem it sweet to live, but to die far more sweet.* And I cannot tell whether this very thing will not prove more glorious to *Bucholcer* before God, then if he had consecrated to the memory of posterity, many myriads of contentious writings. And as the study of controversies is not the most pleasant, nor the most profitable; so much less the publick handling of them: For do it with the greatest meekness, and ingenuity, yet shall we meet with such unreasonable men, as the said *Bucholcer* did, *Qui arrepta ex aliquibus voculis calumniandi materia, hæreseos insimulare & traducere optimum virum non erubescerent; Frustra obtestante ipso, dextrè data, dextrè acciperent.* i. e. Who taking occasion of reproach from some small words, were not ashamed to traduce the good man, and accuse him of Heresie; while he in vain obtested with them, that they should take in good part, what was delivered with a good intention. *Siracides* saith in *Ecclesiasticus*, Chapter 26. That a scolding woman shall be sought out for to drive away the enemies; but experience of all ages tells us to our sorrow, That the wrangling Divine is their chiefest inlet, and no such Scarcrow to them at all.

So then it is clear to me, That there is nothing worth our minding, but Heaven, and the way to Heaven.

All the Question will be about the affairs of Church and State: Is not this worth our minding? to see what things will come to? and how God will conclude our differences?

Answ. So far as they are considered as the providences of God, and as they tend to the setling of the Gospel, and Government of Christ, and so to the saving of our own, and our posterities souls, they are well worth our diligent observation; but these are onely their relations to eternity. * Other wise I should look upon all the stirs and commotions in the world, but as the busie gadding of a heap of Ants, or the swarming of a nest of VVasps or Bees: The spurn of a mans foot destroys all their labor; or as an Enterlude or Tragedy of a few hours long: They first quarrel, and then fight, and let out one anothers blood, and bring themselves more speedily, and violently to their graves; which however they could not long have delayed, and so come down, and the Play is ended: And the next generation succeeds them in their

* Read *Cyprians* excellent contemplation of the worlds vanity and wickedness from his prospect in the Mount. *Epist. 1. ad Donat.*

their madneſs, and make the like buſtle in the world for a time; and ſo they alſo come down, and lie in the duſt. Like the *Roman Gladiatores*, that would kill one another by the hundreds to make the beholders a ſolemn ſhew; or as the young men of *Joab* and *Abner*, that muſt play before them, by ſtabbing one another to the heart, and fall down and dye, and there is an end of the ſport. And is this worth a wiſe mans obſervance?

Surely, our very bodies themſelves, for which we make all this ado in the world, are very ſilly pieces: Look upon them (not as they are ſet out in a borrowed bravery) but as they lie rotting in a ditch, or a grave; and you will ſay, they are ſilly things indeed. Why then, ſute all our dealings in the world, our buyings and ſellings, and eating and drinking, our building and marrying, our wealth and honors, our peace and our war, ſo far as they relate not to the life to come, but tend onely to the ſupport and pleaſing of this ſilly fleſh, muſt needs themſelves be ſilly things, and not worthy the frequent thoughts of a Chriſtian: For the Means (as ſuch) is meaner then their end.

And now doth not thy Conſcience ſay as I ſay, That there is nothing but Heaven, and the way to it, that is worth thy minding?

§. 15.

SECT. XV.

THus I have given thee theſe twelve Arguments to conſider of, and if it may be, to perſwade thee to a heavenly mind: I now deſire thee to view them over, read them deliberately, and read them again, and then tell me, Are they Reaſon, or are they not? Reader, ſtop here while thou anſwereſt my Queſtion: Are theſe Conſiderations weighty, or not? are theſe Arguments convincing, or not? Have I proved it thy duty, and of flat neceſſity, to keep thy heart on things above, or have I not? Say, Yea, or Nay, man! If thou ſay Nay; I am confident thou contradicteſt thine own Conſcience; and ſpeakeſt againſt the light that is in thee, and thy Reaſon tells thee thou ſpeakeſt falſly: If thou ſay Yea, and acknowledg thy ſelf convinced of the duty; bear witneſs then, that I have thine own confeſſion: That very tongue of thine ſhall condemn thee, and that confeſſion be pleaded againſt thee,

thee, if thou now go home, and cast this off, and wilfully neglect such a confessed duty; and these twelve Considerations shall be as a Jury to convict thee, which I propounded, hoping they might be effectual to perswade thee. I have not yet fully laid open to you, the nature and particular way of that duty, which I am all this while perswading you to, that is the next thing to be done: All that I have said hitherto, is but to make you willing to perform it. I know the whole work of mans salvation, doth stick most at his own will: If we could once get over this block well, I see not what could stand before us. Be soundly willing, and the work is more then half done. I have now a few plain Directions to give you, for to help you in doing this great work; but alas, it is in vain to mention them, except you be willing to put them in practice. What sayest thou Reader, Art thou willing, or art thou not? wilt thou obey, if I shew thee the way of thy Duty? However, I will set them down, and tender them to thee, and the Lord perswade thy heart to the Work.

CHAP. IV.

Containing some hinderances of a Heavenly Life.

SECT. I.

§. 1.

THe first task that I must here set thee, consists in the avoyding of some dangerous * hinderances, which otherwise will keep thee off from this work, as they have done many a thousand souls before thee. If I shew thee briefly where the Rocks and Gulf do lie, I hope thou wilt beware. If I stick up a mark at every quicksand, I hope I need to say no more, to put thee by it. Therefore as thou valuest the comforts of a Heavenly conversation, I here charge thee from God to beware most carefully of these impediments.

1. The first is, The living in a known unmortified sin. Observe this. O, what havock this will make in thy soul! O the joys that this hath destroyed! The blessed Communion with God, that this hath interrupted! The ruines it hath made amongst mens graces! The soul strengthning duties that this hath hindred! And above all others, it is especially an enemy to this great duty.

* Ad illam viam requiritur, 1. Quod homo per virtuosam assuefactionem & gratiam, sit radicatus in virtutibus; Quod nullam delectationem habeat in appetitu vanæ gloriæ, in cupiditate divitiarum, in concupiscentia oculorum & gulæ. 2. Requiritur internum silentium, ut non occupet se circa exteriora; Quid audierit, vel viderit foris nihil curando, tanquam in somno occurrissent. 3. Amorosa adhæsio cum Deo: Ut omnia ejus judicia, omnia facta, omnes doctrinas cum reverentia amplectatur. 4. Quod nihil aliud quærat, sed reputet sibi illum dilectum sufficientissimum, superexcellentem illum in corde suo diligat super omne quod potest videri, audiri, vel cogitari, vel imaginari: Quia totus amabilis, totus desiderabilis, &c. 5 Quod sæpe reducat ad memoriam perfectiones Dei, & illis intime congratuletur. *Gerson. 3. part. in Alphabeto divini amoris.*

Christian

Christian Reader, I desire thee in the fear of God, stay here a little, and search thy heart: Art thou one that hast used violence with thy conscience? Art thou a wilful neglecter of known duties? either publike, private, or secret? Art thou a slave to thine appetite, in eating or drinking? or to any other commanding sense? Art thou a proud Seeker of thine own esteem? and a man that must needs have mens good opinion, or else thy minde is all in a combustion? Art thou a wilfully peevish and passionate person? as if thou were made of Tinder or Gun-powder, ready to take fire at every word, or every wry look, or every supposed sleighting of thee? or every neglect of a complement or courtesie? Art thou a knowing deceiver of others in thy dealing? or one that hast set thy self to rise in the world? not to speak of greater sins, which all take notice of: If this be thy case, I dare say, Heaven and thy Soul are very great strangers: I dare say, thou art seldom in Heart with God; and there is little hope it should ever be better, as long as thou continuest in these transgressions: These beams in thine eyes, will not suffer thee to look to Heaven; these will be a cloud between thee and God. * When thou dost but attempt to study Eternity, and to gather comforts from the life to come, thy sin will presently look thee in the face, and say, These things belong not to thee: How shouldst thou take comfort from Heaven, who takest so much pleasure in the lusts of thy flesh? O, how this will damp thy joyes! and make the thoughts of that day, and state, to become thy trouble, and not thy delight! Every wilful sin that thou livest in, will be to thy comforts as water to the fire; when thou thinkest to quicken them, this will quench them; when thy heart begins to draw neer to God, this will presently come in thy minde, and cover thee with shame, and fill thee with doubting. Besides (which is most to the point in hand) it doth utterly indispose thee and disable thee to this work: When thou shouldst wind up thy heart to Heaven, alas, its byassed another way; it is intangled in the lusts of the flesh, and can no more ascend in Divine Meditation, then the bird can fly, whose wings are clipt, or that is intangled in the Lime-twigs, or taken in the snare. Sin doth cut the very sinews of the soul; therefore, I say of this heavenly life, as Master *Bolton* saith of Prayer, Either it will make thee leave sinning, or sin will

* *Nam absque emundatione animi & vitæ sanctitatis arcula, possibile non est sanctorum dicta intelligere. ut siquis vult intueri lucem solis, oculum purgat, &c. Aut siquis civitatem aut regionem inspicere cupiet, pergit ad locum inspiciendi gratia. Ita & qui Theologorum consequi intelligentiam cupit, abluere prius animum debet, atque detergere, & pro vitæ morumque similitudinem, ipsos adire sanctos; ut nulo atque instituto illis conjunctus, ea etiam quæ Deus illis revelavit intelligat; & quasi unus ex illis efficitus, effugiat peccatorum periculum & ignem eis in die judicii præparatum: recipiatque reposita sanctis in regnis cœlestibus præmia.* Athanas. *de Incarn. verbi, translat. in fine.*

make thee leave it; and that quickly too: For theſe cannot continue together. If thou be here guilty, who readeſt this, I require thee ſadly to think of this folly. O man! what a life doſt thou loſe! and what a life doſt thou chuſe! what daily delights doſt thou ſell, for the ſwiniſh pleaſure of a ſtinking luſt! what a Chriſt! what a glory, doſt thou turn thy back upon, when thou art going to the embracements of thy helliſh pleaſures! I have read of a Gallant addicted to uncleanneſs, who at laſt, meeting with a beautiful Dame, and having enjoyed his fleſhly deſires of her, found her in the morning to be the dead body of one that he had formerly ſinned with, which had been acted by the devil all night, and left dead again in the morning. Surely all thy ſinful pleaſures are ſuch: The devill doth animate them in the darkneſs of the night; but when God awakes thee, at the fartheſt, at death, the deceit is vaniſhed, and nothing left but a carkaſs to amaze thee, and be a ſpectacle of horror before thine eyes. Thou thinkeſt thou haſt hold of ſome choyce delight, but it will turn in thy hand (as *Moſes* rod) into a Serpent; and then thou wouldſt fain be rid of it, if thou kneweſt how; and wilt flie from the face of it, as thou doſt now embrace it: and ſhall this now detain thee from the high delights of the Saints? If Heaven and Hell can meet together, and if God can become a lover of ſin, then mayſt thou live in thy ſin, and in the taſtes of glory, and mayſt have a converſation in Heaven, though thou cheriſh thy corruption. If therefore thou finde thy ſelf guilty, never doubt on it, but this is the cauſe that eſtrangeth thee from Heaven: And take heed, leaſt it keep out thee, as it keeps out thy heart; and do not ſay, but thou waſt bid, Take heed. Yea, if thou be a man that hitherto haſt eſcaped, and knoweſt no raigning ſin in thy ſoul; yet let this warning move thee to prevention, and ſtir up a dread of this danger in thy ſpirit. As *Hunnius* writes of himſelf, That hearing the mention of the unpardonable ſin againſt the Holy Ghoſt, it ſtirred up ſuch fears in his ſpirit, that made him cry out, What if this ſhould be my caſe? and ſo rouzed him to prayer and tryal. So think thou, though thou yet be not guilty, what a ſad thing it were, if ever this ſhould prove thy caſe: And therefore watch. * Eſpecially reſolve to keep from the occaſions of ſin, and as much as is poſſible, out of the way of Temptations. The ſtrongeſt Chriſtian is unſafe among occaſions of ſin. O what need have we to pray daily, lead us not



He that will do all that is lawful, will ſoon be drawn to that which is unlawfull, ſaith *Clemens Alexand. Pædagog. l. cap.* 1.

* Nemo datutus periculo proximus. *Nec evadere diabolum ſervus Dei poterit, qui ſe diaboli laqueis implicavit.* Cyprian. *Epiſt.* 62. & 169.

not into temptation, but deliver us from evil? And shall we pray against them, and cast our selves upon them. If *David*, *Solomon*, *Peter*, &c. teach you not, at least look upon the multitudes that have revolted of late times, and fallen into the most horrid sins with religious pretences: As Christ thought meet to say to his Disciples, Remember *Lots* wife, and what I say to one, I say to all, Watch: So say I: Remember these and Watch.

SECT. II.

§. 2.

2. A Second hinderance carefully to be avoyded, is, An Earthly minde: For you may easily conceive, that this cannot stand with an Heavenly minde. God and Mammon, Earth and Heaven, cannot both have the delight of thy heart. This makes thee like *Anselmus's* Bird, with a stone tyed to the foot, which as oft as shee took flight, did pluck her to the Earth again. If thou be a man that hast fancied to thy self, some content or happiness to be found on Earth, and beginnest to taste a sweetness in gain, and to aspire after a fuller and a higher estate, and hast hatched some thriving projects in thy brain, and art driving on thy rising design; Believe it, thou art marching with thy back upon Christ, and art posting apace from this Heavenly life. Why, hath not the World that from thee, which God hath from the Heavenly beleever? When he is blessing himself in his God, and rejoycing in hope of the glory to come; then thou art blessing thy self in thy prosperity, and rejoycing in hope of thy thriving here: When he is solacing his soul in the views of Christ, of the Angels and Saints, that he shall live with for ever; then art thou comforting thy self with thy wealth, in looking over thy Bills and Bonds, in viewing thy Mony, thy Goods, thy Cattel, thy Buildings, or large Possession; and art recreating thy minde in thinking of thy hopes; of the favor of some great ones, on whom thou dependest; of the pleasantness of a plentiful and commanding state; of thy larger provision for thy children after thee; of the rising of thy house, or the

The description of a Worldling. *Non domus aut fundus, non aeris acervus & auri, Aegroto Domini deduxit corpore febres; Non animo curas: valeat possessor oportet, &c.* Horat. *Quis potest pauper esse qui non eget? qui non inhiat alieno? qui Deo dives est? magis pauper ille est qui cum multa habeat, plura desiderat. Dicam tandem quemadmodum sentio: nemo tam pauper potest esse quam natus est. Aves sine patrimonio vivunt: & indies pecua pascuntur, & haec nobis tamen nata sunt, quae omnia si non concupiscimus, possidemus. Igitur ut qui viam terit, eo facilior quo levior incedit: ita beatior in hoc itinere vivendi qui paupertate se sublevat; non sub divitiarum onere suspirat.* Minut. Fœlix *Octav. p.* 398.

obeysance of thine inferiors: Are not these thy morning and evening thoughts, when a gracious soul is above with Christ? Dost thou not delight, and please thy self with the daily rolling these thoughts in thy minde, when a gracious soul should have higher delights? If he were a fool by the sentence of Christ, that said, *Soul take thy rest, thou hast enough laid up for many yeers*: What a fool of fools art thou, that knowing this, yet takest not warning, but in thy heart speakest the same words? Look them over seriously, and tell me, what difference between this fools expressions, and thy affections? I doubt not, but thou hast more wit then to speak thy minde just in his language; but man, remember, thou hast to do with the searcher of hearts. It may be thou holdst on in thy course of duty, and prayest as oft as thou didst before; it may be thou keepest in with good Ministers, and with godly men, and seemest as forward in Religion as ever: But what is all this to the purpose? Mock not thy soul, man; for God will not so be mocked. What good may yet remain in thee, I know not; but sure I am, thy course is dangerous, and if thou follow it on, will end in dolor. Methinks I see thee befooling thy self, and teering thy hair, and gnashing thy teeth, when thou hearest thy case laid open by God: Thou fool, this night shall they require thy soul from thee; and then whose are all these things? Certainly, so much as thou delightest and restest on Earth; so much is abated of thy delights in God. Thine earthly minde may consist with thy profession and common duties, but it cannot consist with this Heavenly duty. I need not tell thee all this, if thou wouldst deal impartially, and not be a traitor to thy own soul; thou knowest thy self how seldom and cold, how cursory and strange thy thoughts have been of the joyes hereafter, ever since thou didst trade so eagerly for the world. Methinks I even perceive thy conscience stir now, and tell thee plainly, that this is thy case; hear it, man; O, hear it now; least thou hear it in another manner when thou wouldst be full loth. O the cursed madness of many that seem to be religious! who

Cyprian expounding the word [*Day's Breau*] saith, we that have renounced this world, (*viz.*) in our Baptismal Covenant with Christ, and have cast away the riches and glory of it in our Belief of spiritual grace, must onely ask for food and victuals, seeing our Lord telleth us, he that forsaketh not all that he hath, cannot be his Disciple. *Cypr.* in orat. Domin. Sect. 14. p. 313.

Avaritia est inordinatus amor temporaliùm. *viz.* Omnis terrenæ substantiæ quæ potest esse de possessione hominis; & habitudinum respectivarum in rebus terrenis fundatarum, quas homo irrationabiliter appetit, sicut dominia & honores mundanos, quæ ex possessione talium oriuntur. Et ita 1 *Tim* 6. 10. Radix omnium malorum est cupiditas. *Wickleff* Trialog. l. 3 c. 18. fol. 72, 73.

thrust

thrust themselves into multitude of employments, and think they can never have business enough, till they are loaded with labors, and clogged with cares, That their souls are as unfit to converse with God, as a man to walk with a mountain on his back; and till he hath even transformed his soul almost into the nature of his drossie carkass, and made it as unapt to soar aloft, as his body is to leap above the Sun: And when all is done, and they have lost that Heaven they might have had upon Earth, they rake up a few rotten arguments to prove it lawful, and then they think that they have salved all; though these sots would not do so for their bodies, nor forbear their eating or drinking, or sleeping, or sporting, though they could prove it lawfull so to do; though indeed they cannot prove it lawful neither. They miss not the pleasures of this Heavenly Life, if they can but quiet their Consciences, while they fasten upon lower and baser pleasures. For thee, O Christian, who hast tasted of these pleasures; I advise thee, as thou valuest their enjoyment, as ever thou wouldst taste of them any more, take heed of this gulph of An earthly minde: For if once thou come to this, that thou wilt be rich, thou fallest into temptation, and a snare, and into divers foolish and hurtful lusts; it is Saint *Paul's* own words; 1 *Tim.* 6. 9. Set not thy mind, as *Saul*, on the Asses, when the Kingdom of Glory is before thee. Keep these things as thy upper Garments, still loose about thee, that thou mayst lay them by, when ever there is cause: But let God and Glory be next thy heart, yea, as the very blood and spirits, by which thou livest; Still remember that of the Spirit, *The friendship of the World, is enmity with God: Whosoever therefore will be a friend of the World, is the enemy of God*, Jam 4. 4. And 1 John 2. 15. *Love not the world, nor the things in the world: If any man love the world, the love of the Father is not in him.* This is plain dealing; and happy he that faithfully receives it.

Quicquid nobis bono futurum erat, Deus & Parens noster in proximo posuit. Non expectavit inquisitionem nostram: ultro dedit; nocitura altissime possit. Nihil nisi de nobis quæri possumus. Ea quibus perire nos nolenre rerum natura & abscondente protulimus. Addiximus animum voluptati: Cui indulgere initium omnium malorum est, *Seneca* Epist. 110. To. 2. p. 84 1 Sam. 9 20. Sed amor Dei adhuc est valde modicus & debilis: Mundanus vero fortè & potens; repugnatque fortiter, ne nidum suum seu hospitium quod habuit ab infantia in homine perdat. Et quod plus molestat, ipse amor mundi oculis cernitur corporis, & sentitur dulcis esse ad retinendum, amarus vero ad perdendum: Amor autem Dei e contra non videtur; & sentitur durus ad acquirendum, & dulcis ad dimittendum. *Gerson*, *part.* 3 *fol.* 382, *De monte contemplat*, *cap.* 21.

SECT.

§. 3.

SECT. III.

3. A Third hinderance, which I muſt adviſe thee to beware, is. The company of ungodly and ſenſual men. * Not that I would diſſwade thee from neceſſary converſe, or from doing them any office of Love; eſpecially not from endeavouring the good of their ſouls, as long as thou haſt any opportunity or hope: Nor would I have thee conclude them to be dogs and Swine, that ſo thou mayſt evade the duty of Reproof: Nor yet to judg them ſuch at all, as long as there is any hope of better, or before thou art certain they are ſuch indeed: much leſs can I approve of the practice of thoſe, who, becauſe the moſt of the world are nought, do therefore conclude men Dogs or Swine, before ever they faithfully and lovingly did admoniſh them, yea, or perhaps before they have known them, or ſpoke with them; and hereupon they will not communicate with them in the Lords Supper, but ſeparate from them into diſtinct Congregations; I perſwade thee to no ſuch ungodly ſeparation: As I never found one word in Scripture, where either Chriſt or his Apoſtles denyed admittance to any man that deſired to be a Member of the Church, though but onely profeſſing to Repent and Believe; So neither did I ever there finde that any but convicted Hereticks, or ſcandalous ones (and that for the moſt part after due admonition) were to be avoyded or debarred our fellowſhip. † And whereas it is urged, That they are to prove their intereſt to the priviledges which they lay claim to, and not we to diſprove it; I anſwer, If that were granted, yet their meer ſober profeſſing to Repent and Believe in Chriſt, is a ſufficient evidence of their intereſt to Church-member-ſhip, and admittance thereto by Baptiſm (ſuppoſing them not admitted before:) and their being Baptized perſons, (if at age) or members of the univerſal vi-

* I love the zeal of thoſe Athenians, that would not waſh in the ſame bath with the perſecutors of *Socrates*. But this wile averſeneſs from the *known enemies of Peace*, may and muſt be accompanied with a friendly correſpondence with differing Brethren. Biſhop *Hall* in the Peace-maker, pag. 134. 135. *Quemcunque Deus ſiſtit qua autoritate, quo jure homo depulſurus eſt, donec ipſe Deus architector ſuæ domus, depulerit?* Pu-

deat ergo Chriſtianos, qui inſcientiſſimis ſuæ præjudiciis, aut impotentiſſimis ſtudiis ſic abripiuntur, ut quam Deus *materiam domus ſuæ advocat, ipſi urgent avertant, & omnibus viribus intertu bent.* Junius Irenic. *in* Pſal. 122. *Tom.* 1. *p.* 691. An excellent Book for a Cenſorious, Separating, Turbulent Chriſtian to peruſe. *Lege* Cypriani *Epiſtol.* 51. *p.* 111. 112. Of not departing from the unity of the Church, becauſe they are wicked. † *Verbo & diſciplina Domini emendo quod poſſum, tolero quod non poſſum: fugio palcam ne hoc ſim; non oream, ut nihil ſim.* As *Auſtin* excellently, *cont.* Creſc. *l.* 3. *c.* 35. cited alſo by *Willet*, on *John* 17. *p.* 66. i. e. What I can, I amend by the Word and Diſcipline of the Lord; what I cannot, I ſuffer. I avoyd the chaff, leſt I prove ſuch my ſelf; but not the flowre, leſt I prove nothing.

ſible

sible Church (into which it is that they are Baptized) is sufficient evidence of their interest to the Supper, till they do by Heresie or Scandal blot that Evidence; * which Evidence if they do produce, yea though they are yet weak in the Faith of Christ, who is he that dare refuse to receive them? And this, after much doubting, dispute, and study of the Scriptures, I speak as confidently, as almost any truth of equal moment; So plain is the Scripture in this point, to a man that brings his Understanding to the model of Scripture, and doth not bring a model in his brain, and reduce all he reads to that model. The door of the visible Church is incomparably wider then the door of Heaven; and Christ is so tender, so bountiful, and forward to convey his grace, and the Gospel so free an offer and invitation to all, that surely Christ will keep no man off; if they will come quite over in spirit to Christ, they shall be welcom; if they will come but only to a visible Profession, he will not deny them admittance there, because they intend to go no further, but will let them come as near as they will, and that they come no further shall be their own fault; and so it is not his readiness to admit such, nor the openness of the door of his visible Church, that makes men Hypocrites, but their own wickedness: Christ will not keep such out among Infidels, for fear of making Hypocrites; but when the net is drawn unto the shore, the fishes shall be separated; and when the time of Harvest comes, then the Angels shall gather out of his Kingdom all things that offend, and them that work iniquity, *Mat.* 13.41. There are many Saints (or sanctified men) that yet shall never come to Heaven, who are only Saints by their separation from Paganism, into fellowship with the visible Church, but not Saints in the strictest sence, by separation from the ungodly, into the fellowship of the mystical Body of Christ, *Heb.* 10.29 *Deut.*7.6. and 14.2,21. and 26.19, and 28.9. *Exod.*19.6. 1 *Cor.*7.13,14. *Rom* 11.16. *Heb.*3.1. compared with *vers.*12. 1 *Cor.*3.17. and 14.33. 1 *Cor.*1.2. compared with 11. 20,21, *&c.* *Gal.*3.26. compared with *Gal.*3.3,4. and 4.11. and 5.2,3,4. *Job.*15.2. †

Yet a necessary use of Church Censures I deny not; which how it was in the Primitive times, and how terrible, (*prejudicium summum futuri judicii*) *Tertull.* shews in Apologet. cap.39.

* *Hilarius* lib. ad Const. Aug. inquit, *Tutissimum nobis est primam & solam Evangelicam fidem, in Baptismate confessam intellectamque retinere, &c. Qui credit omnia quæ hoc brevi Symbolo comprehensa habemus, vitamque Christi præceptis conformem agere conatur, ex albo Christianorum non est expungendus, neque a Communione cum aliis Christianæ cujusque Ecclesiæ membris abigendus. E contra qui ab orthodoxorum*

ullam ex hisce Articulis farcillat & fugillat, licet nomen Christiani sibi vendicet, Communione arcendus est, &c. Davenant. pro Pace, pag 10, 11. vid. ultr.

† *Haud dubitem affirmare (inter Germ. Doctores) illos qui fallunter & tamen Communionem fraternam Cum aliis retinere parati sunt, esse Schismate coram Deo magis excusatos quam qui veras opiniones in hisce Controversiis tuentur, & mutuam interim Communionem cum aliis Ecclesiis etiam desiderentibus abstinentur.* Dr Davenant de Pace Eccl. pag.24,25.

Thus far I have digreſſed by way of Caution, that you may not think that I diſſwade you from lawful converſe; but it is the unneceſſary ſociety of ungodly men, and too much familiarity with unprofitable companions, though they be not ſo apparently ungodly, that I diſſwade you from. There are many perſons, whom we may not avoyd, or excommunicate out of the Church, no nor out of our private ſociety, judicially, or by way of penalty to them, whom yet we muſt exclude from our too much familiarity in way of prudence for preſervation of our ſelves. * It is not only the open prophane, the ſwearer, the drunkard, and the enemies of godlineſs, that will prove hurtful companions to us, though theſe indeed are chiefly to be avoyded; but too frequent ſociety with dead-hearted Formaliſts, or perſons meerly civil and moral, or whoſe conference is empty, unſavory, and barren, may much divert our thoughts from Heaven, and do our ſelves a great deal of wrong; as meer idleneſs, and forgetting God, will keep a Soul as certainly from Heaven, as a profane, licentious, fleſhly life: ſo alſo will the uſual company, of ſuch idle, forgetful, negligent perſons, as ſurely keep our hearts from Heaven, as the company of men more diſſolute and profane. Alas, our dulneſs and backwardneſs is ſuch, that we have need of the moſt conſtant and powerful helps: A clod, or a ſtone that lies on the earth, is as prone to ariſe and fly in the Ayr, as our hearts are naturally to move toward Heaven: you need not hold nor hinder the Earth and Rocks to keep them from flying up to the skies; it is ſufficient that you do not help them: And ſurely if our ſpirits have not great aſſiſtance, they may eaſily be kept from flying aloft, though they never ſhould meet with the leaſt impediment. O think of this in the choyce of your company; when your ſpirits are ſo powerfully diſpoſed for Heaven, that you need no help to lift them up; but as the flames you are always mounting upward, and carrying with you all thats in your way; then you may indeed be leſs careful of your company; but til then as you love the delights of a heavenly life, be careful.

Optime de hac re Calvinus in Mat. 13. 37, 39, 40. ubi vid. p. (mihi) 238, 239.

* I will tell who they be that may complain of the unprofitableneſs of Chriſtians: It is the Bawds, Pandors, Robbers, Witches, Wizards, (and ſo Ale-houſes, Taverns, play-houſes, Gaming-houſes, &c.) To be unprofitable to theſe, is no ſmall Profit. *Tertul. Apolog. adv. gentes, cap* 43.

There are many among us alſo that teach men to ſay and do things reproachful to God, & wicked, and yet they come in the Name of Jeſus: and they are diſtinguiſhed by ſeveral names, taken from certain men, as every one was the Author of any new Doctrine or Opinion. Some of them Blaſpheme God the Creator of all, and Chriſt, &c. We communicate with none of theſe men: For we know them to be ungodly, unreligious, unrighteous, and unjuſt, and that they confeſs Chriſt only in name, but do not worſhip him in deed, though they call themſelves Chriſtians. *Juſtin Martyr, Dialog. cum Trypho.*

ful.

ful herein: *As it's reported of a Lord that was near to his death, and the Doctor that prayed with him read over the Letany, *For all women labouring with child, for all sick persons and young children*, &c. *From lightning and tempest, from plague, pestilence and famine; from battel, murther, and sudden death*, &c. Alas, saith he, what is this to me, who must presently dye? &c. So mayst thou say of such mens conference, who can talk of nothing but their Callings and vanity; Alas, what's this to me who must shortly be in Rest, and should now be refreshing my Soul with its foretastes? What will it advantage thee to a life with God, to hear where the Fair is such a day, or how the Market goes, or what weather is, or is like to be, or when the Moon changeth, or what News is stirring? why, this is the discourse of earthly men. What will it conduce to the raising of thy heart God-ward, to hear that this is an able Minister, or that able Christian, or that this was an excellent Sermon, or that is an excellent Book? to hear a violent arguing, or tedious discourse, of Baptism, Ceremonies, the Power of the Keys, the order of Gods Decrees, or other such Controversies of great difficulty, and less importance? Yet this, for the most part, is the sweetest discourse, that thou art like to have, of a formal, speculative, dead-hearted Professor. Nay, if thou hadst newly been warming thy heart, in the contemplation of the blessed Joys above, would not this discourse benum thine affections, and quickly freez thy heart again? I appeal to the Judgment of any man that hath tryed it, and maketh observations on the frame of his spirit. Men cannot well talk of one thing, and mind another, especially things of such differing natures. You young men, who are most liable to this temptation, think sadly of what I say: Can you have your hearts in Heaven on an Alehouse bench, among your roaring, singing, swaggering companions? or when you work in your Shops with none but such, whose ordinary language is oaths, or filthiness, or foolish talking, or jesting? Nay, let me tell you thus much more; that if you chuse such company when you might have better, and find most delight and con-

* O God, let me be dumb to al the world, so as I may ever have a tongue for thee & my own heart. Bish. *Hall* Soliloq 13 page 48.

Seneca's separation I allow. Sanabimur, si modo separamur a cætu. Hæc pars major esse videtur: ideo pejor est. Non tam bene cum rebus humanis agitur, ut meliora pluribus placeant. Argumentum pessimi turbæ est. Quæramus quid optime factum sit, non quid usitatissimum: et quid nos in *possessione felicitatis æternæ constituat*; non quid vulgo veritatis pessimæ interpreti probatum sit. Vulgum autem, tam Calamidatos,

quam coronam voco. Non enim colorem vestium quibus pretexta corpora sunt, alpicio: oculis de homine non credo. Habeo melius certiusque lumen, quo a falsis vera dijudicem, animi bonum animus inveniat. *Seneca* de Vita beat. c. 2. Ego confiteor imbecillitatem meam. Nunquam mores quos extuli (e turba) refero. Aliquid ex eo quod compositi, turbatur; aliquid ex his quæ fugavi, redit. *Seneca* Epist 7. p. 530. To. 2. Fœlix est illorum Conditio quibus datum est quam longissime ab impiorum cohabitatione abesse. *Polanus* in Ezek. 2, p. 82.

tent in such, you are so far from a Heavenly Conversation, that as yet you have no title to Heaven at all, and in that estate shall never come there: For were your Treasure there, your heart would not be on things so distant, *Mat.*6.21. In a word, our company will be part of our happiness in Heaven, and it's a singular part of our furtherance to it, or hinderance from it. And as the creatures living in the several Elements, are commonly of the temperature of the Element they live in, as the fishes cold and moist like the water, the worms cold and dry as the Earth, and so the rest: So are we usually like the society which we most converse in. He that never found it hard, to have a heavenly mind in earthly company, it is certainly because he never tryed.

SECT. IV.

§ 4.

4. * A Fourth Hinderance to a heavenly Conversation is, Too frequent disputes about lesser Truths, and especially when a mans Religion lies only in his opinions; a sure sign of an unsanctified Soul. If sad examples be doctrinal to you, or the Judgments of God upon us be regarded, I need to say the less upon this particular. It's legibly written in the faces of thousands; It is visible in the complexion of our diseased Nation; This *facies Hypocritica* is our *facies Hipocratica:* He that hath the least skill in Physiognomy, may see that this complexion is mortal, and this picture-like, shadow-like visage affordeth our state a sad Prognostick. You that have been my companions in Armies and Garisons, in Cities and Countries, I know have been my companions in this Observation, That they are usually men least acquainted with a Heavenly life, who are the violent Disputers about the Circumstantials of Religion: He whose Religion is all in his Opinions, will be most frequently and zealously speaking his Opinions; And he whose Religion lies in the Knowledg and love of God in Christ,

* There must needs therfore be some toleration in controverted lesser Doctrinals; that this is no Socinianism, hear one that was none: Apud nos vera fides est in Christi meritis, vera de vitæ sanctimonia doctrina valet; hoc ipsi beneficiari non potuerunt Pontificii. At in his duobus cardinibus omnis Christianismus vertitur. Quid ergo in nobis desiderant? D. *Josef. Stegman. Dodecad. de Eccles. Viator. Præfat.* Ad fidem sufficit pauca nosse; in reliquis sufficit, Contrarium non tueri. *Idem. Ibid. Memb.* 2. *p.* 29. Quoad elementaria adeo dilucide S. Sanctus mentem suam in Scripturis declaravit, ut vel ex ipso verborum sono verus sensus statim hauriri queat. *Id. ib. Memb.* 12. *p* 229. Quando Consequentiæ necessitas non est evidenter cognita, atque ita negatio illa ex infirmitate, non autem ex animi obfirmatione provenit, ut in Patribus factum est, damnabilis Error non incurritur. *Id. ib. p.* 226.

will

will be moſt delightfully ſpeaking of that time when he ſhall enjoy God and Chriſt. As the body doth languiſh in conſuming fevers, when the native heat abates within, and an unnatural heat enflaming the external parts ſucceeds; ſo when the zeal of a Chriſtian doth leave the internals of Religion, and fly to Ceremonials, externals or inferior things, the Soul muſt needs conſume and languiſh. Yea though you were ſure your opinions were true, yet when the chiefeſt of your zeal is turned thither, and the chiefeſt of your conference there laid out, the life of grace decays within, and your hearts are turned from this heavenly life. Not that I would perſwade you to undervalue the leaſt Truth of God, nor that I do acknowledg the hot Diſputers of the times, to have diſcovered the truth above their Brethren *; but in caſe we ſhould grant them to have hit on the Truth; yet let every Truth in our thoughts and ſpeeches have their due proportion, and I am confident the hundreth part of our time and our conference would not be ſpent upon the now common Theams: For as there is an hundred Truths of far greater conſequence, which do all challenge the precedency before theſe, ſo many of thoſe Truths alone, are of an hundred times nearer concernment to our Souls, and therefore ſhould have an anſwerable proportion in our thoughts. Neither is it any excuſe for our caſting by theſe great fundamental Truths, becauſe they are common and known already: For the chief improvement is yet behind; and the Soul muſt be dayly refreſhed with the Truth of Scripture, and the goodneſs of that which it offereth and promiſeth, as the body muſt be with its dayly food; or elſe the known Truths that lie Idle in your Heads, will no more nouriſh, or comfort, or ſave you, then the bread that lies ſtill in your Cupboards will feed you. Ah he is a rare and precious Chriſtian, who is skilled in the improving of well known Truths. Therefore let me adviſe you that aſpire after this Joyous Life; ſpend not too much of your thoughts, your time, your zeal, or your ſpeeches upon quarrels that leſs concern your Souls; But when hypocrites are feeding on husks or ſhels, or on this heated food which will burn their lips, far ſooner then warm and ſtreng-

* Hinc videa Theologaſtros ut primum eos hæc fœtida ſcabies ac deſperata (φιλονεικία) ingentis ſapientiæ perſuaſione tumida, occupavit; rupta omni mora ſcripturare, Controverſias agitare, immo perinde acſi nullæ antea eſſent, novas ſuſtinare, & obviam quemvis adverſarium, etiam nil tale cogitantem nil hoſtile metuentem deligere, &c. *Ruperti. Meldenius Paranet. Vol. prop. fol. C. 2.*

Opiniones ignotæ veteri Eccleſiæ, etiamſi hoc tempore ſint receptiſſimæ tamen non ſunt dogmata Catholicæ Eccleſiæ. *Melanchon apud Luther. Tom. 1. Diſput. p. 441.*

It is a good saying of *Picus Mirandula*, wherewith D. *Estius* concludeth his Oration, *De Certitudine Salutis*; *Veritatem Philosophia quærit, Theologia invenit, Religio possidet.* Study to obey, not to dispute: Turn not Conscience into Questions and Controversies; lest while thou art resolving what to do, thou do just nothing. Draw not all to Reason, leave something to Faith. Where thou canst not sound the bottom, admire the depth: Kiss the Book and lay it down, weep over thy own ignorance, and send one hearty wish to Heaven; O when shall I come to know as I am known? ——The time is at hand when all must be accomplished, and we accomptable: When Arts shall cease, and tongues be abolished, and knowledg vanish away. Do but think now one thought what will be the Joy of thy heart when thou canst truly say, Lord, thou hast written to me the great things of thy Law, and I have not accounted them as strange things, &c. *Pemple* in Preface to *Vindic. Gratiæ. Necessaria ignoramus, quia non necessaria didicimus*: inq: Rupert Meldenius Paræneſi.

then their hearts; then do you feed on the Joys above. I could wish you were all understanding men, able to defend every truth of God; and to this end, that you would read and study Controversie more: and your understanding and stability in these days of tryal, is no small part of my comfort and encouragement: But still I would have the chiefest to be chiefly studyed; and none to shoulder out your thoughts of Eternity: The least controverted Points are usually most weighty, and of most necessary frequent use to our Souls.

As it is said of of *Erasmus* (in his Life,) *Videbat plus satis tribui Theologiæ argutatrici, priori prorsus abolita: sicque Theologos Scoticis argutiis incumbere, ut non attingerent fontes Divinæ sapientiæ.* Read Bishop *Halls* excellent Book called *The Peacemaker*, and his *Pax terris*; and *Davenants Adhortatio.*

For you, my neighbors and friends in Christ, I bless God that I have so little need to urge this hard upon you, or to spend my time and speeches in the Pulpit, on these quarrels, as I have been necessitated to my discontent for to do elsewhere: I rejoyce in the wisdom and goodness of our Lord, who hath saved me much of this labor. 1. Partly by his tempering of your spirits to sincerity. 2. Partly by the doleful, yet profitable, example of those few that went out from us, whose former and present condition of spirit makes them stand as the pillar of Salt, for a continual terror and warning to you, and so to be as useful, as they were like to be hurtful. 3. Partly by the confessions and bewailings of this sin, that you have heard from the mouth of the * Dying, advising you to beware of changing your fruitful society, for the company of deceivers. I do unfeignedly rejoyce in these Providences, and bless the Lord who thus establisheth his Saints. Study well those Precepts of the Spirit; *Rom.* 14.1. *Him that is weak in the faith, receive,*

* Yet still I doubt not but we should be still learning to know more; As *Dav. Chytræus* said when he lay on his death bed, *Jucundissimum sibi discessum fore, si moribundus etiam aliquid didicisset.*

but

but not to doubtful disputations. 2 Tim. 2. 23. *But foolish and unlearned questions avoyd, knowing that they do gender strifes.* And the servant of the Lord must not strive. *Tit.* 3. 9. *But avoyd foolish questions, and genealogies, and contentions, and strivings about the Law; for they are unprofitable and vain.* 1 Tim. 6. 3, 4, 5. *If any man teach otherwise, and consent not to wholesom words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: From such withdraw thy self.*

SECT. V.

§. 5.

5.* AS you value the comforts of a heavenly Life, take heed of a proud and lofty spirit. There is such an Antipathy between this sin and God, that thou wilt never get thy heart near him, nor get him near thy heart, as long as this prevaileth in it. If it cast the Angels from Heaven that were in it, it must needs keep thy heart estranged from it: If it cast our first parents out of Paradise, and separated between the Lord and us, and brought his curse on all the creatures here below; it must needs then keep our hearts from Paradise, and increase the cursed separation from our God. Beleeve it, Hearers, a proud heart and a Heavenly heart are exceeding contrary. Entercourse with God will keep men low; and that lowliness will further their entercourse: when a man is used to be much with God, and taken up in the study of his glorious Attributes, he abhors himself in dust and ashes; and that self-abhorrence is his best preparative to obtain admittance to God again. Therefore after a Soul-humbling day, or in times of trouble, when the

* Radix omnium malorum Cupiditas, Radix omnium Malorum superbia. Hæc secundum viam Intentionis: Illa secundum viam executionis: Hæc ut quærens quo homo satiari possit: Illa, quibus ad propositam fælicitatem pervenire. Utraque ab illa infinita Dei capaciare & descendens & degenerans, sentiente & gaudente homine etiam postquam a Deo abversit, non nisi infinito se posse repleri, suamque vel ex hoc magnitudinem approbante, sed frustra infinitum inter finita quærente. Utraque ergo prioris & veræ locum occupat, & est Origo deiceps omnium aliorum malorum; sed utriusque prima Origo est vetus illa & Divina capacitas; non quatenus Dei capacitas & a Deo data, sed quatenus sine actu vacua & nihilum abhorrens. *Gibieuf de Libert. li.* 2. *cap.* 19. *Sect.* 11, *page* 324, 325.

Soul

Soul is loweſt, it uſeth to have freeſt acceſs to God, and ſavour moſt of the life above: He will bring them into the wilderneſs, and there he will ſpeak comfortably to them, *Hoſ.* 2.14. The delight of God is in a humble Soul, even him that is contrite, and trembleth at his Word; and the delight of a Humble Soul is in God: and ſure where there is mutual delight, there will be freeſt admittance, and heartieſt welcom, and moſt frequent converſe. Heaven would not hold God and the proud Angels together; but a humble Soul he makes his dwelling: and ſurely if our dwelling be with him, and in him, and his dwelling alſo be with us, and in us, there muſt needs be a moſt near and ſweet familiarity. But the Soul that is proud cannot plead this priviledg; God is ſo far from dwelling in it, that he will not admit it to any near acceſs, but looks upon it afar off, *Pſal.* 138.6. The proud he reſiſteth (and the proud reſiſteth him) but to the humble he gives this and other Graces, 1 *Pet.* 5.5. A proud mind is a high mind in conceit, ſelf-eſteem, and carnal-aſpiring: A heavenly mind is a high mind indeed, in Gods eſteem, and in higher (yet holy) aſpiring; Theſe two ſorts of high-mindedneſs, are more adverſe to one another, then a high mind and a low: As we ſee that moſt wars and bloodſhed is between Princes and Princes, and not between a Prince and a Plowman. A low ſpirit and a humble, is not ſo contrary to a high and heavenly, as is a high and a proud. A grain of Muſtard Seed may come to be a tree; A ſmall Acorn may be a great Oak. The ſail of the Windmil that is now down, may preſently be the higheſt of all; A ſubject that is low may be raiſed high, and he that is high may be yet higher, as long as he ſtands in ſubordination to his Prince, who is the fountain of honor: but if he break out of that ſubordination, and become a competitor, or will aſſume and arrogate honor to himſelf; he will find this prove the falling way. A man that is ſwelled in a Dropſie with wind or water, is as far from a ſound well fleſhed conſtitution, as he that is in a conſuming Atrophy. Well then; Art thou a man of worth in thine own eyes? and very tender of thine eſteem with others? Art thou one that much valueſt the applauſe of the people? and feeleſt thy heart tickled with delight when thou heareſt of thy great eſteem with men? and much dejected when thou heareſt that men ſleight thee? Doſt thou love thoſe beſt who moſt highly honour thee? and doth thy heart bear a grudg at thoſe that thou thinkeſt to undervalue thee, and entertain

Quanto excellentius in mandatis Dei quique proficiunt tanto majores habent cauſas formidinis & tremoris; ne de ipſis probatis augmentis, mens ſibi conſcia, & laudis avida, in ſuperbiæ rapiatur excellus; & fiat immunda vanitate, dum ſibi videtur clara virtute. *Proſper* Epiſt. *ad Demetriad.*

Superbia eſt inordinatus amor excellentiæ propriæ, &c. Conſiſtit primo in Hypocriſi, quæ eſt peſſima ſpecies ſuperbiæ, & religioſos noſtros ſæpe conſequitur, cum non preſumerent ſuperaddere Traditiones ſupra Evangelium, quæ communiter ſunt contrariæ rationi, niſi Hypocriſi laborarent. *Wickliffe Trialog. l.* 3. *c.* 10. *fol.* 60 61.

entertain mean thoughts of thee, though they be otherwise men of godliness and honesty *? Art thou one that must needs have thy humors fulfilled? and thy judgment must be a rule to the Judgments of others? and thy word a law to all about thee? Art thou ready to quarel with every man, that lets fall a word in derogation from thy honor? Are thy passions kindled if thy word or will be crossed? Art thou ready to judg humility to be sordid baseness? and knowest not how to stoop and submit? and wilt not be brought to shame thy self, by humble confession, when thou hast sinned against God, or injured thy brother? Art thou one that honourest the godly that are rich? and thinkest thy self somebody if they value and own thee? but lookest strangely at the godly poor, and art almost ashamed to be their companion? Art thou one that canst not serve God in a low place, as well as in a high? and thinkest thy self the fittest for offices and honors? and lovest Gods service when it stands with preferment? Hast thou thine eye and thy speech much on thy own deservings? and are thy boastings restrained more by wit then by humility? † Dost thou delight in opportunities of setting forth thy parts? and lovest to have thy name made publick to the world? and wouldst fain leave behinde thee some moment of thy worth, that posterity may admire thee when thou art dead and gone? Hast thou witty circumlocutions to commend thy selfe, while thou seemest to debase thy self, and deny thy worth? Dost thou desire to have all mens eyes upon thee? and to hear men observing thee, say, This is he? Is this the end of thy studies and learning, of thy labors and duties, of seeking degrees and titles and places, that thou mayst be taken for somebody abroad in the world? Art thou unacquainted with the deceitfulness and wickedness of thy heart? or

Clemens Alexand. *strom. lib. 2.* citeth *Barnabas* the Apostle, saying, Woe to them that are understanding in their own conceit, and knowing men in their own eyes.

Sive in lapsu diaboli, sive in prævaricatione hominis, Initium peccati superbia est: quæ congruenter & avaritia nominatur, quia utraque appellatio eum significat appetitum qui & suam mensuram concupiscat excedere, & non dignetur dives esse nisi pro pijs: tanquam habeat hoc simile Deo, ut bonorum suorum ipse sibi sit fons, ipse sibi copia. Prosper *in Epistol. ad* Demetriad.

* Seneca *de ira lib. 3. cap* 22, *p.* 449. Writes of *Antigonus*, that hearing two of his servants without his tent speaking against him, he softly calls to them saying, Go further off lest the King hear you. And when he heard some of his souldiers, when they stuck in the dirt, cursing the King, that brought them a March; he went and helpt out them that were in the most danger; and when he had done, said: Now curse *Antigonus* that lead you into the quick sand, but thank him that helpt you out. It is a shame that a Heathen King can bear an ill word, better then a mean interiour Christian. *Nemo plurus æstimavit virtutem, quam qui boni viri famam perdidit ne conscientiam perderet: ut* Seneca *admodum Theologice.* † *Optime Chytræus: Amplum nomen & claritatem popularem, in his terris plerique nescimus, antequam pœnitere cœpit, contemnere: usibus denique edocti cum sævum præfulgere fulmen ab arce ferit, sero nubis & Christi vivere optamus.*

knoweſt thy ſelf to be vile only by reading and by hear-ſay, but not by experience and feeling of thy vileneſs? Art thou readier to defend thy ſelf and maintain thine innocency, then to accuſe thy ſelf, or confeſs thy fault? Canſt thou hardly hear a cloſe reproof, and doſt digeſt plain dealing with difficulty and diſtaſte? Art thou readier in thy diſcourſe to teach then to learn? and to dictate to others, then to harken to their inſtructions? Art thou bold and confident of thy own opinions, and little ſuſpicious of the weakneſs of thy underſtanding? but a ſleighter of the judgments of all that are againſt thee? Is thy ſpirit more diſpoſed to command and govern, then it is to obey and be ruled by others? Art thou ready to cenſure the Doctrine of thy Teachers, the actions of thy Rulers? and the perſons of thy brethren? and to think, if thou were a Judg, thou wouldſt be more juſt, or if thou were a Miniſter thou wouldſt be more fruitful in Doctrine, and more faithful in overſeeing? Or if thou hadſt had the managing of other mens buſineſs, thou wouldſt have carried it more honeſtly and wiſely? If theſe ſymptomes be undeniably in thy heart, beyond doubt thou art a proud perſon. I will not talk of thy following the faſhions, of thy bravery and comportment, thy proud geſtures, and arrogant ſpeeches, thy living at a rate above thy abilities: Perhaps thy incompetency of eſtate, or thy competency of wit, may ſuffice to reſtrain theſe unmanly fooleries; perhaps thou mayſt rather ſeem ſordid to others, and to live at a rate below thy worth, and yet if thou be guilty of the former accuſations, be it known to thee, thou art a perſon abominably proud, it hath ſeized on thy heart, which is the principall Fort; there is too much of hell abiding in thee, for thee to have any acquaintance at heaven, thy ſoul is too like the devil, for thee to have any familiarity with God: A proud man is all in the fleſh, and he that will be heavenly muſt be much in

Though the (Saints) are thus choſen and approved of God, yet in their own eyes they are nobody, and diſapproved: For it is exceeding natural to them and inſeparable, to think humbly of themſelves, as being nothing, &c. For grace teacheth thoſe that are ſuch, to account themſelves as nothing worth, and naturally they repute themſelves contemptible and diſhonorable. When therefore they are excellent with God, with themſelves they are not ſo. And

in progreſs and the knowledg of God, they are to themſelves as if they were ignorant of all things, and when with God they are rich, in their own eyes they are poor. And as Chriſt overcame the devil by humility in the form of a ſervant; ſo in the beginning the Serpent overthrew *Adam* by arrogancy and loftineſs. And even now the ſame Serpent lying hid in the ſecret corners of the heart, doth by pride deſtroy and ruine the moſt Chriſtians, &c. Holy *Macarius in Homil.* 27. Some men void of diſcretion, when they have got a little comfort or refreſhment, and ſome deſires or prayer, begin preſently to look high, and to be lift up with inſolency, and to judg others, and by this means they fall into the loweſt miſery. For the ſame Serpent that overthrew *Adam*, ſaying, Ye ſhall be as Gods, doth now ſuggeſt arrogancy into their hearts, ſaying, Thou art now perfect, thou haſt enough; thou art rich, thou wanteſt nothing, thou art bleſſed. *Macarius ubi ſupra.*

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the Spirit. Is it likely that the man whom I have here described, hath either will or skill to go out of Himself, and out of the Flesh, as it were, and out of the world, that so he may have freedom for converse above? A proud man makes himself his God, and admires and sets up himself as his Idol; how then can he have his affections set on God? As the humble godly man, is the Zealot in forward worshipping of God, so the Ambitious man is the great zealot in Idolatry; for what is his Ambition, but a more hearty and earnest desire after his Idol, then the common and calmer Idolaters do reach? And can this man possibly have his heart in heaven? It is possible his invention and memory may furnish his tongue, both with humble and heavenly expressions, but in his spirit there is no more heaven then there is humility.

*I intreat you Readers, be very jealous of your souls in this point; There is nothing in the world will more estrange you from God: I speak the more of it, because it is the most common and dangerous sin in Morality, and most promoting the great sin of Infidelity: you would little think (yea, and the owners do little think) what humble carriage, what exclaiming against pride, what moanful self-accusing may stand with this devillish sin of pride: O Christian, if thou wouldst live continually in the presence of thy Lord, lie in the dust, and he will thence take thee up; descend first with him into the grave, and thence thou mayst ascend with him to glory. Learn of him to be meek and lowly, and then thou mayst taste of this Rest to thy soul. Thy soul else will be as the troubled Sea, still casting out mire and dirt, which cannot rest: And in stead of these sweet delights in God, thy pride will fill thee with perpetual disquietness. It is the humble soul that forgets not God, and God will not forget the humble, *Psal.* 10. 12. and 9. 12. As he that humbleth himself as a little childe, shall hereafter be greatest in the Kingdom of God, *Matth.* 18. 4. So shall he now be greatest in the foretastes of the Kingdom: For as whosoever exalteth himself shall be abased; so he that humbleth himself shall be (in both these respects) exalted, *Matth.* 23. 12. God therefore dwelleth with him that is humble and contrite, to revive the Spirit of such with his presence, *Isai.* 57. 15. I conclude with that counsel of *James* and *Peter*, Humble your selves therefore in the sight of the Lord, and he shall (now in the Spirit) lift you up, *Jam.* 4. 10. and in due time shall (perfectly) exalt you, 1 *Pet.* 5. 6. And when others

* *Est aliquid humilitatis miro modo quod sursum facit cor, & est aliquid elationis quod deorsum faciat cor. Hoc quidem quasi contrarium videtur, ut elatio sit deorsum, & humilitas sursum: sed pia humilitas facit subditum superiori; nihil est autem superius Deo: & ideo exaltat humilitas, quæ facit subditum Deo. Elatio autem quæ in vitio est, eo ipso quo respuit subjectionem, cadit ab illo, quo non est superius quicquam; & ex hoc erit inferius.* August. *de Civitat. lib.* 14. *cap* 13. Mat. 11. 28, 29 Isai. 57. 20. *Scitum est illud Rabbi Levitæ, Maxime humili spiritu esto; Expectatio enim hominis sunt vermes.*

Prov. 15. 33. and 18. 22.

§. 6. One would be Holy; but he would not wait too long at the door-posts of Gods house, nor lose too many hours in the exercise of his stinted devotions. Another would be happy: but he would leap into heaven suddenly, not abiding to think of a leisurely towring up thither by a thousand degrees of ascent, in the slow proficiency of Grace. Whereas the great God of Heaven that can do all things in an instant, hath thought good to produce all the effects of natural agency not without a due succession of time. Dr. *Hall* Soliloq. 16. p. 58. Matth. 11. 12

others are cast down, then shalt thou say, There is lifting up, and he shall save the humble person, *Job.* 22. 29.

SECT. VI.

6. ANother impediment to this Heavenly Life, is, Wilful laziness, and slothfulness of Spirit: And I verily think for knowing men, there is nothing hinders more then this. O, if it were onely the exercise of the Body, the moving of the Lips, the bending of the Knee; then it were an easie work indeed, and men would as commonly step to Heaven, as they go a few miles to visit a friend; yea, if it were to spend most of our days in numbering Beads, and repeating certain words and Prayers, in voluntary humility, and neglecting the body, after the commandments and doctrines of men, (*Col.* 2. 21, 22, 23.) yea, or in the outward part of duties commanded by God, yet it were comparatively easie; Further, if it were onely in the exercise of parts and gifts, though we made such performance our daily trade, yet it were easie to be heavenly-minded. But it is a work more difficult then all this: To separate thoughts and affections from the world; to force them to a work of so high a nature; to draw forth all our graces in their order, and exercise each on its proper object; to hold them to this, till they perceive success, and till the work doth thrive and prosper in their hands! This, this is the difficult task. Reader, Heaven is above thee, the way is upwards: Dost thou think, who art a feeble, short-winded sinner, to travel daily this steep ascent, without a great deal of labor and resolution? Canst thou get that earthly heart to Heaven, and bring that backward minde to God, while thou liest still, and takest thine ease? If lying down at the foot of the Hill, and looking toward the top, and wishing we were there, would serve the turn, then we should have daily travellers for Heaven. But *the Kingdom of Heaven suffereth violence, and the violent take it by force:* There must be violence used to get these first fruits, as well as to get the full possession. Dost thou not feel it so, though I should not tell thee? Will thy heart get upwards, except thou drive it? Is it not like a dull and jadish horse, that will go no longer, then he feels the spur? Dost thou finde it easie to dwell in the delights above? It is true, the work

work is exceeding ſweet, and no condition on Earth ſo deſireable; but therefore it is that our hearts are ſo backward, eſpecially in the beginning, till we are acquainted with it. O how many hundred Profeſſors of Religion, who can eaſily bring their hearts to ordinary duties, as Reading, Hearing, Praying, Conferring; could never yet in all their lives, bring them, and keep them to a heavenly contemplation one half hour together! Conſider here, Reader, as before the Lord, whether this be not thine own caſe. Thou haſt known that Heaven is all thy hopes; thou knoweſt thou muſt ſhortly be turned hence, and that nothing below can yield thee reſt; thou knoweſt alſo, that a ſtrange heart, a ſeldom and careleſs thinking of Heaven, can fetch but little comfort thence; and doſt thou not yet for all this, let ſlip thy opportunities, and lie below in duſt, or meer duties, when thou ſhouldſt walk above, and live with God? Doſt thou not commend the ſweetneſs of heavenly life, and judg thoſe the excelleneſt Chriſtians that uſe it; and yet didſt never once try it thy ſelf? But as the ſluggard that ſtretched himſelf on his bed, and cryed, O that this were working! So doſt thou talk, and trifle, and live at thy eaſe, and ſay, O that I could get my heart to Heaven! This is to lie a bed and wiſh, when thou ſhouldſt be up and doing. How many a hundred do read Books, and hear Sermons, in expectation to hear of ſome eaſie courſe, or to meet with a ſhorter cut to comforts, then ever they are like to finde in the Word! And if they can hear of none from the Preachers of Truth, they will ſnatch it with rejoycing from the Teachers of Falſhood; and preſently applaud the excellency of the doctrine, becauſe it hath fitted their lazy temper; and think there is no other doctrine will comfort the ſoul, becauſe it will not comfort it with hearing, and looking on. They think their Veniſon is beſt, though accompanied with a lie, becauſe it is the eaſieſt catched, and next at hand, and they think will procure the chiefeſt bleſſing, (and ſo it may, if God be as ſubject to miſtake as blinde *Iſaac.*) And while they pretend enmity onely to the impoſſibilities of the Law, they oppoſe the eaſier conditions of the Goſpel, and caſt off the burden that is light alſo, and which all muſt bear that will finde reſt to their ſouls; and in my judgment, may as fitly be ſtiled enemies to the Goſpel*, as enemies to the Law (from whence they receive their common title.) The Lord of light, and Spirit of comfort, ſhew theſe men in time, a ſurer way

* *Antinomiſts.* Many are hindered, becauſe they refuſe to give

way for lasting comfort. The delusions of many of them are strong, and ungrounded comforts they seem to have store, I can judg it to be of no better a kinde, because it comes not in the Scripture way: * They will some of them profess, That when they meditate and labor for comfort themselves, they either have none, or at least but humane, and of a lower kinde; but all the comforts that they own and value, are immediately injected without their pains: So do I expect my comforts to come in, in Heaven, but till then, I am glad if they will come with labor, and the Spirit will help me to suck them from the breasts of the promise, and to walk for them daily to the face of God. It was an established Law among the *Argi*, That if a man were perceived to be idle and lazy, he must give an account before the Magistrate, how he came by his victuals and maintenance: And sure, when I see these men lazy in the use of Gods appointed means for comfort, I cannot but question how they come by their comforts: I would they would examine it throughly themselves; for God will require an account of it from them. Idleness, and not improving the Truth in painful duty, is the common cause of mens seeking comfort from Error; even as the people of *Israel*, when they had no comfortable answer from God, because of their own sin and neglect, would run to seek it from the Idols of the Heathens: So when men were falsheared to the Truth, and the Spirit of Truth did deny them comfort, because they denied him sincere obedience; therefore they will seek it from a lying spirit.

give themselves to prayer or Meditation, except they feel themselves brought to it by devotion; and except it be when these duties delight them, and go to their hearts; otherwise all seems to them unprofitable. But these kind of men are like him, that being vexed with cold, will not go to the fire, except he were first warm; or like one that is ready to perish with famine, and will not ask meat, except he were first satisfied.

* For why doth a man give himself to Prayer or Meditation, but that he might be warmed with the fire of Divine Love? or, that he may be filled with the gifts and grace of God? These men are mistaken, in thinking the time lost in Prayer or Meditation, if they be not presently watered with a showre of devotion; For I answer them; That if they strive as much as in them lyeth for this, and do their duty, and are in war, and in continual fight against their own thoughts, with displeasure, because they depart not, nor suffer them to be quiet: Such men for this time, are more accepted, then if the heat of devotion had come to them suddenly, without any such conflict. The reason is, Because they go to warfare for God, as it were, at their own cost and charges, and serve him with greater labor and pains, &c. *Gerson, part. 3. fol. 386. De monte contemplationis, cap. 43.* Read this you Libertines, and learn better the way of Devotion from a Papist. * Arbitrium voluntatis humanæ nequaquam destruimus, quando Dei gratiam, qua ipsum adjuvatur arbitrium, non superbia negamus ingrata, sed grata potius pietate prædicamus. Nostrum est enim velle, sed voluntas ipsa etiam movetur, ut surgat, & sanatur ut valeat, & dilatatur ut capiat, & impletur, ut habeat. Nam si nos non vellemus, nec nos utique acciperemus ea quæ dantur, nec nos haberemus. *August.* lib. de bono viduitatis. cap. 17.

* A multi-

* A multitude also of professors there are, that come and enquire for Marks and signs, How shall I know whether my heart be sincere? and they think the bare naming of some mark is enough to discover; but never bestow one hour in trying themselves by the marks they hear. So here, they ask for directions for a Heavenly Life, and if the hearing, and knowing of these directions, will serve, then they will be heavenly Christians; But if we set them to ask, and shew them their work, and tell them, they cannot have these delights on easier termes; then, here they leave us, as the young man left Christ with sorrow (How our comforts are onely in Christ, and yet this labor of ours is necessary thereto, I have shewed you already in the beginning of this book; and therefore will refer you thither, when any shall put in that objection.) My advice to such a lazy sinner is this: As thou art convict that this work is necessary to thy comfortable living, so resolvedly set upon it: If thy heart draw back, and be undisposed; force it on with the command of Reason; and if thy Reason begin to dispute the work, force it with producing the command of God; and quicken it up with the consideration of thy necessity, and the other Motives before propounded: And let the enforcements that brought thee to the work, be still in thy mind to quicken thee in it. Do not let such an incomparable treasure lye before thee, while thou lyest still with thy hand in thy bosome: let not thy life be a continual vexation, which might be a continual delightful feasting, and all because thou wilt not be at the pains. When thou hast once tasted of the sweetness of it, and a little used thy heart to the work, thou wilt find the pains thou takest with thy backward flesh abundantly recompensed in the pleasures of thy spirit. Only sit not still with a disconsolate spirit, while comforts grow before thine eyes, like a man in the midst of a Garden of Flowers, or delightful Medow, that will not rise to get them, that he may partake of their sweetnes.* Neither is it a few formal lazy running thoughts, that will fetch thee this consolation from above: No more then a few lazy formal words will prevail with God in stead of fervent prayer. I know Christ is the fountain, and I know this, as every other gift, is of God: But yet if thou ask my advice, How to obtain these waters of consolation? I must tell thee, There is something also for thee to do: The Gospel hath its conditions, and works; though not such impossible ones as the Law; † Christ hath his yoke and his burden,

* *Profluens largiter spiritus nullis finibus præmitur, nec coercentibus claustris intra certa mensurarum spatia frænatur: manat jugiter; exuberat affluenter. Nostrum tantum sitiat pectus, & patet: quantum illuc fidei capaces afferimus, tantum gratiæ inundantis hauriamus.* Cyprian Epist. 1. ad Donat. p. 3.

* *In omni disciplina infirma est artis præceptio sine summa assiduitate exercitationis.* Cicer. ad Heren.

† If therefore they take away the positive Law, it must needs follow that

that every one be lead by his own luſt and obey his pleaſures, and neglect that which is right and honeſt, and deſpiſe God, and being without fear, will be both ungodly and unjuſt, as having forſaken the truth. *Clemens Alex. and ſtrmat. à paulo poſt init.*

burden, though eaſie, and thou muſt come to him weary, and take it up, or thou wilt never finde reſt to thy ſoul. The well is deep, and thou muſt get forth this water, before thou canſt be refreſhed and delighted with it, What anſwer would you give a man that ſtands by a Pump, or draw-Well, and ſhould ask you, How ſhall I do to get out the water? Why, you muſt draw it up, or labor at the Pump, and that not a motion or two, but you muſt pump till it comes, and then hold on till you have enough. Or if a man were lifting at a heavie weight; or would move a ſtone to the top of a mountain, and ſhould ask you, How he ſhould get it up? Why what would you ſay, but that he muſt put to his hands, and put forth his ſtrength? And what elſe can I ſay to you, in directing you to this Art of a Heavenly Life, but this? You muſt deal roundly with your hearts, and drive them up; and ſpur them on; and follow them cloſe till the work be done, as a man will do a lazy unfaithful ſervant, who will do nothing longer then your eye is on him; or as you will your horſe or ox at his labor, who will not ſtir any longer then he is driven; And if your heart lye down in the midſt of the work; force it up again till the work be done, and let it not prevaile by its lazie policies. I know ſo far as you are ſpiritual, you need not all this ſtriving and violence; but that is but in part, and in part you are carnal; and as long as it is ſo there is no talk of eaſe. Though your renewed nature do delight in this work, yea no delight on earth ſo great; yet your nature ſo far as it is fleſhly and unrenewed, will draw back and reſiſt, and neceſſitate your induſtry. It was the Parthians cuſtome, that none muſt give their children any meat in the morning, before they ſaw the ſweat on their faces, with ſome labor. And you ſhall finde this to be Gods moſt uſual courſe, not to give his children the taſtes of his delights, till they begin to ſweat in ſeeking after them. Therefore lay them both together, and judge whether a heavenly Life, or thy carnal eaſe be better; and as a wiſe man make thy choyce accordingly. Yet this let me ſay to encourage thee; Thou needeſt not expend thy thoughts more then thou now doſt; it is but onely to employ them better; I preſs thee not to buſie thy minde much more then thou doſt; but to buſie it upon better and more pleaſant objects. As *Socrates* ſaid to a lazy fellow that would fain go up to *Olimpus*, but that it was ſo far of; Why ſaith he, walk but as far every day, as thou doſt up and down about thy houſe, and in ſo many

Quid eſt enim, quod cum labore minimus; ſine labore obliviſcimur? cum labore diſcimus, ſine labore neſcimus? cum labore ſtrenui, ſine labore inertes ſumus? nonne hinc apparet in quid velut pondere ſuo proclivis, & prona ſit vitioſa natura, & quanta ope ut hinc liberetur indigeat? Auguſtin. *de Civitat. lib. 22. cap. 22*

Eraſt. Apothg. lib. 3.

many dayes thou wilt be at *Olympus*: So say I to thee, imploy but so many serious thoughts every day, upon the excellent glory of the life to come, as thou now imployest on thy necessary affairs in the world; nay, as thou daily losest on vanities and impertinencies, and thy heart will be at heaven in a very short space.

To conclude this, As I have seldom known Christians perplexed with doubts of their estate, for want of knowing right evidences to try by, so much as for want of skill and diligence in using them; so have I seldom known a Christian, that wants the joyes of this heavenly Life, for want of being told the means to get it, but for want of a heart to set upon the work, and painfully to use the means they are didirected to. It is the field of the slothful that is over-grown with weeds, *Prov.*24.30,31,32,33,34. and the desires of the slothful killeth his [Joyes] because his hands refuse to labor, *Prov.*21. 25. whiles he lies wishing, his soul lies starving. He saith, *There is a Lyon* (there's difficulty) *in the way, and turneth himself on the bed of his ease, as a door turneth on the hinges; he hideth his hand in his bosome, and it grieveth him to bring it to his mouth* (though it be to feed himself with the food of life,) *Prov.* 26. 13. 14, 15, 16. what's this, but despising the feast prepared? and setting light by the dear-bought pleasures? and consequently by the precious blood that bought them? and throwing away our own consolations? For the Spirit hath told us, That he also that is slothful in his work, is brother to him that is a great waster, *Prov.*18. 9. Apply this to thy spiritual Work, and study well the meaning of it.

§. 7.

SECT. VII.

7. IT's also a dangerous and secret hinderance, to content our selves with the meer preparatives to this heavenly Life, while we are utter strangers to the life it self: when we take up with the meer studies of heavenly things, and the notions and thoughts of them in our brain, or the talking of them with one another, as if this were all that makes us heavenly people: There's none in more danger of this snare, then those that are much in publike duty, especially Preachers of the Gospel. O how easily may they be deceived here, while they do nothing more then read of heaven, and study of heaven, and preach of heaven, and pray, and talk of heaven? what, is not this the heavenly Life? O that God would reveal to our hearts the danger of this snare! Alas, all this is but meer preparation: This is not the life we speak of, but it's indeed a necessary help thereto. I entreat every one of my Brethren in the Ministry, that they search, and watch against this Temptation; Alas, this is but gathering the materials; and not the erecting of the building it self; this is but gathering our Manna for others, and not eating and digesting our selves; as he that sits at home may study Geography, and draw most exact descriptions of Countreys, and yet never see them, nor travel toward them: so may you describe to others the joyes of heaven, and yet never come neer it in your own hearts; as a man may tell others of the sweetness of meat which he never tasted, or as a blinde man by learning may dispute of light and of colours, so may you study and preach most heavenly matter, which yet never sweetned your own spirits, and set forth to others that heavenly Light, wherewith your own souls were never illightened, and bring that fire for the hearts of your people, that never once warmed your own hearts: If you should study of nothing but heaven while you lived, and preach of nothing but heaven to your people, yet might your own hearts be strangers to it: What heavenly passages had *Balaam* in his Prophesies? yet little of it (it's like) in his spirit; Nay, we are under a more subtil temptation then any other men, to draw us from this heavenly life; If our imployments did lie at a greater distance from heaven, and did

Verissimum istud Senecæ Apothegma: Nullos pejus mereri de omnibus mo talibus judico, quam qui aliter vivunt, quam vivendum præcipiunt.

did take up our thoughts upon worldly things, we should not be so apt to be so contented and deluded; but when we finde our selves employed upon nothing else, we are easier drawn to take up here: Studying and preaching of heaven is liker to an heavenly life; then thinking and talking of the world is, and the likeness is it that is like to deceive us. This is to dye the most miserable death, even to famish our selves, because we have bread on our tables, which is worse then to famish when we cannot get it, and to die for thirst while we draw water for others; thinking it enough that we have daily to do with it, though we never drink it to our souls refreshing. All that I will say to you more of this, shall be in the words of my godly and Judicious friend * Mr. *George Abbot*, which I will transcribe, lest you have not the Book at hand in his *Vindiciæ Sabbathi, pag.* 147, 148, 149.

* Who died, as I understand since, about the hour that I was preaching these words, or very neer.

And here let me in a holy Jealousie annex an Exhortation to some of the Ministers of this Land (for blessed be God it needs not to all) that they would carefully provide, and look that they do not build the Tabernacle on the Lords Day: I mean, that they rest not in the *Opus operatum* of their holy employments, and busying themselves about the carnal part of holy things, in putting off the studying of their Sermons, or getting them by heart, (except it be to work them upon the heart, and not barely commit them to memory) till that day, and so though they take care to build the Tabernacle of Gods Church, yet they in the mean time neglect the Temple of their own hearts in serving God in the Spirit, and not in the Letter or outward performance only: But it were well if they would gather and prepare their Manna, seethe it, and bake it the day before, that when the Sabbath came they might have nothing to do, but to chew and concoct it into their own spirits, and so spiritually in the experience of their own hearts (not heads) dish it out to their hearers, which would be a happy means to make them see better fruit of their labors: for commonly that which is notionally delivered, is notionally received: and that which is spiritually and powerfully delivered in the evidence of the Spirit, is spiritually and savingly received, for spirit begets spirit, as fire begets fire, *&c.* It is an easie thing to take great pains in the outward part, or performance of holy things, which oft proves a snare, causing the neglect of the spirit of the inner man; for many are great laborers in the Work

of the Lord, that are ſtarvelings in the Spirit of the Lord, ſatisfying themſelves in a Popiſh peace of conſcience in the deed doing, in ſtead of Joy in the Holy Ghoſt, bringing indeed meat to their Gueſts, but through haſte or lazineſs eating none themſelves, or like Taylors, make cloathes for other men to weare; ſo they, never aſſaying their own points how they fit, or may ſuit with their own ſpirits; but think it is their duty to teach, and other mens duty to do. So far the Author.

CHAP.

CHAP. V.

Some general helps to a Heavenly Life.

SECT. I.

§. 1.

HAving thus shewed thee the blocks in thy way, and told thee what hinderances will resist thee in the Work: I shall now lay thee down some positive helps, and conclude with a Directory to the main duty it self. But first, I expect that thou resolve against the forementioned impediments, that thou read them seriously, and avoid them faithfully, or else thy labor will be all in vain; thou dost but go about to reconcile Light and Darkness, Christ and Belial, and to conjoyn Heaven and Hell in thy spirit; thou mayst sooner bring down Heaven to earth, then do this. I must tell thee also that I here expect thy promise, faithfully to set upon the helps which I shall prescribe thee, and that the Reading of them will not bring heaven into thy heart, but in their constant practice the Spirit will do it; It were better for thee I had never written them, and thou hadst never seen this Book, nor read them, if thou do not buckle thy self to the duty.

Read *Perkins* Cases of Conscience, lib 1. cap. 9.

As thou valuest then the delights of these foretastes of Heaven, make conscience of performing these following duties.

SECT. II.

§. 2.

1. KNow Heaven to be the onely Treasure, and labor to know also what a Treasure it is, be convinced once that thou hast no other happiness, and then be convinced what happi-

nesse is there; If thou do not soundly believe it to be the chiefest good, thou wilt never set thy heart upon it; and this conviction must sink into thy affections; for if it be onely a notion, it will have little operation: And sure we have reason enough to be easily convinced of this, as you may see in what hath been spoken already. Read over the Description and Nature of this Rest, in the beginning of this Book, and the Reasons against thy Resting below, in Chapter First, and conclude, That this is the onely Happinesse: As long as your judgments do undervalue it, your affections must needs be cold towards it. If your judgments do mistake Blear-eyed *Leah*, for Beautiful *Rachel*, so will your affections also mistake them: If *Evah* do once suppose she sees more worth in the forbidden fruit, then in the love and fruition of God, no wonder if it have more of her heart then God; If your judgments once prefer the delights of the Flesh, before the delights in the Presence of God, it is impossible then your hearts should be in heaven; as it is the ignorance of the emptinesse of things below, that makes men so overvalue them, so it is ignorance of the high delights above, which is the cause that men so little minde them: If you see a purse of gold, and believe it to be but Stones or Counters, it will not intice your affections to it; it is not a things excellency in it self, but it is an excellency known, that provokes desire; If an ignorant man see a Book containing the secrets of Arts or Sciences, yet he values it no more then a common piece, because he knows not what is in it, but he that knows it, doth highly value it, his very minde is set upon it, he can pore upon it day and night, he can forbear his meat, and drink, and sleep to read it: As the Mat. 17. 11. 12. *Jews* enquired after *Elias*, when Christ tells them, that verily *Elias* is already come, and ye knew him not, but did unto him whatsoever ye listed; so men enquire after Happinesse and Delight, when it is offered to them in that promise of Rest, and they know it not, but trample it under foot; and as the *Jews* killed the *Messiah*, while they waited for the *Messiah*, and that because they did not know him (*For had they known him they would not have crucified the* Joh. 1. 10. *Lord of Glory*, Acts 13. 27. 1 *Cor.* 2. 8.) So doth the world cry out for Rest, and busily seek for Delight and Happinesse, even while they are neglecting and destroying their Rest and Happinesse, and that because they throughly know it not; for did they know throughly what it is, they could not so slight the everlasting Treasure.

SECT.

SECT. II.

§. 2.

LAbor as to know Heaven to be the onely happiness, so also to be thy happiness. Though the knowledg of excellency and suitableness may stir up that love, which worketh by desire; yet there must be the knowledg of our interest or propriety, to the setting a work of our love of complacency. We may confess Heaven to be the best condition, though we despair of enjoying it; and we may desire, and seek it, if we see the obtainment to be but probable and hopeful: But we can never delightfully rejoyce in it, till we are somewhat perswaded of our title to it. What comfort is it to a man that is naked, to see the rich attire of others? or to a man that hath not a bit to put in his mouth, to see a feast which he must not taste of? What delight hath a man that hath not a house to put his head in, to see the sumptuous buildings of others? Would not all this rather increase his anguish, and make him more sensible of his own misery? So for a man to know the excellencies of Heaven, and not to know whether he shall ever enjoy them, may well raise desire, and provoke to seek it, but it will raise but little joy and content. Who will set his heart on another mans possessions? If your houses, your goods, your cattel, your children, were not your own, you would less minde them, and delight less in them. O therefore Christians, rest not till you can call this Rest your own; sit not down without assurance; get alone, and question with thy self; bring thy heart to the bar of tryal; force it to answer the interrogatories put to it; set the conditions of the Gospel, and qualifications of the Saints on one side, and thy performance of those conditions, and the qualifications of thy soul on the other side; and then judg how near they resemble: Thou hast the same word before thee, to judg thy self by now, by which thou must be judged at the great day: Thou art there before told the questions that must then be put to thee; put these questions now to thy self: Thou mayst there read the very Articles, upon which thou shalt be tryed; why try thy self by those Articles now: Thou mayst there know before hand, on what termes men shall be then acquit and condemned; why try now whether thou art possessed of that which will acquit thee, or whether thou be upon the same terms with those that must be condemned; and accordingly acquit or condemn thy self: Yet be

sure

ſure thou judg by a true touchſtone, and miſtake not the Scriptures deſcription of a Saint, that thou neither acquit nor condemn thy ſelf upon miſtakes. For as groundleſs hopes do tend to confuſion, and are the greateſt cauſe of moſt mens damnation; ſo groundleſs doubtings do tend to diſcomforts, and are the great cauſe of the diſquieting of the Saints. Therefore lay thy grounds of tryal ſafely, and adviſedly; proceed in the work deliberately and methodically; follow it to an iſſue reſolutely and induſtriouſly; ſuffer not thy heart to give thee the ſlip, and get away before a judgment, but make it ſtay to hear its ſentence: If once or twice, or thrice, will not do it, nor a few days of hearing bring it to iſſue, follow it on with unwearied diligence, and give not over till the work be done, and till thou canſt ſay knowingly off or on; either thou art, or art not, a member of Chriſt; either that thou haſt, or that thou haſt not yet title to this Reſt. Be ſure thou reſt not in wilful uncertainties. If thou canſt not diſpatch the work well thy ſelf, get the help of thoſe that are skilful; go to thy Miniſter, if he be a man of experience; or go to ſome able experienced friend, open thy caſe faithfully, and wiſh them to deal plainly: And thus continue till thou haſt got aſſurance. Not but that ſome doubtings may ſtill remain; but yet thou mayſt have ſo much aſſurance as to maſter them, that they may not much interrupt thy peace. If men did know Heaven to be their own inheritance, we ſhould leſs need to perſwade their thoughts unto it, or to preſs them to ſet their delight in it. O if men did truly know, that God is their own Father, and Chriſt their own Redeemer and Head, and that thoſe are their own Everlaſting habitations, and that there it is that they muſt abide and be happy for ever; how could they chuſe but be raviſhed with the forethoughts thereof? If a Chriſtian could but look upon Sun, and Moon, and Stars, and reckon all his own in Chriſt, and ſay, Theſe are the portion that my Husband doth beſtow, Theſe are the bleſſings that my Lord hath procured me, and things incomparably greater then theſe; what holy raptures would his ſpirit feel? The more do they ſin againſt their own comforts, as well as againſt the Grace of the Goſpel, who are wilful maintainers of their own doubtings, and plead for their unbelief, and cheriſh diſtruſtful thoughts of God, and ſcandalous injurious thoughts of their Redeemer: who repreſent the Covenant, as if it were of works and not of grace, and repreſent

preſent Chriſt as an enemy, rather then as a Saviour; as if he were glad of advantages againſt them, and were willing that they ſhould keep off from him and die in their unbelief; when he hath called them ſo ofr, and invited them ſo kindly, and born the hell that they ſhould bear. Ah wretches that we are! that be keeping up Jealouſies of the Love of our Lord, when we ſhould be rejoycing and bathing our ſouls in his love! That can queſtion that love, which hath been ſo fully evidenced! and doubt ſtill, whether he that hath ſtooped ſo low, and ſuffered ſo much, and taken up a nature and office of purpoſe, be yet willing to be theirs who are willing to be his! As if any man could choſe Chriſt, before Chriſt hath choſen him! or any man could deſire to have Chriſt, more then Chriſt deſires to have him! or any man were more willing to be happy, then Chriſt is to make him happy! Fie upon theſe injurious (if not blaſphemous) thoughts! If ever thou have harbored ſuch thoughts in thy breſt, or if ever thou have uttered ſuch words with thy tongue, ſpit out that venome, vomit out that rancor, caſt them from thee, and take heed how thou ever entertaineſt them more. God hath written the names of his people in heaven, as you uſe to write your names in your own books, or upon your own Goods, or ſet your marks on your own ſheep: And ſhall we be attempting to rate them out, and to write our names on the doores of hell? But bleſſ d be our God, whoſe foundation is ſure, and who keepeth us by his mighty power through Faith unto ſalvation, 1 *Pet.* 1.5. Well then; this is my ſecond advice to thee, that thou follow on the work of ſelf-examination, till thou haſt got aſſurance that this reſt is thy own; and this will draw thy heart unto it; and feed thy ſpirits with freſh delights, which elſe will be but tormented ſo much the more, to think that there is ſuch Reſt for others, but none for thee. 1 Tim 2. 19.

SECT III.

§. 3. *Vita optime inſtituitur, cum quiſpiam mortuus concolor ſit ut* Zeno. Cict.

3. ANother help to ſweeten thy ſoul with the foretaſts of Reſt, is this; Labor to apprehend how neer it is, Think ſeriouſly of its ſpeedy approach. That which we think is neer at hand, we are more ſenſible of, then that which we behold at a diſtance. When we hear of war or famin in another country, it troubleth

troubleth not ſo much: or if we hear it propheſied of a long time hence, ſo if we hear of plenty a great way off, or of a golden age that ſhall fall out, who knows when; this never rejoyceth us. But if Judgments or Mercies begin to draw neer, then they affect us: If we were ſure we ſhould ſee the golden Age, then it would take with us. When the Plague is in a town but twenty miles off, we doe not fear it; nor much perhaps if it be but in another ſtreet: but if once it come to the next door, or if it ſeize on one in our own family; then we begin to think on it more feelingly: It is ſo with Mercies as well as Judgments. When they are far off, we talk of them as marvells; but when they draw cloſe to us, we rejoyce in them as Truths. This makes men think on Heaven ſo inſenſibly, becauſe they conceit it at too great a diſtance: They look on it as twenty, or thirty, or fourty yeers off; and this is it that duls their ſenſe. As wicked men are fearleſs and ſenſeleſs of Judgment, becauſe the ſentence is not ſpeedily executed, *Eccleſ.* 8. 11. So are the Godly deceived of their comforts, by ſuppoſing them further off then they are. This is the danger of putting the day of death far from us, when men will promiſe themſelves longer time in the world then God hath promiſed them, and judg of the length of their lives by the probabilities they gather from their Age, their health, their conſtitution and temperature; this makes them look at heaven as a great way off. If the rich fool in the Goſpell had not expected to have lived many yeers, he would ſure have thought more of providing for eternity, and leſs of his preſent ſtore and poſſeſſions; And if we did not think of ſtaying many yeers from heaven, we ſhould think on it with far more piercing thoughts. This expectation of long life, doth both the wicked and the Godly a great deal of wrong. How much better were it to receive the ſentence of death * in our ſelves, & to look on eternity as neer at hand? Surely, Reader, thou ſtandeſt at the door, and hundreds of diſeaſes are ready waiting, to open the door and let thee in. Is not the thirty, or fourty yeers of thy life that is paſt quickly gone? Is it not a very little time when thou looke ſt back on

Luk. 12. 17, 18, 19, 20.

There is a great Arbiter of all things, that can thunder the pround Emperour under his bed, and write the great King at three or four words into trembling; that can ſend a Fly to fetch the triple Crown before his Tribunall; and make a hair, or the kernell of a Raiſon as mortall as *Goliabs* ſpear; That can unſpeake the whole World into nothing, and blow down a great bubble with an eaſie breath; that by drawing one nail, can throw down the ſtatelieſt building; and undreſſe your Souls, by unpinning one pin, &c. Mr. *Vines Funer.* Hearſe, p. 12.

* 2 Cor. 1. 8, 9, 10.

on it? And will not all the rest be shortly so too? Doe not dayes and nights come very thick? Doest thou not feel that building of flesh to shake, and perceive thy House of clay to totter? Look on thy glass, see how it runs: Look on thy Watch, how fast it getteth; what a short moment is between us and our rest? what a step is it from hence to Everlastingness? While I am thinking, and writing of it, it hasteth neer; and I am even entring into it before I am aware. While thou art reading this, it posteth on, and thy life will be gone as a tale that is told. Mayst thou not easily foresee thy dying time; and look upon thy self as ready to depart? It's but a few dayes till thy friends shall lay thee in the grave, and others doe the like for them. If you verily believed you should die to morrow, how seriously would you think of heaven to night? The condemned prisoner knew before that he must dye, and yet he was then as Jovial as any: but when he heares the sentence, and knows he hath not a week to live, then how it sinks his heart within him? so that the true apprehensions of the neernes of Eternity doth make mens thoughts of it to be quick and piercing; and put life into their fears & sorrowes, if they are unfitted, and into their desires and joyes, if they have assurance of its glory. When the witches *Samuel* had told *Saul*, By to morrow this time thou shalt be with me; this quickly worked to his very heart, and laid him down as dead on the earth. And if Christ should say to a believing soul, By to morrow this time thou shalt be with me, this would be a working word indeed, & would bring him in spirit to heaven before. As *Melanchton* was wont to say of his uncertain station, because of the persecution of his enemies, *Ego jam sum hic, Dei beneficio, 40. annos, & nunquam potui dicere aut certus esse, me per unam septimanam mansurum esse.* i.e. I have now been here this fourty yeers, and yet could never say, or be sure, that I shall tarry here for one week: so may we all say of our abode on earth: As long as thou hast continued out of heaven, thou canst not say, thou shalt be out of it on week longer. Doe but suppose that you are still entring in it, and you shall find it will much help you more seriously to mind it.

1 Sam. 28. 19.

SECT. IV.

§. 4.

4. ANother help to this Heavenly Life, is, To be much in serious discoursing of it, especially with those that can speak from their hearts, and are seasoned themselves with an heavenly nature. Its pitty, (saith Mr. *Bolton*) that Christians should ever meet together, without some talk of their meeting in Heaven, or the way to it before they part: Its pitty so much pretious time is spent among christians, in vain discourses foolish janglings, and useless disputes, and not a sober word of Heav'n among them, Me thinks we should meet together of purpose, to warm our spirits with discoursing of our rest. To hear a Minister or other private Christian set forth that blessed glorious state, with power & life from the promises of the Gospell; methinks should make us say, as the two Disciples, *Did not our hearts burn within us, while he was opening to us the Scripture?* while he was opening to us the windows of Heaven? If a *Felix*, or wicked wretch will tremble, when he hears his judgement powrfully denounced, why should not the believing soul be revived, when he hears his eternal rest revealed? Get then together, fellow Christians and talk of the affairs of your country and kingdom, and comfort one another with such words 1 *Thes.* 4.18. If Worldlings get together, they will be talking of the World; when Wantons are together, they will be talking of their Lusts, & wicked men can be delighted in talking of wickedness; and should not Christians then delight themselves in talking of Christ? and the heirs of heaven in talking of their Inheritance? This may make our hearts revive within us, as it did *Jacobs* to hear the Message that called him to *Goshen*, and to see the chariots that should bring him to *Joseph*. O that we were furnished with skil and resolution, to turn the stream of mens common discourse, to these more sublime and pretious things! And when men begin to talk of things unprofitable, that we could tell how to put in a word for heaven, and say (as *Peter* of his bodily food) Not so, for I eat not that which is common and unclean, this is nothing to my eternall rest: O the good that we might both do, and receive by this course! If it had not been needful to deter us from unfruitfull conference, Christ would not have talked of giving an account of every idle word at judgement; say then as *David*, when you

Ego hoc vel precipuum vitæ meæ officium debere me Deo conscius sum, ut dum omnis sermo meus et sensus loquatur Hilarius *referente* Aquin. *cont.* Gentil. *l.* 1. *c.* 2.

Luke 24. 32.

Acts 24 25.

Acts 10.

Mat. 12. 36.

you are in conference, *Let my tongue cleave to the roof of my mouth if I prefer not* Jerusalem *above my chiefest mirth,* And then you shall find the truth of that, *Pro.* 15.4. *A wholsom tongue is a Tree of Life.* Psal. 136. 5,6. Prov. 15 4.

SECT. V.

5. ANother help to this Heavenly Life, is this, Make it thy businesse in every duty, to winde up thy affections neerer Heaven. A mans attainments and receivings from God, are answerable to his own desires and ends; that which he sincerely seeks he finds; Gods end in the institution of his Ordinances was, that they be as so many stepping stones to our Rest, and as the staires by which (in subordination to Christ) we may daily ascend unto it in our affections: Let this be thy end in using them, as it was Gods end in ordaining them, and doubtless they wil not be unsuccesful; though men be personally far asunder, yet they may even by Letters have a great deale of entercourse. How have men been rejoyced by a few lines from a friend, though they could not see him face to face? what gladness have we when we do but read the expressions of his Love? or if we read of our friends prosperitie & welfare? Many a one that never saw the fight, hath triumphed and shouted, made Bonefires, and rung Bels, when he hath but heard and read of the Victory; and may not we have entercourse with God in his Ordinances, though our persons be yet so far remote? May not our spirits rejoyce in the reading those lines, which contain our Legacy and Charter for heaven? with what gladness may we read the expressions of Love? and hear of the state of our celestiall Country? with what triumphant shoutings may we applaud our Inheritance, though yet we have not the happiness to behold it? Men that are separated by sea and land, can yet by the meer entercourse of Letters, carry on both great and gainful trades, even to the value of their whol estate; and may not a Christian in the wise improvement of duties, drive on this happy trade for Rest? Come not therefore with any lower ends to duties: Renounce Formality, Customarines, & Applause. When thou kneelest down in secret or publike prayer, let it be in hope to get thy heart neerer God before thou risest off thy knees; §. 5.

when thou openeſt thy Bible or other Books, let it be with this hope, to meet with ſome paſſage of Divine truth, and ſome ſuch bleſſing of the Spirit with it, as may raiſe thine affections neerer Heaven, and give thee a fuller taſte thereof: when thou art ſetting thy foot at thy door, to goe to the publique Ordinance and Worſhip, ſay, I hope to meet with ſomewhat from God, that may raiſe my affections before I return; I hope the Spirit will give me the meeting, and ſweeten my heart with thoſe celeſtial delights; I hope that Chriſt will appear to me in that way, and ſhine about me with light from Heaven, & let me hear his inſtructing and reviving voyce, and cauſe the ſcales to fall from mines eyes, that I may ſee more of that glory than I ever yet ſaw; I hope before I return to my houſe, my Lord will take my heart in hand, and bring it within the view of Reſt, and ſet it before his Fathers preſence, that I may return as the Sheepherds, from the heavenly Viſion, glorifying and praiſing God, for all the things I have heard and ſeen, *Luke* 2. 20. and ſay, as thoſe that behold his Miracles, *We have ſeen ſtrange things to day: Luke* 5. 26. Remember alſo to pray for thy Teacher, that God would put ſome Divine Meſſage into his mouth, which may leave a heavenly reliſh on thy ſpirit.

If theſe were our ends, and this our courſe when we ſet to duty, we ſhould not be ſo ſtrange as we are to heaven.

When the *Indian* firſt ſaw the uſe of Letters by our *Engliſh*, they thought there was ſure ſome ſpirit in them, that men could ſo converſe together by a paper; If Chriſtians would take this courſe in their duties, they might come to ſuch holy fellowſhip with God, & ſee ſo much of the Myſteries of the Kingdom, that it would make the ſtanders by admire what is in thoſe lines, what is in that Sermon, what is in this praying; this fills his heart ſo full of joy, and that ſo tranſports him above himſelf; certainly God would not fail us in our Duties, if we did not fail our ſelves, and then experience would make them ſweeter to us.

SECT. VI.

SECT. VI.

§. 6.

6. ANother help is this: Make an advantage of every object thou seest, and of every passage of Divine providence, and of every thing that befalls in thy labour and calling, to mind thy soul of its approaching Rest. As all providences and creatures are means to our Rest, so doe they point us to that as their end. Every creature hath the name of God and of our final Rest written upon it; which a considerate believer may as truely discern, as he can read upon a post or hand in a crosse way, the name of the Town or City which it points to. This spirituall use of creatures and providences, is Gods great end in bestowing them on man; And he that overlooks this end, must needs rob God of his chiefest praise, and deny him the greatest part of his thanks. The Relation that our present mercies have to our great eternall mercies, is the very quintessence and spirits of all these mercies: therefore doe they lose the very spirits of their Mercies, and take nothing but the husks and bran, who doe overlook this relation, and draw not forth the sweetnesse of it in their contemplations. Gods sweetest dealings with us at the present, would not be half so sweet as they are, if they did not intimate some further sweetnesse. As our selves have a fleshly and a spirituall substance, so have our mercies a fleshly and a spiritual use, and are fitted to the nourishing of both our parts. He that receives the carnal part and no more, may have his body comforted by them, but not his soul. It is not all one to receive six pence meerly as six pence, & to receive it in earnest of a thousand pound; though the sum be the same, yet I trow the relation makes a wide difference. Thou takest but the bare earnest, and overlookest the main sum, when thou receivest thy mercies and forgettest thy crown. O therefore that Christians were skilled in this Art! You can open your Bibles, and read there of God and of Glory: O learn

Socrates, *Quum exurbè Alcina in vicinos agros, longe amœnissimos, invitaretur; festur respondisse, Id sibi non esse integrum, quia sit discendi cupidus; homines vero, non arbores docere. Equidem Socrati id laudi vertendum ideo existimârim, quia publici boni causa frequenter conspiciebatur in publico, & alios docendo meliores efficere: & dictis ac factis prodesse omnibus, obesse nemini, studio illi erat. Sed tamen & illud fatendum, naturæ rerum considerationem, quasi quendam ducem esse ad Dei conditoris, voluntatisq; ejus agnitionem.* Lc. Grynæus *in præfat. ante Comment. in Hebr.*

O learn to open the creatures, and to open the severall passages of providence, to read of God and Glory there. Certainly by such a skillful industrious improvement, we might have a fuller taste of Christ and Heaven, in every bit of bread that we eat, and in every draught of Beer that we drink, then most men have in the use of the Sacrament. If thou prosper in the World, and thy labour succeed, let it make thee more sensible of thy perpertuall prosperity: If thou be weary of thy labours, let it make thy thonghrs of Rest more sweet: If things goe crosse and hard with thee in the World, let it make thee the more earnestly desire that way, when all thy sorrows and sufferings shall cease: Is thy body refreshed with food or sleep? Remember thy unconceivabel refreshings with Christ. Doest thou hear any news that makes the glad? Remember what glad tydings it will be to hear the sound of the trump of God, and the absolving sentence of Christ our Judge. Art thou delighting thy self in the society of the Saints? Remember the Everlasting amiable fraternity, thou shalt have with perfected Saints in Rest. Is God communicating himself to thy spirit? Why remember that time of thy highest advancement, when thy Joy shall be full, as thy communion is full. Doest thou hear the raging noise of the wicked? and the disorders of the Vulgar? and the cofusions in the world? like the noise in a croud, or the roaring of the waters? Why think of the blessed agreement in Heaven, and the melodious harmony in that Quire of God. Doest thou hear or feel the tempest of Wars, or see any cloud of blood arising? Remember the day when thou shalt be housed with Christ, where there is nothing but calmness and amiable union, & where we shal solace our selves in perfect Peace, under the wings of the Prince of Peace

Nam cum Oculi idcircò dati sunt corpori, ut per eos intueamur creaturam, ac per hujusmodi mirabilem harmoniam agnoscamus opificem: aures{q;} itidem ut per eloquia divina, & Dei Leges audiamus; anima relicta bonorum speculatione, agilitate motus sui, ad illa jam que sunt contraria, movetur errans. Anthanasius *in li. 1. contr.* Gentil.

Experto crede, aliquid amplius invenies in sylvis, quam in angulis. Ligna & lapides docebunt te, quod a Magistris audire non possis: inquit vir contemplativus, Bernardus *refellente* Gyraldo *ubi supra.*

Augustinus *piè dixit, Creaturarum species, sunt quædam voces laudantium Deum: Præstat nos earum concentum, quam ἀσυμφωνίαν impiorum quorundam hominum attentè audire. Testantur illæ, Deum summum bonum sapientem, & hominum amantem: omnia condidisse, & tantisper dum eidem visum est, conservare, ut hominum usibus, & operis gloriæ inserviant. Idem. Ibid.*

for

for ever. Thus you may see, what advantages to a Heavenly Life, every condition and creature doth afford us, if we had but hearts to apprehend and improve them: As it's said of the Turks, that they'l make bridges of the dead bodies of their men, to passe over the Trenches or Ditches in their way: So might Christians of the very ruines and calamities of the times, and of every dead body or misery that they see, make a bridge for the passage of their thoughts to their Rest. And as they have taught their Pigeons which they call carriers in divers places, to bear letters of entercourse from friend to friend, at a very great distance: so might a wise industrious Christian get his thoughts carried into Heaven, and receive, as it were, returns from thence again, by creatures of slower wing than Doves, by the assistance of the Spirit the Dove of God. This is the right *Dedalian* flight: and thus we may take from each Bird a feather, and make us wings, and fly to Christ.

SECT. VII.

7. ANother singular help is this, Be much in that Angelical work of Praise. As the most heavenly Spirits will have the most heavenly imployment, so the more heavenly the imployment, the more will it make the spirit heavenly: Though the heart be the fonntain of all our actions, and the actions wil be usually of the quality of the heart; yet doe those actions by a kinde of reflexion, work much on the heart from whence they spring: The like also may be said of our speeches. So that the worke of praysing God, being the most heavenly work, is likly to raise us to the most heavenly temper. This is the work of those Saints and Angels, and this will be our own everlasting work; if we were more taken up in this imployment now, we should be liker to what we shall be then. When *Aristotle* was asked what he thought of Musick? he answers, *Jovem neque canere, neque citharam pulsare*, That *Jupiter* did neither sing, nor play on the Harp; thinking it an unprofitable art to men, which was no more delightfull to God. But Christians may better argue from the like ground, that singing of praise is a most profitable duty, because it is so delightful, as it were to God himself, that he hath made it his peoples Eternal §. 7.

work; for they shall sing the song of *Moses*, and the song of the Lamb. As Desire and Faith, and Hope, are of shorter continuance then Love and Joy; so also Preaching and Prayer, and Sacraments, and all means for confirmation, and expression of Faith and Hope shall cease, when our Thanks and Praise, and triumphant expressions of Love and Joy shall abide for ever. "The "liveliest embleme of Heaven that I know upon Earth, is, When "the people of God in the deep sense of his excellency & bounty, "from hearts abounding with Love and Joy, doe joyn together "both in heart and voice, in the cheerfull & melodious singing of "his praises. Those that deny the lawful use of singing the Scripture Psalmes in our times, doe disclose their unheavenly unexperienced hearts, I think, as well as their ignorant understandings. Had they felt the heavenly delights, that many of their Brethren in such duties have felt, I think they would have been of another mind: And whereas they are wont to question, whether such delights be genuine, or any better than carnal or delusive? Surely, the very relish of Christ and Heaven that is in them, the example of the Saints in Scripture, whose spirits have been raised by the same duty, and the command of Scripture for the use of this means, one would think should quickly decide the controversie. And a man may as truly say of these delights, as they use to say of the testimony of the Spirit, that they witnesse themselves to be of God, and bring the evidence of their heavenly parentage along with them. And whereas they allow only extemporate Psalms, immediately dictated to them by the Spirit: * When I am convinced, that the gift of extemporate singing, is so common to the Church, that any man who is spiritually merry can use it. *Jam.* 5. 13. And when I am convinced that the use of scripture Psalms is abolished, or prohibited, then I shall more regard their judgement. Certainly, as large as mine acquaintance hath been with men of this Spirit, I never yet heard any of them sing a Psalm *ex tempore*, that was better than *Davids*; yea, or that was tolerable to a judicious hearer, and not rather a shame to

* *Scio tamen quod etiam temporibus* Tertulliani, *hoc in Ecclesijs post cænas dilectionis fuisse usitatum, in imitatione, viz. Ecclesiæ Apostolicæ, quum dona extraordinaria nondum cessavêre. Sic* Tertull. *Apologet. cap.* 39 *Post aquam manualem & lumina, ut quisq; de scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo canere: Hinc probatur quomodo biberit. Vid. etiam* Epiphan. *sub finem lib.* 3. *adverſ. hæreſ. &* Plinium *secundum, lib.* 10. *Epiſt.* 2. Euſeb *Hiſtor. li.* 2. *cap.* 16. *& lib.* 5. *cap* 28. Baſil. *apud Ruffinum, li.* 2 *hiſt. Eccl. c.* 9. Athanaſ. *Apolog.*

to himſelf and his opinion. But ſweet experience will be a powerfull Argument, and will teach the ſincere Chriſtian to hold faſt his exerciſe of this ſoul-raiſing duty.

Little do we know how we wrong our ſelves, by ſhutting out of our prayers the praiſes of God, or alowing them ſo narrow a room as we uſually do, while we are copious enough in our Confeſſions and Petitions. Reader, I intreat thee remember this: Let praiſes have a larger room in thy duties: Keep ready at hand matter to feed thy praiſe, as well as matter for Confeſſion and Petition. To this end, ſtudie the excellencies and goodneſs of the Lord, as frequently as thy own neceſſities and vileneſs; ſtudy the mercies which thou haſt received, and which are promiſed, both their own proper worth, and their aggravating circumſtances, as often as thou ſtudieſt the ſins thou haſt committed. O let Gods praiſe be much in your mouthes, for in the mouths of the upright his praiſe is comely, *Pſal.* 33. 1. Seven times a day did *David* praiſe him, *Pſal.* 119. 164. Yea, his praiſe was continually of him, *Pſal.* 71. 6. As he that offereth praiſe, glorifieth God, *Pſal.* 50. 23. So doth he moſt rejoyce and glad his own ſoul, *Pſal.* 98. 4. Offer therefore the ſacrifice of praiſe continually, *Heb.* 13. 15. In the midſt of the Church, let us ſing his praiſe, *Heb.* 2. 12. Praiſe our God, for he is good, ſing praiſes unto his Name, for it is pleaſant. *Pſal.* 135 3. and 147. 1. Yea, let us rejoyce and triumph in his praiſe, *Pſal.* 105. 47.

Do you think that *David* had not a moſt heavenly Spirit, who was ſo much imployed in this heavenly work? Doth it not ſometime, very much raiſe your hearts, when you do but ſeriouſly read that divine ſong of *Moſes*, *Deut.* 32. And thoſe heavenly iterated praiſes of *David*, having almoſt nothing ſometime, but praiſe in his mouth? How much more would it raiſe and refreſh us, to be skilled and accuſtomed in the work our ſelves? I confeſs, to a man of a languiſhing body, where the heart doth faint, and the ſpirits are feeble, the cheerfull praying of God is more difficult, becauſe the body is the Soules Inſtrument; and when it lies unſtringed, or untuned, the muſick is likely to be accordingly but dull. Yet a ſpirituall cheerefullneſſe there may be within, and the heart may prayſe, if not the voice. But where the body is ſtrong, the ſpirits lively, the heart cheerefull, and the voice at command, what advantage have ſuch for this heavenly

work? With what alacrity and vivacitie may they ſing forth praiſes? O the madneſſe of healthfull youth that lay out this vigour of body and minde upon vain delights and fleſhly luſts, which is ſo fit for the nobleſt work of man! And ô the ſinful folly of many of the Saints, who drench their ſpirits in continuall ſadneſſe, and waſte their dayes in complaints and groans, and fill their bodies with waſting diſeaſes, and ſo make themſelves both in body and minde, unfit for this ſweet and heavenly work! That when they ſhould joyn with the people of God in his prayſes, and delight their Souls in ſinging to his Name; they are queſtioning their worthineſs, and ſtudying their miſeries, or raiſing ſcruples about the lawfulneſs of the duty, and ſo rob God of his prayſe, and themſelves of their ſolace. But the greateſt deſtroyer of our comfort in this duty, is our ſticking in the carnall delight thereof, and taking up in the tune and melody, and ſuffering the heart to be all the while idle, which muſt perform the chiefeſt part of the work, and which ſhould make uſe of the melody, for its reviving and exhilerating.

SECT. VIII.

§. 8.

All our Love is moved from ſome good which we apprehend in the party loved: when the ground and motive of our Love faileth, the affection muſt needs ceaſe. Bp. *Halls ſelect thoughts*, §. 55. p. 158. God hath put that pitty into a righteous man as to be merciful to his very beaſt, and love his Enemy: and yet people look on God as more cruel to thoſe that are willing to obey him. Even *Pythagoras* could not find in his heart to kill and feed on the fleſh of the Creatures: And yet men think the God of Love delights in the damnation of thoſe that would fain be ſuch as he would have them be. *Semiferi nos homines, quinimo feri, quos infœlix neceſſitas & malus uſus edocuit cibos ex his carpere, miſeratione interdum commovemur illorum: arguimus noſipſos; penituſq; re viſa atq; inſpecta damnamus, quod humanitatis jure depoſito naturalis initij conſortia rapuerimus. Deos aliquis credit pios, benefico, mites, eade peccorum delectari? &c.* (*Quanto minus damnatione hominum.*) Arnobius *adverſ. Gent. pag.* 252. *l* 7. It ſeems *Arnobius* was of *Pythagoras* mind, againſt killing the Creatures to eat. And *Minut. Fœlix* ſaith, that then Chriſtians eat no blood, *p.* 390 mean.

8. IF thou wouldeſt have thy heart in Heaven, keep thy ſoul ſtill poſſeſſed with true believing thoughts of the exceeding, infinite love of God. Love is the attractive of love. No mans heart will be ſet upon him that hates him, were he never ſo excellent; nor much upon him, that doth not much love him. There is few ſo vile, but will love thoſe that love them, be they never ſo

mean. No doubt it is the death of our heavenly life, to have hard and doubtfull thoughts of God; to conceive of him as a hater of the Creature (except only of obstinate Rebells,) and as one that had rather damn us, then save us, and that is glad of an oportunity to doe us a mischef, or at least hath no great good will to us: This is to put the blessed God into the similitude of Satan. And who then can set his heart and love upon him? When in our vile unbelief and ignorance, wee have drawne the most ugly picture of God in our imaginations, then wee complain that we cannot love him, and delight in him. This is the case of many thousand Christians. Alas, that wee should thus belie and blaspheme God, and blast our own joyes, and depress our Spirits! Love is the very essence of God. The Scripture tells us, That God is Love; it telleth us, That Fury dwelleth not in him; that hee delighteth not in the death of him that dyeth, but rather, that hee repent and live. Much more hath hee testified his love to his chosen; and his full resolution effectually to save them. O, If wee could alwaies think of God, but as wee doe of a friend; as of one that doth unfeignedly love us, even more then wee doe our selves; whose very heart is set upon us to doe us good, and hath therefore provided us an everlasting dwelling with himself, it would not then be so hard to have our hearts still with him! Where we love most heartily, wee shall think most sweetly, and most freely: And nothing will quicken our love more then the belief of his love to us. Get therefore a truer conceit of the loving Nature of God, and lay up all the experiences, and discoveries of his love to thee; and then see if it will not further thy heavenly mindednesse. I feare most Christians thinke higher of the Love of a hearty friend, then of the love of God: And then what wonder if they love their friends better then God and trust them more confidently then God, and had rather live with them then with God? when they take them for better and trustier friends then God, and of more mercifull and compassionate Nature?

1 John 4. 16. Isai. 27. 4. Ezek. 18. 32. & 33. 11.

SECT. IX.

§. 9. Hear a Heathen. *Prope est a te Deus, tecum est, intus est. Ita dico; intra nos Spiritus sedet, malorum, bonorumque nostrorum observator & Custos. Hic pro ut a nobis tractatus est, ita nos ipse tractat. Bonus vir sine Deo nemo est. An potest aliquis supra fortunam nisi ab illo adjutus exurgere?* Senec. *Epist.* 41. *To.* 2. *p.* 594. * Ephes. 4. 30. 1 Thes. 5. 19.

9. ANother thing I would advise you to, is this; Be a carefull observer of the drawings of the Spirit, and fearefull of quenching its motions, or resisting its workings; If ever thy Soul get above this earth, and get acquainted with this living in heaven, the Spirit of God must be to thee as the Chriot to *Elijah*; yea, the very living principle by which thou must move and ascend. O then grieve not thy guide, quench not thy life,* knock not off thy Chariot wheels; if thou do, no wonder if thy soul be at a losse, and all stand still, or fall to the Earth; you little think how much the life of all your Graces, and the happinesse of your Souls doth depend upon your ready and cordial Obedience to the Spirit; When the Spirit urgeth thee to secret Prayer, and thou refusest Obedience; when hee forbids thee thy known transgressions, and yet thou wilt goe on; when hee telleth thee which is the way, and which not; and thou wilt not regard, no wonder if Heaven and thy Soul bee strange: If thou wilt not follow the Spirit while it would draw thee to Christ, and to thy duty; how should it leade thee to Heaven, and bring thy Heart into the presence of God? O what supernatural help? what bold accesse shall that Soule finde in its approaches to the Almighty, that is accustomed to a constant obeying of the Spirit! And how backward, how dull, and strange, and ashamed will hee bee to these addresses, who hath long used to break away from the Spirit that would have guided him: Even as stuffe, and unfit, will they bee for this Spiritual motion, as a dead man to natural. I beseech thee, Christian Reader, learn well this Lesson, and try this course; let not the motions of thy body only, but also the very thoughts of thy heart bee at the Spirits beck. Dost thou not feel sometimes a strong impulsion to retire from the World, and draw neere to God? O doe not thou disobey, but take the offer and hoise up sail while thou maist have this blessed gale.

I speake not of any drawing of Spirit above, or contrary to the Word, but its enforcing the Precepts and Prohibitions of the Word upon our hearts. And that not perswading the will, I thinke, immediatly by himselfe, but exciting and so using our Reason and Conscience, as his Instruments to perswade the Will, and affect the Heart.

When

When this winde blows ſtrongeſt thou goeſt faſteſt, either forward or backward. The more of this Spirit we reſiſt, the deeper will it wound; and the more we obey, the ſpeedier is our pace: As he goes heavieſt that hath the winde in his face, and he eaſieſt that hath it in his back.

SECT. X.

10. LAſtly, I adviſe as a further help to this Heavenly work, That thou neglect not the due care for the health of thy body, and for the maintaining a vigorous cheerfullneſſe in thy Spirits; nor yet over pamper and pleaſe thy fleſh. Learn how to carry thy ſelf with prudence to thy body. It is a uſefull ſervant if thou give it its due, and but its due: It is a moſt devouring Tyrant, if thou give it the Maſtery, or ſuffer it have what it unreaſonably deſireth. And it's as a blunted Knife, as a Horſe that is lame, as thy Ox that is famiſhed, if thou injuriouſly deny it what is neceſſary to its ſupport. When we conſider how frequently men offend on both extreams, and how few uſe their bodies aright, we cannot wonder if they be much hindred in their Heavenly converſing. Moſt men are very ſlaves to their ſenſitive appetite, and can ſcarce deny any thing to the fleſh, which they can give it on eaſie rates, without much ſhame, or loſſe, or grief. The fleſh thus uſed, is as unfit to ſerve you, as a wilde Colt to ride on. When ſuch men ſhould converſe in Heaven, the fleſh will carry them to an Ale-houſe, or to their ſports, to their profits, or credit, or vain company; to wanton practiſes, or ſights, or ſpeeches, or thoughts: It will thruſt a Whore, or a pair of Cards, or a good bargain into their mindes, inſtead of God. Look to this ſpecially, you that are young, and healthfull, and luſty: as you love your ſouls remember that in *Rom.* 13. 14. which converted *Auſtin*, Make not proviſion for the fleſh, to fulfill its deſires; and that *Rom.* 8. 4, 5, 6,

§. 10.

It's ill with men when they cram into their bellies, as if they were laying proviſion in a Garner, rather than eating for digeſtion: And when they are ſo curious, and muſt have their devouring appetite ſo pleaſed, that the Cook is got in more eſteem than the Husband-man: This is called λειμαρξία, a madneſſe in the Throat. *Clemens Alexandr.* Pædagog. *li.* 2. *c* 1.

Humanus animus quando corporibus nulla familiaritate conjungitur, nihilq; extrinſecus, habet concupiſcentiæ carnalis admixtum, ſed totum ſecum, ut abinitio conditus, & in ſe habitat. tunc ſenſibilia & mortalia cuncta tranſcendens in auras veræ libertatis evadit, & verbum intuens, in eo etiam ipſum patrem videt. Athanaſ. *li.* 1. *cont.* Gentil.

4, 5, 6, 7, 8, 12, 13, 14. Some few others doe much hinder their Heavenly joy, by over rigorous denying the body its neceſſaries, and ſo making it unable to ſerve them. But the moſt by ſurfeiting and exceſſe, do overthrow and diſable it. You love to have your Knife keen, and every Inſtrument you uſe in order: When your Horſe goes luſtily, how cheerefully doe you travell? As much neede hath the Soule of a ſound and cheerefull Body. If they who abuſe their Bodies, and neglect their Health, did wrong the fleſh only, the matter were ſmall, but they wrong the Soule alſo: As hee that ſpoils the Houſe, doth wrong the Inhabitant. When the Body is ſick, and the Spirits doe languiſh, how heavily move wee in theſe Meditations and Joyes? Yet where God denieth this mercy, we may the better bear it, becauſe he oft occaſioneth our benefit by the denial.

Thoſe that are prone to exceſſe or dainty neſſe of Dyet, they nouriſh their own diſeaſes, and are lead by the great glutton the Devill, whom I will not fear to call, The Belly-Devill, which indeed is the worſt and moſt pernicious of all Devills. And it is better be Happy than to have a Devill dwelling in you. *Clemens Alexand.* Pædagog. *li.* 2. *c.* 1. 11.

CHAP.

CHAP. VI.

Containing the Description of the great Duty of Heavenly Contemplation.

SECT. I.

§. 1. THough I hope what is already spoken be not unuseful, and that it will not by the Reader be cast aside, yet I must tell you, that the main thing intended is yet behind, and that which I aimed at when I set upon this Work. I have observed the Maxim, that my principal end be last in execution, though it was first in my intention. All that I have said is but for the preparation to this: The Doctrinal part is but to instruct you for this; the rest of the Uses are but introductions to this; The Motives I have laid down, are but to make you willing for this; The hinderances I mentioned, were but so many blocks in the way to this; The general Helps which I last delivered, are but the necessary Attendants of this: So that, Reader, If thou neglect this that follows, thou dost frustrate the main end of my design, and makest me lose (as to thee) the chief of my labor. I once more intreat thee therefore, as thou art a man that makest conscience of a revealed duty, and that darest not wilfully resist the Spirit, as thou valuest the high delights of a Saint, and the soul ravishing exercise of heavenly Contemplation, as all my former moving Considerations seem reasonable to thee, and as thou art faithful to the peace and prosperity of thine own Soul, that thou diligently study these Directions following, and that

thou speedily and faithfully put them into practice: Practice is the end of all sound Doctrine, & all right Faith doth end in duty: I pray thee therefore, resolve before thou readest any further, and promise here as before the Lord, that if the following advice be wholsom to thy Soul, thou wilt conscionably follow it, and seriously set thy self to the Work, and that no laziness of Spirit shall take thee off, nor lesser business interrupt thy course, but that thou wilt approve thy self a doer of this Word, and not an idle hearer only. Is this thy promise? and wilt thou stand to it? Resolve man, and then I shall be encouraged to give thee my advice; if I spread not before thee a delicious feast, if I set thee not upon as gainful a trade, and put not into thy hand as delightfull an imployment as ever thou dealt'st with in all thy life, then cast it away, and tell me I have deceived thee, only try it throughly and then judg; I say again, if in the faithfull following of this prescribed course, thou dost not find an increase of all thy grates, and dost not grow beyond the stature of common Christians, and art not made more serviceable in thy place, and more pretious in the eyes of all that are discerning; if thy soul enjoy not more fellowship with God, and thy life be not fuller of pleasure and solace, and thou have not comfort readier by thee at a dying hour, when thou hast greatest need, then throw these Directions back in my face, and exclaim against me as a deceiver for ever. Except God should leave thee uncomfortable for a little season, for the more glorious manifestation of his Attributes and thy integrity, and single thee out as he did *Job*, for an example and mirror of constancy & patience, which would be but a preparative for thy fuller comfort. Certainly God will not forsake this his own Ordinance thus conscionably performed, but will be found of those that thus diligently seeke him, God hath, as it were, appointed to meet thee in this way: Do not thou fail to give him the meeting, and thou shalt find by experience that he will not fail.

Tamen hæc via & scientia non discitur & libris, sed de sursum est: & cui vult participat eam pater luminum, his quidem clarius, his vero obscurius. Gerson part 3. in Alphabet. divini amoris cap. 14.

SECT II.

§. 2. *Description.*

THe duty which I press upon thee so earnestly, I shall now describe and open to thee: for I suppose by this time thou art ready to enquire What is this so highly extolled work? Why, it is,

is, The set and solemn acting of all the powers of the soul upon this most perfect object [Rest] by Meditation.

I will a little more fully explain the meaning of this discription, that so the duty may lie plain before thee. 1. The general title that I give to this duty is [Meditation] Not as it is precisly distinguish ed from Cogitation, Consideration & Contemplation, but as it is taken in the larger and usuall sense for Cogitation on things spiritual, and so comprehending consideration and contemplation.

That Meditation is a duty of Gods ordaining, not only in his written Law, but also in nature it self, I never met with the man that would deny: But that it is a duty constantly and conscionably practised even by the godly, so far my acquaintance extends, I must, with sorrow, deny it: It is in word confessed to be a Duty by all, but by the constant neglect denyed by most. And (I know not by what fatal customary security it comes to passe, that) men that are very tender conscienc't towards most other duties, yet do as easily overslip this, as if they knew it not to be a duty at all; th:y that ate presently troubled in mind, if they omit but a Sermon, a Fast, a Prayer in publique or private, yet were never troubled that they have omitted Meditation perhaps all their life time to this very day: Though it be that duty by which all other duties are improved, and by which the soul digesteth Truths, and draweth forth their strength for its nourishment and refreshing. Certainly I think, that as a man is but half an hour in chewing and taking into his stomack, that meat which he must have seven or eight hours at least to digest; so a man may take into his understanding and memory more Truth in one hour, then he is able well to digest in many. A man may eat too much, but hee caunot digest too well Therefore God commanded *Joshua*, That the book of the Law depart not out of his mouth, but that he meditate therein day and night, that he may observe to do according to that which is writtē therein *Josh.* 1.8. As digestion is the turning of the raw food into chyle and blood, and spirits and flesh: So Meditation rightly managed, turneth the Truths received and remembred, into warm affection, raised resolution, and holy and upright conversation. Therefore what good those men are like to get by Sermons or Providences, who are unacquainted with, and unaccustomed to this work of Meditation, you may easily judge. And why so much preaching is lost among us, and professors can run from Ser-

mon to Sermon, and are never weary of hearing or reading, and yet have such languishing starved Souls; I know no truer nor greater cause then their ignorance, and unconscionable neglect of Meditation. If a man have the Lientery, that his meat pass from him as he took it in; or if he vomit it up as fast as he eats it, what strength and vigor of body and senses is this man like to have? Indeede hee may well eat more then a sounder man, and the small abode that it makes in the stomack, may refresh it at the present, and help to draw it out a lingering, languishing, uncomfortable, unprofitable life: And so do our hearers that have this disease; perhaps they hear more then otherwise they needed; and the clear discovery and lively delivery of the Truth of God, may warm and refresh them a little, while they are hearing, and perhaps an hour or two after; and it may be it may linger out their Grace, in a languishing, uncomfortable, unprofitable life: But if they did hear one hour and meditate seven, if they did as constantly digest their Sermons as they hear them, and not take in one Sermon before the former is well concocted, they would find another kind of benefit by Sermons, then the ordinary sort of the forwardest Christians do. I know many carnal persons do make this an argument against frequent preaching and hearing who do it meerly from a loathing of the Word, and know far less how to Meditate then they know how understandingly to hear: Only they pretend Meditation against often hearing, because that being a duty of the mind, you cannot so easily discern their omission of it. These are sick of the Anorexia and Apepsy, they have neither apetite nor digestion: the other of the Boulimos, they have apetite, but no digestion.

SECT. III.

§. 3. 2. BUt because Meditation is a general word, and it is not all Meditation that I here intend; I shall therefore lay thee down the difference, whereby this Meditation that I am urging thee to, is discerned from all other sorts of Meditation. And the difference is taken from the Act, and from the object of it.

1. From the Act, which I call [The set and solemn acting of all the powers of the Soul.]

1. I

1. I call it the [Acting of them] for it is Action that we are directing you in now, and not relations or dispositions: yet these also are necessarily presupposed: It must be a soul that is qualified for the work, by the supernatural renewing grace of the spirit, which must be able to perform this Heavenly exercise. It's the work of the Living and not of the Dead. It's a work of all others most spiritual and sublime, and therefore not to be well performed by a heart that's meerly carnal and terrene. Also they must necessarily have some relation to Heaven, before they can familiarly there converse: I suppose them to be the sons of God, when I perswade them to love him: and to be of the family of God, yea the spouse of his Son, when I perswade them to press into his presence and to dwell with him: I suppose them to be such as have title to rest, when I perswade them to rejoyce in the Meditations of rest. These therefore being all presupposed, are not the duties here intended and required: But it is the bringing of their sanctified dispositions into Act, and the delightful reviewing of their high relations: Habits and Powers are but to enable us to Action; To say [I am able to doe this or I am disposed to do it] doth neither please God, nor advantage our selves, except withal we really do it. God doth not regenerate thy soul that it may be able to know him, and not know him; or that it may be able to believe, and yet not believe; or that it may be able to love him, and yet not love him: But he therefore makes thee able to know, to believe, and love, that thou mayest indeed both know, believe, and love him. What good doth that power which is not reduced into Act? Therefore I am not now exhorting thee to be an able Christian, but to be an active Christian, according to the degree of that ability which thou hast. As thy store of mony, or food, or rayment, which thou letteſt lye by thee and never usest, doth thee no good, but please thy fancie, or raise thee to an esteem in the eyes of others; so al thy gifts, and powers, and habits, which lye still in thy soul, and are never acted, doe profit or comfort thee little or nothing, but in satisfying thy fancy, and raising thee to the repute of an able man, so far as they are discernable to the standers by.

God will have us to be saved by our selves (*viz.* under God.) This *ergo* is the nature of the soul, to be impelled (or driven on) and incited by it self. *Clemens Alexandr. Stromat. li. 6.*

SECT. IV.

§. 4.

Vita est Via per quam aliquid in seipso ex seipso agere potest Plurimum vero ipsum actum, quo aliquid vivit, declarat. Mat. Martinius Cathol. fid. p 721 l. 2. c 9 11.

2. I Call this Meditation [*The acting of the powers of the Soul*] meaning the soul as rational, to difference it from the cogitations of the soul as sensative; the sensative soul hath a kind of Meditation by the common sense, the Phantasie, and Estimation: The fleshly man mindeth the things of the * flesh: If it were the work of the eare, or the eye, or the tongue, or the hands, which I am setting you on, I doubt not but you would more readily take it up; but it is the work of the soul, for bodily exercise doth here profit but little. The soul hath it's labour and its ease, its business and its idleness, its intention and remission, as well as the body: And diligent students are usually as sensible of the labor and wearines of their spirits and brain, as they are of that of the members of the body. This action of the soul, is it I perswade thee to.

* Rom. 8.

SECT. V.

§. 5.

3. I Call it the acting of [*All*] the powers of the soul, To difference it from the common Meditation of Students, which is usually the meer imployment of the Brain. It is not a bare thinking that I mean, nor the meer use of invention or memory; but a business of a higher and more excellent nature: when truth is apprehended only as truth, this is but an unsavory & loose apprehension; but when it is apprehended as good, as well as true, this is a fast & delightfull apprehending: As a man is not so prone to live according to the truth he knows, except it do deeply affect him, so neither doth his soul enjoy its sweetnesse, except Speculation do pass to Affection: The understanding is not the whole soul, and therefore cannot do the whol work; As God hath made several parts in man, to perform their several Offices for his nourishing and life, so hath he ordained the faculties of the soul to perform their several Offices for his spiritual life; the Stomack must chylifie and prepare for the Liver, the Liver and Spleen must sanguify and prepare for the Heart and Brain, & these must beget the vital and animal spirits, &c. so the understanding must take in truths, and prepare them for the Will, and it must receive them, and commend them to the Affections: The best digestion is in the bottome

bottome of the Stomack; the affections are as it were the bottome of the soul, and therefore the best digestion is there: While truth is but a speculation swimming in the Brain, the soul hath not half received it, nor taken fast hold of it; Christ and Heaven hath various Excellencies, and therefore God hath formed the soul with a power of divers wayes of apprehending, that so we might be capable of enjoying those divers Excellencies in Christ, even as the creatures having their several uses, God hath given us several senses, that so we might enjoy the delights of them all: What the better had we been for the pleasant oderiferous flowers and perfumes, if we had not possessed the sense of smelling? or what good would Language or Musick have done us, if God had not given us the sense of hearing? or what delight should we have found in meats or drinks, or sweetest things, if we had been deprived of the sense of tasting? Why so, what good could all the glory of Heaven have done us? or what pleasure should we have had, even in the goodness and perfection of God himself, if we had been without the affections of Love and Joy, whereby we are capable of being delighted in that Goodness? so also, what benefit of strength or sweetness, canst thou possible receive by thy Meditations on Eternity, while thou doest not exercise those Affections, which are the senses of the soul, by which it must receive this sweetnesse and strength?

This is it that hath deceived Christians in this businesse; They have thought that Meditation is nothing but the bare thinking on Truths, and the rolling of them in the understanding and memory, when every School-Boy can do this, or persons that hate the things which they think on.

Therefore this is the great task in hand, and this is the work that I would set thee on; to get these truths from thy head to thy heart, and that all the Sermons which thou hast heard of Heaven, and all the notions that thou hast conceived of this Rest, may be turned into the blood and spirits of Affection, and thou maist feel them revive thee, and warm the at the heart, and maist so think of Heaven as Heaven should be thought on.

There are two accesses of Contemplation (saith *Bernard*) one in Intellection, the other in Affection; one in Light, the other in Heat; one in Acquisition, the other in Devotion. If thou shouldst study of nothing but Heaven while thou livest, and shouldst have thy

Contemplationis accessus duo sunt, unus in intellectu, alter in affectu; unus in lumine, alter in fervore, unus in acquisitione, alter in Devotione. Bernard. in Cant. Ser. 46.

thy thoughts at command, to turn them hither on every occasion, and yet shouldst proceed no further than this; this were not the Meditation that I intend, nor would it much advantage or better thy soul; as it is thy whole soul that must possesse God hereafter, so must the whole in a lower measure possesse him here. I have shewed you in the beginning of this Treatise, how the soul must enjoy the Lord in Glory, to wit, by knowing, by loving, and joying in him; why, the very same way must thou begin thy enjoyment here.

So much as thy understanding and affections are sincerely acted upon God, so much doest thou enjoy him: And this is the happy Work of this Meditation. So that you see here is somewhat more to be done, than barely to remember and think of Heaven; as running, and ringing, and moving, and such like labors, doe not only stir a hand or a foot, but doe strain and exercise the whole body, so doth Meditation the whole soul.

As the affections of sinners are set on the World, and turned to Idols, and faln from God, as well as the understanding; so must the affections of men be reduced to God, and taken up with him, as well as the understanding; and as the whole was filled with sin before, so the whole must be filled with God now; as St. *Paul* saith of Knowledge, and Gifts, and Faith to remove mountains, that if thou have all these without Love, Thou art but as *sounding Brasse, or as a tinkling Cymbal*; so I may say of the exercise of these, If in this work of Meditation, thou do exercise Knowledge, and Gifts, and Faith of Miracles, and not exercise Love and Joy, thou dost nothing, thou playest the childe and not the man; the sinners part and not the Saints, for so will sinners doe also: If thy Meditation tends to fill thy Note-Book with notions and good sayings concerning God, and not thy heart with longings after him, and delight in him, for ought I know thy Book is as much a Christian as thou. Mark but *Davids* description of the blessed man, *Psal.* 1. 3. *His delight is in the Law* of the Lord, and therein doth he meditate day and night.*

1 Cor. 13.1,2.

* Heb. Doctrine.

SECT. VI.

SECT. VI.

§. 6.

4. I Call this Meditation [Set and Solemn] to difference it from that which is Occasional and Cursory. As there is Prayer, which is solemn, (when we set our selves wholy to the duty) and Prayer which is sodain and short, commonly called Ejaculations, (when a man in the midst of other businesse, doth send up some brief request to God;) so also there is Meditation solemn, (when we apply our selves only to that work;) and there is Meditation which is short and cursory, (when in the midst of our businesse we have some good thoughts of God in our mindes.) And as solemn Prayer, is either first Set, (when a Christian observing it as a standing duty, doth resolvedly practise it in a constant course;) or secondly, Occasional, (when some unusual occasion doth put us upon it at a season extraordinary;) so also Meditation admits of the like distinction. Now, though I would perswade you to that Meditation which is mixt with your common labours in your callings; and to that which special occasions do direct you to; yet these are not the main thing which I here intend: But that you would make it a constant standing duty, as you doe by hearing, and praying, and reading the Scripture; and that you would solemnly set your selves about it, and make it for that time your whole work, & intermix other matters no more with it, then you would doe with prayer, or other duties. Thus you see, as it is differenced by its act, what kinde of Meditation it is that we speak of, *viz.* It is the set and solemn acting of all the powers of the Soul.

SECT. VII.

§. 7.

THe second part of the difference is drawn from its object, which is [Rest] or the most blessed estate of man, in his everlasting enjoyment of God in Heaven. Meditation hath a large field to walk in, and hath as many objects to work upon, as there are matters, and lines, and words in the Scripture, as there are known Creatures in the whole Creation, and as there are particular discernable passages of Providence, in the Government of the persons and actions, through the world: But the Meditati-

on that I now direct you in, is only of the end of all these, and of these as they refer to that end: It is not a walk from Mountains to Valleys, from Sea to Land, from Kingdom to Kingdom, from Planet to Planet: But it is a walk from Mountains and Valleys, to the holy Mount *Zion*; from Sea and Land, to the Land of the Living; from the Kingdoms of this World, to the Kingdom of Saints; from Earth to Heaven; from Time to Eternity: It is a walking upon Sun and Moon and Stars; it is a walk in the Garden, and Paradise of God. It may seem far off; but spirits are quick; whether in the body, or out of the body, their motion is swift: They are not so heavy or dull, as these earthly lumps; nor so slow of motion as these clods of flesh. I would not have you cast off your other meditations; but surely, as Heaven hath the preheminence in perfection, so should it have the preheminence also in our Meditation. That which will make us most happy when we possesse it, will make us most joyfull when we meditate upon it; especially, when that Meditation is a degree of Possession, if it be such affecting Meditation as I here describe.

You need not here be troubled with the fears of the World, lest studying so much on these high matters, should craze your brains, and make you mad, unlesse you will goe mad with delight, and joy, and that of the purest and most solid kinde: If I set you to meditate as much on Sin and Wrath, and to study nothing but Judgment & Damnation, then you might justly fear such an issue. But it's Heaven, and not Hell, that I would perswade you to walk in; it's Joy and not Sorrow that I perswade you to exercise. I would urge you to look upon no deformed object, but only upon the ravishing glory of Saints, and the unspeakable excellencies of the God of glory, and the beams that stream from the face of his Son. Are these such sadding, and madding thoughts? will it distract a man to think of his only happinesse? will it distract the miserable to think of mercy? or the captive or prisoner, to foresee deliverance? or the poor to think of riches and honor approaching? neither doe I perswade your thoughts to matters of great difficulty, or to study thorny and knotty controversies of Heaven, or to search out things beyond your reach: If you should thus set your wit and invention upon the Tenters, you might be quickly distracted or distempered indeed. But it is your Affections more than your wits and inventions, that must be used in

in this heavenly imployment we speak of: They are truths which are commonly known and professed, which your souls must draw forth and feed upon. The resurrection of the body, and the life everlasting, are Articles of your Creed, and not nicer controversies. Me thinks it should be liker to make a man mad, to think of living in a world of Wo, to think of abiding in Poverty and Sickness, among the rage of wicked men, than to think of living with Christ in bliss: Me thinks, if we be not mad already, it should sooner distract us, to hear the Tempests and roaring Waves, to see the Billows, and Rocks, and Sands, and Gulfs, then to think of arriving safe at Rest. But Wisdom is justified of all her children; Knowledg hath no enemy but the ignorant. This heavenly course was never spoak against by any, but those that never either knew it or used it. I more feare the neglect of men that doe approve it, than the opposition or Arguments of any against it. Truth loseth more by loose friends, then by sharpest enemies.

Matth. 11. 19. Luke 7. 35.

CHAP. VII.

Concerning the fittest time and place for this contemplation, and the preparation of the heart unto it.

SECT. I.

§. 1.

THus I have opened to you the nature of this duty, and by this time I suppose you partly apprehend what it is that I so press upon you; which when it is opened more particularly, you will more fully discern. I now proceed to direct you in the work; where I shall first shew you how you must set upon it; & secondly, how you must behave your self in it; and thirdly,

ly, how you shall shut it up. And here I suppose thee to be a man that dost conscionably avoid the forementioned hinderances, and conscionably use the forementioned helps, or else it is in vain to set thee a higher lesson, till thou hast first learned that; which if thou have done, I then further advise thee: First, somewhat concerning the time and season; secondly, somewhat concerning the place; and thirdly, somewhat concerning the frame of thy Spirit.

And first for the time, I advise thee, that as much as may be, it may be set and constant. Proportion out such a part of thy time to the work.

Stick not at their scruple, who question the stating of times as superstitious: If thou suit out thy time to the advantage of the work, and place no more Religion in the time it self, thou needest not to fear lest this be superstition. As a workman in his shop will have a set place for every one of his Tools and Wares, or else when he should use it, it may be to seek: so a Christian should have a set time for every ordinary duty, or else when he should practise it, it's ten to one but he will be put by it. Stated time is a hedg to duty, and defends it against many temtations to omission. God hath stated none but the Lords day himself, but he hath left it to be stated, and determined by our selves, according to every mans condition and occasions, least otherwise his Law should have been a burden or a snare. Yet hath he left us general rules, which by the use of Reason, and Christian prudence may help us to determine of the fittest times. It's as ridiculous a question of them that ask us, [where Scripture cōmands us to pray so oft, or at such hours, privatly, or in families?] as if they askt, [where the Scripture commands, that the Church-House (or Temple) stand in such a place? or the Pulpit in such a place? or my seat in such a place? or where it commands a man to read the Scriptures with a pair of Spectacles, &c.] Most that I have known to break this bond of duty, and to argue against a stated time, have at last grown careless of the duty it self, and shewed more dislike against the work than the time. If God give me so much mony or wealth, and tell me not in Scripture, how much such a poor man must have, nor how much my family, nor how much in clothes, and how much in expences; is it not lawfull, yea, and necessarie that I make the division my self, and allow to each the due proportion? So if God do bestow on me a day or a week of time, and give me such and such

such work to do in this time, & tell me not how much I shal allot to each work; certainly I must make the division my self, and cut my coat according to my cloth, and proportion it wisely and carefully too, or else I am like to leave something undone. Though God hath not told you at what hour you shal rise in the morning or at what hours you shal eat and drink, yet your own reason, and experience will tell you, that ordinarily you should observe a stated time. Neither let the fear of customarinesse and formality deter you from this. That Argumnt hath brought the Lords Supper from once a week to once a quarter, or once a yeer; and it hath brought family duties with too many of late, from twice a day to once a week, or once a moneth; and if it were not, that man being proud, is naturally of a Teaching humor, and addicted to works of popularity and ostentation, I believe it would diminish Preaching as much: And will it deal any better with secret duties? especially this of holy Meditation? I advise thee therefore, if well thou maist, to allow this duty a stated time, and be as constant in it, as in Hearing and Praying: Yet be cautious in understanding this. I know this will not prove every mans duty; some have not themselves and their time at command, and therefore cannot set their hours; such are most servants, and many children of poor & carnal parents; and many are so poor that the necessity of their families wil deny them this freedom. I do not think it the duty of such, to leave their labors for this work, at certain set times, no nor for Prayer, or other necessary worship: No, such duty is at all times a duty, Affirmatives specially. Positives binde not *semper & ad semper*. When two duties come together, and connot both be performed, it were then a sin to perform the lesser. Of two duties we must chuse the greater, though of two sins we must chuse neither. I think such persons were best to be watchful, to redeem time as much as they can, and take their vacant oportunities as they fall, and especially to joyn meditation and prayer, as much as they can, with the very labours of their callings. There is no such enmity between laboring and meditating, or praying in the Spirit, but that both may conveniently be done together: Yet I say (as *Paul* in another case) if thou canst be free, use it rather: Those that have more time a spare from worldly necessaries, and are Masters to dispose of themselves and their time, I still advise, That they keep this duty to a stated time. And indeed, it

were no ill husbandry nor point of folly, if we did so by all other duties: If we considered of the ordinary works of the day, and suited out a fit season, and proportion of time to every work, and fixed this in our memory and resolution, or wrote it in a Table, & kept in our Closets, and never break it but upon unexpected, or extraordinary cause. If every work of the day, had thus its appointed time, we should be better skilled, both in redeeming time, and performing duty.

SECT. II.

§. 2. 2. I Advise thee also, concerning thy time for this duty, That as it be stated, so it be frequent; Just how oft it should be, I cannot determine, because mens several conditions may vary it: But in general, that it be frequent the Scripture requireth, when it mentioneth meditating continually, and day and night. Circumstances of our condition, may much vary the circumstances of our duties. It may be one mans duty to hear or pray oftner then another; and so it may be in this Meditation. But for those that can conveniently omit other business, I advise, That it be once a day at least. Though Scripture tell us not, how oft in a day we should eat or drink, yet prudence and experience will direct us to twice or thrice a day, according to the temper and necessities of our bodies. Those that think they should not tie themselves to order or number of duties, but should then only meditate or pray, when they find the Spirit provoking them to it, do go upon uncertain and unchristian grounds. I am sure, the Scripture provokes us to frequency, and our necessitie secondeth the voice of Scripture; and if through my own neglect, or resistance of the Spirit, I doe not find it so to excite and quicken me, I dare not therefore disobey the Scripture, nor neglect the necessities of my own Soul*. I should suspect that Spirit which would turn my soul from constancy in duty; if the Spirit in Scripture bid me meditate or pray. I dare not forbear it, because I find not the Spirit within me, to second the command: if I find not incitation to duty before, yet I may find assistance, while I wait in performance. I am afraid of laying my corruptions upon the Spirit, or blaming the want of the Spirits assistance, when I should blame the backwardnesse of my own heart; nor dare I make one corruption a Plea for another

Psal. 1. 2. and 119. 97. and 148. 99.

* In the same sense as *Justin Martyr* said, He would not believe Christ himself, if hee had preached any other God, besides him who is the Creator of all; so may I say, I would not believe the Spirit that should take me off my duty and obedience to God. *Vid. Nicephor. Eccles. histor. tom. 1. lib. 4. cap. 6.*

another; nor urge the inward rebellion of my nature, as a Reason for the outward disobedience of my life: And for the healing of my natures backwardnesse, I more expect that the Spirit of Christ should do it in a way of duty, (which I still finde to be his ordinary season of working) than in a way of disobedience, and neglect of duty. Men that fall on duty according to the frame of their spirits only, are like our ignorant vulgar, (or if you will, like the Swine) who think their appetite should be the only rule of their eating: When a wise man judgeth both of quantity and quality, by reason and experience; least when his appetite is depraved, he should either surfeit or famish. Our Appetite is no sure rule for our times of duty, but the Word of God in generall, and our Spirituall Reason, Experience, Necessitie, and Convenience in particular, may truly direct us.

Three reasons especially should perswade thee to frequency in this Meditation on Heaven.

1. Because seldom conversing with him will breed a strangeness betwixt thy soul and God: Frequent society breeds familiarity, and familiarity increaseth love and delight, and maketh us bold and confident in our addresses. This is the main end of this duty, that thou maist have acquaintance & fellowship with God therein: therefore if thou come but seldom to it, thou wilt keep thy self a stranger still, and so misse of the end of the work. O, when a man feels his need of God, and must seek his help in a time of necessity, when nothing else can doe him any good, you would little think what an encouragement it is, to go to a God that we know, and are acquainted with. O, saith the Heavenly Christian, I know both whither I go, & to whom; I have gone this way many a time before now: It is the same God that I daily conversed with; it is the same way that was my daily walk: God knows me well enough, and I have some knowledg of him. On the other side, What a horror and discouragement to the soul it will be, when it is forced to flie to God in streights: to think, alas, I know not whither to goe; I never went the way before; I have no acquaintance at the Court of heaven: My soul knows not that God that I must speak to; and I fear he will not know my Soul! But especially when we come to die, and must immediately appear before this God, and expect to enter into his eternall rest, then the difference

difference will plainly appear: Then what a joy will it be to think, I am going to the place that I daily converſed in; to the place from whence I taſted ſo frequent delights; to that God whom I have met in my Meditations ſo oft. My heart hath been at Heaven before now, and taſted the ſweetneſs that hath oft revived it; and (as *Jonathan* by his honey) if mine eyes were ſo illightened, and my minde refreſhed, when I taſted but a little of that ſweetneſs, what will it be when I ſhall feed on it freely? On the other ſide, what a terror muſt it be to think, I muſt die, and go I know not whither; from a place where I am acquainted, to a place where I have no familiarity, or knowledg. O, Sirs, it is an unexpreſſible horror to a dying man, to have ſtrange thoughts of God and Heaven: I am perſwaded there is no cauſe ſo common, that makes death even to godly men unwelcome and uncomfortable. Therefore I perſwade thee to frequency in this duty, That ſeldomneſs breed not eſtrangedneſs from God.

1 Sam. 14. 29.

2. And beſides that, ſeldomneſs will make thee unskilful in the work and ſtrange to the duty, as well as to God. How unhandſomly & clumſily do men ſet their hands to a work that they are ſeldom imployed in? Whereas frequency will habituate thy heart to the work, and thou wilt better know the way which thou daily walkeſt; yea, and it will be more eaſie and delightful alſo: The hill which made thee pant & blow at the firſt going up, thou maiſt run up eaſily when thou art once accuſtomed to it. The heart which of it ſelf is naturally backward, will contract a greater unwillingneſſe through diſuſe: And as an untamed Colt not uſed to the hand, it will hardly come to hand, when thou ſhouldſt uſe it.

3. And laſtly, Thou wilt loſe that heat and life by long intermiſſions, which with much adoe thou didſt obtain in duty. If thou eat but a meal in two or three dayes, thou wilt loſe thy ſtrength as faſt as thou getteſt it; if in holy Meditation thou get neer to Chriſt, and warm thy heart with the fire of Love; if thou then turn a way, and come but ſeldom, thou wilt ſoon return to thy former coldneſs. If thou walk or labour till thou haſt got thee heat, and then ſit idle all day after, wilt thou not ſurely loſe thy heat again? eſpecially, it being ſo ſpiritual a work, and ſo againſt the bent of nature, we ſhall be ſtill inclining to our naturall temper.

If

If water that is heated be long from the fire, it will return to its coldneſs, becauſe that is its natural temper. I adviſe thee therefore that thou be as oft as may be in this Soul-raiſing duty, leſt when thou haſt long rowed hard, againſt the ſtream or Tyde, and wind, the *boat* ſhould go further down by thy intermiſſion, then it was got up by all thy labor; And leſt when thou haſt been long rolling thy *ſtony heart* towards the top of the hill, it ſhould go faſter down when thou doſt ſlack thy diligence. It is true, the intermixed uſe of *other duties* may do much to the keeping thy *heart* above, eſpecially ſecret prayer; but *Meditation* is the life of moſt *other duties:* and the views of *Heaven* is the Life of *Meditation.*

SECT. III.

§. 3.

3. CConcerning the Time of this duty, I adviſe thee that thou chuſe the moſt ſeaſonable Time. All things are beautiful and excellent in their ſeaſon. Unſeaſonableneſs may loſe thee the fruit of thy labor; It may raiſe up diſturbances and difficulties in the work; yea it may turn a duty to ſin: when the ſeaſonableneſs of a duty doth make it eaſie, doth remove impediments, doth embolden us to the undertaking, and doth ripen its fruit.

De tempore precandi vide quæ ſcripſit, Cypr. *de Oratione Dominica*, Sect. 25, 26, 27. pag. *Edit.* Pamel. *c. Goulant.* 318.

The ſeaſons of this duty are either firſt, *extraordinary*; or ſecondly, *ordinary*.

1. The *ordinary ſeaſon* for your dayly performance cannot be particularly determined by man: Otherwiſe *God* would have determined it in his *Word:* But mens *conditions* of employment, and freedom, and bodily temper, are ſo various, that the ſame may be a ſeaſonable hour to one, which may be unſeaſonable to another. If thou be a *ſervant*, or a hard *laborer*, that thou haſt not thy ſelf, nor thy time at command, thou muſt take that *ſeaſon* which thy buſines will beſt afford thee: Either as thou ſitteſt in the *ſhop* at thy work, or as thou travelleſt on the way, or as thou lieſt waking in the night. Every man beſt knows his own time, even when he hath leaſt to hinder him of his buſineſs in the *World*. But for thoſe whoſe neceſſities tye them not ſo cloſe, but that they may well lay aſide their *earthly affairs*, and chuſe what time of the day they will, My advice to ſuch is, that they carefully obſerve the *temper*

of their body and minde, and mark when they finde their ſpirits moſt active, and fit for *contemplation*, and pitch upon that as the ſtated time. Some men are freeſt for all duties when they are faſting, and ſome are then unfiteſt of all. Some are fit for duties of *humiliation* at one ſeaſon, and for duties of *exaltation* at another. Every man is the meeteſt Judg for himſelf. Onely give me leave to tender you my *obſervation*, which time I have alway found fitteſt for my ſelf, and that is, The Evening, from Sun ſetting to the twilight: and ſometime in the night when it is warm and clear. Whether it be any thing from the *temperature* of my *body*, I know not: But I conjecture that the ſame time would be ſeaſonable to moſt tempers; for ſeveral *natural Reaſons*, which I will not now ſtand to mention. Neither would I have mentioned my own experience in this, but that I was encouraged hereunto by finding it ſuit with the experience of a better and wiſer man then my ſelf, and that is *Iſaac*: for it is ſaid in *Gen.* 24.63. *That he went to Meditate in the field at the eventide*: and his experience I dare more boldly recommend unto you then my own. And as I remember Dr *Hall*, in his excellent Treatiſe of *Meditation*, gives you the like account of his own experience.

SECT. IIII.

§. 4. 2. THe *Lords day* is a time exceeding ſeaſonable for this exerciſe. When ſhould we more ſeaſonably contemplate on Reſt, then on that day of Reſt which doth typifie it to us? Neither do I think that typifying uſe is ceaſed, becauſe the *Antitype* is not fully yet come. However it being a day appropriated to *Worſhip* and *ſpiritual duties*, methinks we ſhould never exclude this duty which is ſo eminently ſpiritual. I think verily this is the chiefeſt work of a *Chriſtian Sabbath*, and moſt agreeable to the intent of its *poſitive inſtitution*. What fitter time to converſe with our *Lord*, then on that day, which he hath appropriated to ſuch *employment*, and therefore called it, *The Lords Day*? What fitter day to aſcend to *Heaven*, then that on which our *Lord* did ariſe from Earth, and fully triumph over Death and Hell, and take poſſeſſion of *Heaven* before us? The fitteſt temper for a true Beleever, is to be in the *ſpirit* on the *Lords Day*: This was Saint *Johns* temper

Rev. 1. 10

temper on that day. And what can bring us to this raviſhment in the Spirit, but the ſpiritual beholding of our raviſhing glory? Surely though an outward Ordinance may delight the ear, or tickle the fancy, yet it is the veiws of God that muſt raviſh the Soul. There is a great deal of differenee betwixt the receiving of the Word with joy, *Mat.* 13.20. and being in the Spirit on the Lords Day, *Rev.* 1. 10.

Two ſorts of Chriſtians I would entreat to take notice of this eſpecially.

1. Thoſe that ſpend the Lords Day onely in publique Worſhip; either through the neglect of this ſpiritual duty of *Meditation*, or elſe by their overmuch exerciſe of the publique, allowing no time to *private duty*: Though there be few that offend in this laſt kind, yet ſome there are, and a hurtful miſtake to the Soul it is. They will grow but in *gifts*, and common accompliſhments, if they exerciſe but their *gifts* in outward performances.

2. Thoſe that have time on the Lords day, for idleneſs, and vain diſcourſe, and finde the day longer then they know how well to ſpend: Were theſe but acquainted with this duty of *contemplation*, they would need no other recreation nor paſtime; they would think the longeſt day ſhort enough, and be ſorry that the night hath ſhortened their pleaſure.

[a] Whether this day be of poſitive *Divine Inſtitution*, and ſo to us Chriſtians of neceſſary *obſervation*, is out of my way to handle here: I refer thoſe that doubt, to what is in *Print* on that ſubject, eſpecially Maſter *George Abbot* againſt *Broad*, and (above all) Maſter *Cawdrey* and Mr *Palmer* their *Sabbatum Redivivum*. It's an encouragement to the doubtful, to finde the generality of its rational oppoſers, to acknowledg the uſefulneſs, yea neceſſity of a ſta-

[a] I confeſs it a very great confirmation to me, that the Lords day was of Divine Separation, to finde it ſo exceeding clear and certain, that the *church* hath ſtill obſerved it ever ſince the Apoſtles days; Not that I take my Faith from Antiquity. But this as to the caſe of Fact is a clear proof that the Apoſtles uſed it, and ſo a fuller *expoſition* of Scripture concerning its Inſtitution. *Ignatius* frequently preſſeth it. Or if any doubt of his writing, yet *Iuſtin Martyr* is a witneſs beyond exception, who in the end of his ſecond Apology tells us, that the Chriſtians ſtill met on that day, and ſhews how they ſpent it in *Reading, exhortation, Prayer, Sacrament &c.* See alſo *Tertul. Apologet.* c. 16. & *li. de Idolatria*, cap. 14. pag. (*edit* Pamel.) 173. *nu.* 109. & *li. de Coron. Milit.* p. 206. n. 38. & 208 n. 129. & *Cyprian. epiſt.* 59. *aa Fidum* Euſeb. *eccleſ. Hiſtor. li.* 4. c. 17. & l. 3. c. 27. & Auguſt. *epiſt.* 119. *ad* Januar. & *Clement. Conſtitut. Apoſtol.* l. 2. c. 63. Baſil. *de Spir. ſanct.* c. 27. *Cyril in Ioan.* l. 12. c. 58. Ambroſ. *Serm.* 62. *Hilton. in vit.* Paul. *Idem epiſt. ad* Euſtoch. *Concil. Conſtantinop.* Can: 8. Chryſoſt, *Serm.* 5. *de Reſurrec.* Auguſt. *epiſt.* 87. *ad Caſſ.*

ted day, and the fitneſs of this above all other days. I would I could perſwade thoſe that are convinced of its *morality*, to ſpend a greater part of it in this *true ſpirituality*. But we do in this as in moſt things elſe, think it enough that we beleeve our duty, as we do the Articles of our *Faith*, and let who will put it in practice. We will diſpute for duty, and let others perform it: As I have known ſome Drunkards upon the Ale-bench will plead for godly men, while themſelves are ungodly: So do too many for the obſervation of the Lords Day, who themſelves are unacquainted with this *ſpiritual part* of its *obſervation*. Chriſtians, Let Heaven have ſome more ſhare in your *Sabbaths*, where you muſt ſhortly keep your everlaſting *Sabbath*. As you go from ſtair to ſtair till you come to the top, ſo uſe your *Sabbaths* as ſteps to glory, till you have paſſed them all, and are there arived. Eſpecially you that are poor men, and ſervants, that cannot take time in the week as you deſire, ſee that you well improve this day: Now your labor lies not ſo much upon you, now you are unyoked from your common buſineſs; Be ſure, as your Bodies reſt from their labors, that your ſpirits ſeek after Reſt with God. I admoniſh alſo thoſe that are poſſeſſed with the cenſorious devil, that if they ſee a poor Chriſtian walking privately in the fields on the Lords day, they would not Phariſaically conclude him a *Sabbath-breaker*, till they know more: It may be he takes it as the opportuneſt place, to withdraw himſelf from the World to God; Thou ſeeſt where his body walks, but thou ſeeſt not where he is walking in the ſpirit. *Hannah* was cenſured for a woman drunk, till *Eli* heard her ſpeak for her ſelf; and when he knew the *truth*, he was aſhamed of his cenſure. The ſilent ſpiritual worſhipper is moſt liable to their cenſure, becauſe he gives not the World an account of his worſhip.

Thus I have directed thee to the fitteſt ſeaſon for the *ordinary performance* of this heavenly work.

SECT. V.

§. 5. 2. FOr the *extraordinary performance*, theſe following are ſeaſonable times. 1. When *God* doth extraordinarily revive and enable thy ſpirit. When *God* hath enkindled thy ſpirit with

John 15, 5 As *Gerſon* in the fore-cited p'ace ſaith,

This Art or way of Meditation is not learned chiefly out of Books; but the Spirit of God beſtoweth it as he pleaſeth; on ſome more plentifully, and on ſome more ſparingly.

fire

fire from above, it is that it may mount aloft more freely. It is a choyce part of a Chriſtians skill, to obſerve the temper of his own ſpirit, and to obſerve the gales of grace, and how the *Spirit* of *Chriſt* doth move upon his. Without *Chriſt* we can do nothing. Therefore let us be doing, when he is doing: and be ſure not to be out of the way, nor aſleep when he comes. The ſails of the windmill ſtir not without the wind: therefore they muſt ſet them a going when the wind blows: Be ſure that thou watch this wind and Tide, if thou wouldſt have a ſpeedy voyage to *Heaven*. A little labor will ſet thy *heart* a going at ſuch a time as this, when another time thou mayſt ſtudy and take pains to little purpoſe. Moſt Chriſtians do ſometime finde a more then ordinary reviving and activeneſs of ſpirit; take this as ſent from *Heaven*, to raiſe thee thither: And when the *ſpirit* is lifting thy *heart* from the *earth*, be ſure thou then lift at it thy ſelf. As when the Angel came to *Peter* in his priſon and Irons, and ſmote him on the ſide, and raiſed him up, ſaying, *Ariſe up quickly, gird thy ſelf, binde on thy ſandals, and caſt thy garment about thee, and follow me: And* Peter *aroſe and followed till he was delivered, Act.* 12. 7, 8, &c. So when the *ſpirit* findes thy *heart* in priſon and Irons, and ſmites it, and bids thee, *Ariſe quickly and follow me*, be ſure thou then ariſe, and follow, and thou ſhalt finde thy chains fall off, and all doors will open, and thou wilt be at *Heaven* before thou art aware.

SECT. VI. §. 6.

2. WHen thou art caſt into perplexing troubles of minde, through *ſuffering*, or *fear*, or *care*, or *temptations*, then is it ſeaſonable to addreſs thy ſelf to this duty. When ſhould we take our cordials but in our times of fainting? When is it more ſeaſonable to walk to *Heaven*, then when we know not in what corner on Earth to live with *comfort*? or when ſhould our *thoughts* converſe above, but when they have nothing but grief to converſe with below? Where ſhould *Noahs* Dove be but in the *Ark*, when the *waters* do cover all the *Earth*, and ſhe cannot finde Reſt for the ſole of her foot? What ſhould we think on but our *Fathers houſe*, when we want even the huſks of the *world* to feed on? Surely *God* ſends thee thy *afflictions* to this very purpoſe. Happy thou poor man, if thou make this uſe of thy *poverty*: and thou that art ſick, if thou ſo improve thy ſickneſs. It is ſeaſon- Gen. 8. 8, 9

able to go to the Promised Land, when our burdens and tasks are increased in *Egypt*; and when we endure the *dolors* of a grievous wilderness. Believe it, Reader, if thou knewest but what a cordial in thy griefs and care, the serious views of *glory* are, thou wouldst less fear these harmless troubles, and more use that preserving reviving Remedy: I would not have thee, as *Mountebanks*, take poyson first, and then their *Antidote* to shew its power; so to create thy affliction to try this remedy: But if *God* reach thee forth the bittrest cup, drop in but a little of the Tastes of Heaven, and I warrant thee it will sufficiently sweeten it to thy *spirit*; If the case thou art in seem never so dangerous, take but a little of this *Antidote* of Rest, and never fear the pain or danger. I will give thee to confirm this, but the Example of *David*, and the Opinion of *Paul*, and desire thee throughly to consider of both. *In the multitude of my thoughts within me* (saith *David*) *thy comforts delight my soul*, *Psal.* 94. 19. As if he should say, I have *multitudes* of sadding *thoughts* that crowd upon me, *thoughts* of my sins, and *thoughts* of my foes, *thoughts* of my dangers, and *thoughts* of my pains; yet in the midst of all this crowd, one serious *thought* of the *comforts* of thy *Love*, and especially of the comfortable life in *Glory*, doth so dispel the throng, and scatter my cares, and disperse the clouds that my *troubles* had raised, that they do even revive and delight my Soul. And *Paul*, when he had cast up his full accounts, gives thee the sum in *Rom.* 8. 18. *For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us*: Study these words well, for every one of them is full of life. If these true sayings of *God* were truly and deeply fix'd in thy heart, and if thou couldst in thy sober *Meditation* but draw out the *comfort* of this one *Scripture*, I dare affirm it would sweeten the bittrest *cross*, and in a sort make thee forget thy *trouble* (as Christ saith, *A woman forgets her travel for joy that a man is born into the world*) yea, and make thee rejoyce in thy *tribulation*. I will add but one Text more, 2 *Cor.* 4. 16, 17. *For which cause we faint not, but though our outward man perish, yet the inward is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding eternal weight of glory; While we look not at the things which are seen, but the things which are not seen; For the things which are seen are temporal, but the things which are not seen are eternal.*

John 16. 21

SECT.

SECT. VII.

§. 7.

3. ANother fit Season for this heavenly duty is, When the Messengers of *God* do summon us to die; when either our gray hairs, or our languishing bodies, or some such like forerunners of death, do tell us that our change cannot be far off; when should we most frequently sweeten our Souls, with the beleeving thoughts of another life, then when we finde that this is almost ended? and when Flesh is raising fears and Terrors? Surely no men have greater need of supporting joys, then dying men; and those joys must be fetch'd from our eternal joy. Men that have earthly pleasures in their hands, may think they are well, though they taste no more; but when a man is dying, and parting with all other pleasures, he must then fetch his pleasure from Heaven, or have none; when health is gone, and Friends lie weeping about our beds, when houses, and lands, and goods, and wealth cannot afford us the least relief, but we are taking our leave of *earth* for ever, except a hole for our bodies to rot in; when we are dayly expecting our final day, it's now time to look to *Heaven*, and to fetch in *comfort* and *support* from thence; and as heavenly delights are sweetest, when they are unmixed and pure, and have no earthly delights conjoyned with them; so therefore the delights of dying Christians are oftimes the sweetest that ever they had: Therefore have the *Saints* been generally observed to be then most Heavenly when they were neerest dying: what a *Prophetical blessing* hath *Jacob* for his *sons*, when he lay a dying? and so *Isaac*? What a *heavenly Song*! what a Divine *Benediction* doth *Moses* conclude his life withall? *Deut.* 32. & 33. Nay, as our *Saviour* increased in *wisdom* and *knowledg*, so did he also in their *blessed expressions*, and still the last, the sweetest, what a heavenly prayer? what a heavenly advice doth he leave is Disciples when he is about to leave them? when he saw he must leave the *World* and go to the *Father*, how doth he wean them from *worldly expectations*? How doth he minde them of the *Mansions* in his *Fathers house*? and remember them of his coming again to fetch them thither? and open the union they shall have with him, and with each other? and promise them to be with him to behold his *Glory*? There's more worth in those four Chapters, *John* 14.15.16.17. then in all the *books* in the *World* beside. When Blessed *Paul* was ready to be offered up, what *heavenly Exhortation* doth he give the *Philippians*? what advice to *Timothy*? what

counsel

counsel to the Elders of the *Ephesian* Church? *Acts* 20. How neer was S. *John* to Heaven in his banishment in *Patmos*, a little before his *translation* to Heaven? what heavenly discourse hath *Luther* in his last sickness? How close was *Calvin* to his Divine studies in his very sickness, that when they would have disswaded him from it, He answers, *Vultisne me otiosum à domino apprehendi?* What, would you have *God* finde me idle? I have not lived idly, and shall I dye idly? The like may be said of our famous *Reignolds*. When excellent *Bucholcer* was neer his end he wrote his Book *De Consolatione Decumbentium*, Then it was that *Tossanus* wrote his *Vade mecum*. Then Doctor *Preston* was upon the *Attributes of God*; And then Mr *Bolton* was on the *Joys of Heaven*. It were endless to enumerate the eminent examples of this kinde. It is the general temper of the *spirits* of the *Saints*, to be then most Heavenly when they are neerest to *Heaven*. As we use to say of the old and the weak, *that they have one foot in the grave already*, so we may say of the godly, when they are neer their Rest, *they have one foot* (as it were) *in Heaven already*: When should a Traveller look homewards with joy, but when he is come within the sight of his home? It's true, the pains of our bodies, and the fainting of our spirits may somewhat abate the liveliness of our joy, but the measure we have will be the more pure and spiritual, by how much the less it is kindled from the Flesh. O that we who are dayly languishing, could learn this dayly heavenly conversing! and could say as the Apostle in the forecited place, 2 *Cor.* 4. 16, 17, 18! O that every gripe that our bodies feel, might make us more sensible of future ease! and that every weary day and hour might make us long for our *eternal Rest!* That as the pulling down of one end of the ballance is the lifting up of the other, so the pulling down of our bodies might be the lifting up of our Souls! that as our souls were usually at the worst when our bodies were at the best, so now they might be at the best when our bodies are at the worst! why should we not think thus with our selves? why every one of these gripes that I feel are but the cutting of the stitches for the ripping off mine old *attire*, that *God* may clothe me with the *glory* of his *Saints*: Had I rather live in these *rotten raggs*, then be at the trouble and pains to shift me? Should the Infant desire to stay in the womb, because of the straitness and pains of the passage? or because he knows not the *world* that he is to come into? nor is acquainted with the fashions

fashions or *inhabitants* thereof? Am not I neerer to my desired rest, then ever I was? If the remembrance of these griefs will increase my joy, when I shall look back upon them from above; why then should not the remembrance of that joy abate my griefs, when I look upwards to it from below? And why should the present feeling of these dolors so much diminish the foretastes of Glory, when the remembrance of them will then increase it? All these gripes and woes that I feel, are but the farewel of sin and sorrows: As *Nature* useth to struggle hard a little before death, and as the Devil cast the man to the ground and tore him, when he was going out of him, *Mark* 9.26. so this teering and troubling which I now feel, is but at the departure of sin and misery: for as the effects of Grace are sweetest at last, so the effects of sin are bittrest at the last, and this is the last that ever I shall taste of it: when once this whirlwind and earthquake is past, the still voyce will next succeed; and God onely will be in the voyce, though sin also was in the earthquake and whirlwind.

Thus Christian, as every pang of sickness should mind the wicked of their eternal pangs, and make them look into the bottom of Hell, so should all thy woe and weakness minde thee of thy neer approaching joy, and make thee look as high as *Heaven:* and (as a Ball) the harder thou art smitten down to *Earth*, the higher shouldst thou rebound up to *Heaven*. If this be thy case who readest these lines, (and if it be not now, it will be shortly) if thou lie in consuming painful sickness, if thou perceive thy dying time draw on, O where should thy *heart* be now but with Christ? Methinks thou shouldst even behold him, as it were, standing by thee, and shouldst bespeak him as thy *Father*, thy Husband, thy Physician, thy Friend! Methinks thou shouldst even see, as it were, the *Angels* about thee waiting to perform their last office to thy Soul, as thy Friends wait to perform theirs to thy Body; Those *Angels* which disdained not to bring the Soul of a scabbed Begger to *Heaven*, will not think much to conduct thee thither. O look upon thy sickness, as *Jacob* did on *Joseph* Charets, and let thy spirit revive within thee, and say, It is enough, that *Joseph*, that Christ, is yet alive, for because he lives, I shall live also, *Joh.* 14.19. As thou art sick and needest the daintiest food, and choycest Cordials, so here are choycer then the world affords, here is the food of *Angels* and glorified *Saints*; here is all the joys that *Heaven*

doth yeeld, even the Vision of *God*, the sight of Christ, and whatsoever the blessed there possess; This Table is spread for thee to feed on in thy sickness, these dainties are offered thee by the hand of Christ: He hath written thee the Receipt in the Promises of the *Gospel*, He hath prepared thee all the *ingredients* in *Heaven*, onely put forth the hand of *faith*, and feed upon them, and rejoyce and live; The *Lord* saith to thee, as he did to *Elias*, *Arise and eat, because the journey is too great for thee*, 1 *King.* 19. 7. Though it be not long, yet the way is foul: I counsel thee therefore that thou obey his voyce, and arise and eat, and in the strength of that meat thou mayst walk till thou come to the *Mount of God*; Dye not in the ditch of *horror* or *stupidity*; but (as the *Lord* said to *Moses*) *Go up into the Mount, and see the Land that the Lord hath promised, and dye in the Mount*; And as old *Simeon* when he saw Christ in his infancy in the Temple, so do thou behold him in the Temple of the New *Jerusalem* as in his Glory, and take him in the arms of thy *Faith*, and say, *Lord now lettest thou thy servant depart in peace, for mine eye* (of Faith) *hath seen thy Salvation*: As thou wast never so neer to *Heaven* as now, so let thy spirit be neerer it now then ever.

Deut. 32. 49, 50

Read Master *Symonds Deserted Soul*, p. 225, 226, 227

So you have seen which is the fittest season for this duty: I should here advise thee also of some times unseasonable; but I shall onely add this one Caution; The unseasonable urging of the most spiritual duty, is more from the *Tempter* then from the *Spirit of God*: When *Satan* sees a Christian in a condition wherein he is unable and unfit for a duty, or wherein he may have more advantage against us by our performance of it, then by our omitting it, he will then drive on as earnestly to duty, as if it were the very spirit of Holiness: that so upon our omitting or ill performance, he may have somewhat to cast in our *teeth* and to trouble us with. And this is one of his ways of deceiving, when he transforms himself into an *Angel of Light*. It may be when thou art on thy knees in prayer, thou shalt have many *good thoughts* will come into thy minde: or when thou art hearing the *Word*, or at such unseasonable times: Resist these *good thoughts* as coming from the Devil, for they are formally evil, though they are materially good; Even *good thoughts* in themselves may be sinful to thee. It may be when thou shouldst be diligent in thy necessary labors, thou shalt be moved

moved to caſt aſide all, that thou mayſt go to *Meditation* or to *Prayer*; Theſe motions are uſually from the ſpirit of deluſion: The Spirit of Chriſt doth nothing unſeaſonably: *God is not the God of confuſion, but of order.*

SECT. VIII.

§. 8.

THus much I thought neceſſary to adviſe thee concerning the time of this duty. It now follows that I ſpeak a word of the fitteſt place. [a] Though God is every where to be found by a faithful Soul; Yet ſome places are more convenient for a duty then others.

1. As this is a Private and Spiritual Duty, ſo it is moſt convenient that thou retire to ſome private place. Our ſpirits had need of every help, and to be freed from every hinderance in the work: And the quality of theſe circumſtances, though to ſome they may ſeem ſmall things, doth much conduce to our hinderance or our help. [b] Chriſt himſelf thought it not vain to direct in this circumſtance of *private duty*, *Mat.* 6.4,6,18. If in *private prayer*

a Every place is truly Holy where we receive the Knowledg and Cogitations of God. *Clemens Alex. Stromat.* l. 7. *Vide Gerſon, ubi infra, cap.* 24

b *Dominus docet nos, ut opera ſua imitemur, & ſicut ipſe fecit ita & nos faciamus: Ecce oraturus erat, & aſcendit in montem; Oportet etiam nos à negotiis otioſus orare, & non in medio multorum; ſed pernoctantes ut ſtatim ut cœperimus ceſſemus.* Theophylact. in *Luk.* c. 6. Yet the principal ſecrecy and ſilence muſt be in the Soul within, rather then without; that is, that the Soul ſhut out of itſelf all humane worldly cares, all vain and hurtful thoughts, and whatſoever may hinder it from teaching to the end which it doth intend. For it oft falls out that a man is alone, ſeparated from the company of men, and yet by fantaſies, thoughts, and melancholies doth ſuffer the moſt grievous and burdenſom company in himſelf: Which fantaſies do beget him various tumults and conferences and pratlings; bringing before the eyes of his underſtanding ſometime one thing, ſometime another: leading him ſometime into the Kitchin, ſometime into the Market; bringing thence to him the unclean delights of the fleſh; ſhewing him dances, and beauties, and ſongs, and ſuch kinde of vanities drawing to ſin. As Saint *Jerom* humbly confeſſeth of himſelf, That when He was in the wilderneſs without any company ſave wilde Beaſts and Scorpions, yet He was often in his *thoughts* in dances, and in the company of the Ladies at *Rome*. So theſe fantaſies will make the Soul even when it is alone to be angry and quarrel with ſome one that is abſent, as if he were preſent: To be counting money; It will paſs over the Seas, it will fly abroad the Land, ſometime it will be in high dignities, and ſo of innumerable fancies the like: ſuch a Soul is not ſecret nor alone; Nor is a devout Soul in contemplation alone, For it is never leſs alone. It is in the beſt company, even with God and Saints by holy deſires and cogitations. *Gerſon. par.* 3. *fol.* 382. *De monte contemplationis, cap.* 23.

we must shut our door upon us, that our *Father* may hear us in secret, so is it also requisite in this *Meditation*. How oft doth Christ himself depart to some mountain, or wilderness, or other solitary place? For occasional *Meditation* I give thee not this advice, but for this dayly set and solemn duty, I advise, that thou withdraw thy self from all society, yea though it were the society of godly men, that thou mayst a while enjoy the society of Christ: If a *student* cannot study in a crowd, who exerciseth only his invention and memory, much less when thou must exercise all the powers of thy Soul, and that upon an object so far above *Nature*: When thy eyes are filled with the persons and actions of men, and thine ears with their discourse; it's hard then to have thy *thoughts* and *affections* free for this duty. Though I would not perswade thee to *Pythagoras* his Cave, nor to the *Hermets* Wilderness, nor to the *Monks* Cell; yet I would advise thee to frequent solitarines, that thou mayst sometimes confer with Christ and with thy self, as well as with others. We are fled so far from the *solitude* of *superstition*, that we have cast off the *solitude* of *contemplative devotion*. Friends use to converse most familiarly in private, and to open their *Secrets*, and let out their affections most freely. Publique converse is but common converse. Use therefore (as Christ himself did, *Mark* 1. 35.) to depart sometimes into a *solitary place*, that thou mayst be wholly vacant for this *great employment*. See *Matt.* 14. 23. *Mark* 6. 47. *Luke* 9. 18, 36. *John* 6. 15, 16. We seldom read of Gods appearing by himself, or his Angels, to any of his *Prophets* or *Saints* in a throng; but frequently when they were alone.

Chrysostomus ait; *Solitudo est locus idoneus ad Philosophiam; referente* Jac. Grynæo. *Magisterio suo Dominus secreto orare nos præcepit; in abditis & semotis locis, in cubiculis ipsis, quod magis convenit fidei; ut sciamus Deum ubique esse presentem, audire omnes & videre, & majestatis suæ plenitudine in abdita quæque & occulta penetrare.* Cyprian. *de Oratione Dominica.* Sect. 2. pag. (mihi) 309.

And as I advise thee to a place of *retiredness*; so also that thou observe more particularly, what place and posture best agreeth with thy spirit: Whether within doors, or without; whether sitting still, or walking. I beleeve *Isaac's* example in this also, will direct us to the place and posture, which will best suit with most, as it doth with me, *viz.* His walking forth to *meditate in the field at the eventide*. And Christs own example in the places forecited, gives us the like direction. Christ was used to a solitary Garden, that even *Judas* when he came to betray him knew where to finde him, *John* 18. 1, 2. And though he took his Disciples thither with him, yet did he separate himself from them for more *secret devotions*, *Luke* 22. 41. And though his *meditation* be not directly named

named, but onely his praying, yet it is very clearly implyed, *Mat.* 26. 38, 39. His Soul is first made sorrowful with the *bitter meditations* on his death and sufferings, and then he poureth it out in prayer, *Mark* 14. 34. So that Christ had his accustomed place, and consequently accustomed duty, and so must we: Christ hath a place that is solitary, whither he retireth himself even from his own Disciples, and so must we: Christs *meditations* do go further then his *thoughts*; they affect and pierce his *heart* and *soul*, and so must ours. Onely there is a wide difference in the object: Christ meditates on the suffering that our sins had deserved, that the wrath of his *Father* even passed through his *thoughts* upon all his Soul; But the *meditation* that we speak of, is on the glory he hath purchased; that the Love of the *Father*, and the Joy of the *Spirit*, might enter at our *thoughts*, and revive our *affections*, and overflow our *Souls*. So that as *Christs meditation* was the sluce or floodgate, to let in Hell to overflow his Affections: so our *Meditation* should be the sluce to let in *Heaven* into our affections.

SECT. IX.

§. 9.

SO much concerning the Time and Place of this duty. I am next to advise the somewhat concerning the *preparations* of thy *heart*. The success of the work doth much depend on the frame of thy *heart*. When mans *heart* had nothing in it that might grieve the *Spirit*, then was it the delightful *habitation* of his Maker. *God* did not quit his residence there, till man did expel him by unworthy *provocations*. There grew no strangeness, till the *heart* grew sinful, and too loathsom a dungeon for God to delight in. And were this Soul reduced to its former innocency, God would quickly return to his former *habitation*; yea, so far as it is renewed and repaired by the *Spirit*, and purged of its lusts, and beautified with his Image; the Lord will yet acknowledg it his own, and Christ will manifest himself unto it, and the Spirit will take it for his Temple and Residence. So far as the Soul is qualified for conversing with God, so far it doth actually (for the most part) enjoy him. Therefore with all diligence keep thy heart; for from thence are the issues of life, *Prov.* 4. 23.

More particularly, when thou settest on this duty, First, Get thy *heart* as clear from the world as thou canst; wholly lay by the *thoughts* of thy business, of thy troubles, of thy enjoyments, and of every thing that may take up any room in thy Soul. Get thy Soul as empty as possibly thou canst, that so it may be the more capable of being filled with God. It is a work (as I have said) that will require all the powers of thy Soul, if they were a thousand times more capacious and active then they are; and therefore you have need to lay by all other *thoughts* and *affections*, while you are busied here. If thou couldst well perform some *outward duty* with a piece of thy *heart*, while the other is absent, yet this above all I am sure thou canst not. Surely, if thou once address thy self to the business indeed, thou wilt be as the covetous man at the heap of Gold; that when he might take as much as he could carry away, lamented that he was able to bear no more: So when thou shalt get into the *Mount* in *contemplation*, thou wilt finde there, as much of *God* and *Glory*, as thy narrow *heart* is able to contain; and almost nothing to hinder thy full possession, but onely the unspableness of thy own Spirit. O then (wilt thou think) that this understanding were larger, that I might conceive more! that these affections were wider to contain more! it is more my own unfitness, then any thing else, which is the cause, that even this place is not my *Heaven*! God is in this place, and I know it not. This *Mount* is full of the *Angels* of God, but mine eyes are shut and cannot see them. O the words of love that Christ hath to speak! O the wonders of love that he hath to shew! But, alass, I cannot bear them yet! Heaven is here ready at hand for me, but my uncapable *heart* is unready for Heaven! Thus wouldst thou lament, that the deadness of thy *heart* doth hinder thy joys; even as a sick man is sorry that he wants a stomack, when he sees a feast before him.

Therefore, Reader, seeing it is much in the capacity, and frame of thy *heart*, how much thou shalt enjoy of God in this *contemplation*; be sure that all the room thou hast be empty: and (if ever) seek him here with all thy Soul: Thrust not Christ into the stable, and the manger, as if thou hadst better guests for the chiefest rooms. Say to all thy worldly business and *thoughts*, as Christ to his Disciples, *Sit you here, while I go and pray yonder*, *Mat.* 26. 36. Or as *Abraham* when he went to sacrifice *Isaac*, left his servants

vants and Ass below the *Mount*, saying, *Stay you here, and I and the Lad will go yonder and worship, and come again to you*: So say thou to all thy worldly *thoughts*, *Abide you below, while I go up to Christ, and then I will return to you again.* Yea, as God did terrifie the people with his *threats* of *death*, if any one should dare to come to the *Mount*, when *Moses* was to receive the Law from God; so do thou terrifie thy own *heart*, and use violence against thy intruding *thoughts*, if they offer to accompany thee to the *Mount of Contemplation*. Even as the Priests thrust *Uzziah* the King out of the Temple, where he presumed to burn incense, when they saw the Leprosie to arise upon him; so do thou thrust these thoughts from the Temple of thy *heart*, which have the badg of Gods prohibition upon them. As you will beat back your dogs, yea, and leave your servants behinde you, when your selves are admitted into the Princes presence; so also do by these. Your selves may be welcome, but such followers may not.

SECT. X.

§. 10.

1. BE sure thou set upon this work with the greatest seriousness that possibly thou canst. Customarinesse here is a killing sin. There is no trifling in holy things; God will be sanctified of all that draw neer him. These spiritual, excellent, soul-raising duties are the most dangerous, if we miscarry in them, of all. The more they advance the Soul, being well used, the more they destroy it, being used unfaithfully: As the best meats corrupted, are the worst. To help thee therefore to be serious when thou settest on this work, First, Labor to have the deepest apprehensions of the presence of God, and of the incomprehensible *Greatness* of the *Majesty* which thou approachest. If *Rebecca* vail her face at her approach to *Isaac*; if *Esther* must not draw neer, till the King hold forth the *Scepter*; if dust and worms-meat must have such respect, Think then with what reverence thou shouldst approach thy Maker: Think thou art addressing thy self to him, that made the Worlds with the word of his mouth; that upholds the *Earth* as in the palm of his hand; that keeps the Sun, and Moon, and Heavens in their courses; that bounds the raging Sea with the Sands, and saith, *Hitherto go, and no farther*: Thou art going about to converse

Jer. 5. 22

verse with him, before whom the *Earth* will quake, and Devils tremble; before whose bar thou must shortly stand, and all the world with thee, to receive their doom. O think, I shall then have lively apprehensions of his Majesty; my drouzy spirits will then be wakened, and my stupid unreverence be layd aside: Why should I not now be rouzed with the sense of his *Greatness*, and the dread of his Name possess my Soul?

2. Secondly, Labor to apprehend the *greatness* of the work, which thou attempt'st, and to be deeply sensible both of its weight and height; of its concernment and excellency. If thou were pleading for thy life at the Bar of a Judg, thou wouldst be serious; and yet that were but a trifle to this: If thou were engaged in such a work as *David* was against *Goliah*, whereon the Kingdoms deliverance did depend, in it self considered, it were nothing to this. Suppose thou were going to such a wrestling as *Jacobs*; suppose thou were going to see the sight, which the three Disciples saw in the *Mount*: How seriously! how reverently wouldst thou both approach and behold? If the Sun do suffer any notable Eclipse, how seriously do all run out to see it? If some *Angel* from *Heaven* should but appoint to meet thee, at the same time and place of thy *contemplations*, how dreadfully, how apprehensively wouldst thou go to meet him? Why, consider then with what a *spirit* thou should'st meet the Lord; and with what seriousness and dread thou should'st dayly converse with him: When *Manoah* had seen but an *Angel*, he cries out, *We shall surely dye, because we have seen God, Judg.* 13. 22.

Consider also the blessed issue of the work, if it do succeed; it will be an admission of thee into the presence of God, a beginning of thy *Eternal Glory* on *Earth*; a means to make thee live above the rate of other men, and admit thee into the next room to the *Angels* themselves; a means to make thee both live and dye both joyfully and blessedly: So that the prize being so great, thy preparations should be answerable. There is none on *earth* that live such a life of joy and blessedness, as those that are acquainted with this *heavenly conversation*: The joys of all other men are but like a childes play, a fools laughter, as a dream of health to the sick, or as a fresh pasture to a hungry Beast. It is he that trades at *Heaven* that is the onely gainer; and he that neglecteth it that is the only loser. And therefore how seriously should this work be done!

CHAP.

CHAP. VIII.

Of Consideration, the instrument of this Work; and what force it hath to move the Soul.

SECT. I.

§. 1.

HAving shewed thee how thou must set upon this work, I come now to direct thee in the work it self, and to shew thee the way which thou must take to perform it. All this hath been but to set the Instrument (thy heart) in tune; and now we are come to the *Musick* it self: All this hath been but to get thee an appetite; it follows now, That thou approach unto the Feast; that thou sit down, and take what is offered, and delight thy soul, as with marrow and fatness. Whoever you are that are children of the Kingdom, I have this message to you from the Lord, *Behold, the dinner is prepared; the Oxen and fatlings are killed: Come, for all things are now ready.* Heaven is before you, Christ is before you, the exceeding Eternal weight of Glory is before you: Come therefore, and feed upon it: Do not make light of this invitation (*Mat.* 22. 5.) nor put off your own mercies with excuses, (*Luke* 14. 18.) what ever thou art, rich or poor, though in Alms-houses or Hospitals, though in High-ways or Hedges, my Commission is, if possible, to compel you to come in; And *blessed is he that eateth bread in the Kingdom of God, Luke* 14. 15. The Manna lieth about your Tents; walk forth into the Wilderness, gather it up, take it home, and feed upon it: so that the remaining Work is only to direct you, how to use your

Mat 22. 4. Luke 14 17.

Luke 14. 23.

hands and mouth to feed your ſtomack, I mean, how to uſe your Underſtandings for the warming of your Affections, and to fire your Hearts by the help of your Heads. And herein it will be neceſſary that I obſerve this Method; Firſt, to ſhew you what inſtrument it is that you muſt work by. Secondly, Why, and how this way of working is like to ſucceed and attain its end. Thirdly, What powers of the ſoul ſhould here be acted, and what are the particular Affections to be excited, and what objective Conſiderations are neceſſary thereto, and in what order you ſhould proceed. Fourthly, By what acts you muſt advance to the height of the work. Fifthly, what advantages you muſt take, and what helps you muſt uſe for the facilitating your ſucceſs. Sixthly, In what particulars you muſt look narrowly to your hearts through the whole: And I will be the briefer in all, leſt you ſhould loſe my meaning in a crowd of words, or your thoughts be carried from the Work it ſelf, by an over-long and tedious Explication of it.

§. 2.

SECT. II.

1. THe great Inſtrument that this Work is done by, is Ratiocination, Reaſoning the caſe with your ſelves, Diſcourſe of mind, Cogitation, or Thinking; or, if you will, call it Conſideration. I here ſuppoſe you to know the things to be conſidered, and therefore ſhall wholly paſs over that Meditation of Students which tends only to Speculation or Knowing; They are known Truths that I perſwade you to conſider; for the groſsly ignorant that know not the Doctrine of everlaſting life, are, for the preſent, uncapable of this duty.

Mans ſoul as it receives and retains the *Idea's* or ſhapes of things, ſo hath it a power to chooſe out any of theſe depoſited *Ideas*, and draw them forth, and act upon them again and again; even as a Sheep can fetch up his meat for rumination; otherwiſe nothing would affect us, but while the ſenſe is receiving it, and ſo we ſhould be ſomewhat below the Bruits. This is the power that here you muſt uſe: To this choice of *Idea's* or ſubjects for your Cogitation, there muſt neceſſarily concur the act of the Will, * which indeed muſt go along in the whole Work; for this muſt be a voluntary, not a forced Cogitation: Some men do conſider whether they will or

* For (as *Aquinas* and others) the Will is the Beginner of our Actions, *quoad exercitium Actus*, though the underſtanding be the beginner, *quoad actus ſpecificationem*: however that ſtand, yet they muſt concur here.

or no, and are not able to turn away their own thoughts, so will God make the wicked consider of their sins, when he shall set them all in order before them, *Psal.* 50. 21,22. And so shall the damned consider of Heaven, & of the excellency of Christ whom they once despised, and of the eternal joys which they have foolishly lost. But this forced Consideration is not that I mean, but that which thou dost willingly and purposely choose; but though the Will be here requisite, yet still Consideration is the instrument of the Work.

SECT. III. §. 3.

1. NExt let us see what force Consideration hath for the moving the affections, and for the powerful imprinting of things in the heart.

Why, First, Consideration doth, as it were, open the door, between the Head and the Heart: The Understanding having received Truths, lays them up in the Memory, now Consideration is the conveyer of them from thence to the Affections: Ther's few men of so weak Understanding or Memory, but they know and can remember that which would strangely work upon them, and make great alterations in their spirits, if they were not locked up in their brain, and if they could but convey them down to their hearts: Now this is the great work of Consideration. O what rare men would they be, who have strong heads, and much learning, and knowledg, if the obstructions between the Head and the Heart were but opened! and their affections did but correspond to their Understandings! why, if they would but bestow as much time and pains in studying the goodness and the evil of things, as they bestow in studying the Truth and Falshood of Enunciations, it were the readiest way to obtain this: He is usually the best Scholar, who hath the quick, the clear, and the tenacious apprehension; but he is usually the best Christian, who hath the deepest, piercing, and affecting apprehension: * He is the best Scholar who hath the readiest passage from the Ear to the Brain, but he is the best Christian who hath the readiest passage from the Brain to the Heart: now Consideration is that on our parts that must open the passage, though the Spirit

* *Paucis opus est ad bonam mentem literis, sed nos ut cætera, in supervacuum dif-fundimus: ita Philosophiam ipsam: quemadmodum omnium, sic literarum quoq; intemperantia laborat: non Vitæ sed Scholæ discimus: inquit Seneca.*

open as the principal cauſe: Inconſiderate men are ſtupid and ſenceleſs.

SECT. IV.

§. 4. 2. MAtters of great weight, which do neerly concern us, are apteſt to work moſt effectually upon the Heart; now *Meditation* draweth forth theſe working Objects, and preſents them to the *Affections* in their *worth* and *weight*: The moſt delectable Object doth not pleaſe him that ſees it not, nor doth the joyfulleſt news affect him that never hears it; now *Conſideration* preſents before us thoſe Objects that were as abſent, and brings them to the Eye, and the Ear of the *ſoul*: Are not Chriſt and Glory, think you, affecting Objects? would not they work wonders upon the *ſoul* if they were but clearly diſcovered? and ſtrangely tranſport us if our apprehenſions were any whit anſwerable to their worth! why, by *Conſideration* it is that they are preſented to us. This is the Proſpective Glaſs of the Chriſtian, by which he can ſee from Earth to Heaven.

SECT. V.

§. 5. 3. AS *Conſideration* draweth forth the weightieſt Objects, ſo it preſenteth them in the moſt affecting way, and preſſeth them home with enforcing *Arguments*. Man is a Rational *Creature*, and apt to be moved in a Reaſoning way, eſpecially when Reaſons are evident and ſtrong: Now *Conſideration* is a reaſoning the caſe with a mans own heart; and what a multitude of Reaſons both clear and weighty, are always at hand for to work upon the heart? When a Believer would reaſon his heart to this heavenly work, how many *Arguments* do offer themſelves? from *God*, from the *Redeemer*, from every one of the *Divine Attributes*, from our former *Eſtate*, from our preſent *Eſtate*, from *Promiſes*, from *Seals*, from *Earneſt*, from the *Evil* we now ſuffer, from the *Good* we partake of, from *Hell*, from *Heaven*? every thing doth offer it ſelf to promote our joy; now *Meditation* is the Hand to draw forth all theſe; as when you are weighing a thing in the Ballance, you lay on a *little more*, and a *little more* till it weigh down.

down; so if your Affections do hang in a dull indifferency, why, one Meditation will add Reason after Reason, till the scales do turn: Or as when you are buying any thing of neceſſity for your use, you bid a little more and a little more, till at last you come to the Sellers price: so when Meditation is perswading you to Joy, it will first bring one Reason, and then another, till it have silenced all your distrust and sorrows, and your cause to rejoyce lies plain before you. If another mans Reasons will work so powerfully with us, though we are uncertain whether his heart do concur with his speeches, and whether his intention be to inform us, or deceive us; how much more should our own Reasons work with us, when we are acquainted with the right intentions of our own hearts? Nay, how much more rather should Gods Reasons work with us, which we are sure are neither fallacions in his intent, nor in themselves? seeing he did never yet deceive, nor was ever deceived? Why now Meditation is but the Reading over and repeating Gods Reasons to our hearts, and so disputing with our selves in his Arguments and Terms: And is not this then likely to be a prevailing way? What Reasons doth the Prodigal plead with himself, why he should return to his fathers house? And as many and strong have we to plead with our affections, to perswade them to our Fathers Everlasting Habitations. And by Consideration it is that they must all be set awork.

SECT. VI.

§. 6.

4.* MEditation putteth Reason in its Authority and prehemi-nence. It helpeth to deliver it from its captivity to the senses, and setteth it again upon the throne of the Soul. When

* *Voluntas bifariam moveri & flecti potest: Aut ab Interno principio & a genio, vel ab externo. Interius principium est; tum naturalis inclinatio in suum objectum; tum Deus ipse, talis naturalis inclinationis author. Idcirco nemo potest Voluntatem ut interius agens movere nisi Deus, & ipse cujus est Voluntas. Externum movens duplex. unum, ipsum Voluntatis Objectum Bonum, viz. ab intellectu apprehensum & Voluntati efficaciter oblatum: Alterum sunt ipsæ Passiones, concupiscentia aliique affectus, qui in appetitu degunt Sensitivo. Ab iis enim sæpe Voluntas ad aliquid Volendum seducitur atque afficitur. Nam efficiunt hæ Passiones ut multa quæ mala sunt, videantur Voluntati Bona; ita ut ea in hæc inclinet. Ita Dæmones possunt affectus turbare, commovere, afficere: et per hos Voluntatem.* Zanchius To. 3. l. 4 c. 11 p. 191. de Pot. Dæm.

Reason is silent, it is usually subject: For when it is asleep, the senses domineer: Now consideration awaketh our reason from its sleep, till it rouze up it self as *Sampson*, and break the bonds of sensuality wherewith it is fettered: and then as a Gyant refreshed with wine, it bears down the delusions of the flesh before it. What strength can the Lyon put forth when he is asleep? What is the King more then another man, when he is once depos'd from his Throne and Authority? When men have no better Judg then the flesh; or when the joys of heaven go no further then their fantasie, no wonder if they work but as common things: sweet things to the eye, and beautiful things to the ear, will work no more then bitter and deformed: every thing worketh in its own place, and every sense hath its proper object: Now it is spiritual reason excited by Meditation, and not the fantasie or fleshly sense, which must favour and judg of these superior Joys. Consideration exalteth the objects of faith, and disgraceth comparatively the objects of sense. The most inconsiderate men are the most sensuall men. It is too easie and ordinary to sin against Knowledg: but against sober, strong, continued Consideration, men do more seldom offend.

For those Divines that are so confident that the Will ever followeth the last dictate of the practical understanding; I doubt not but daily sensible experience doth contradict them. Nothing more common then for a Drunkard to take a forbidden Cup, or a Fornicator his Whore, while his conscience tels him that it is a sin, and that *hic & nunc*, it is better to forbear; the Good of honesty being to be preferred before the Pleasure. For when sense is violent, it is not a bare knowing or concluding against sin, that restrain, except it be also so strong and serious and constant an acting of our judgment as is sufficient to bear down the violence of passion. And this is the work of deep Consideration. I conclude therefore that the saving or losing of mens souls lyes most on the well or ill managing this work of Consideration. This is the great business that God calls men to for their salvation: and which he so blesseth, that I think we may say that every wel-considering man is a Godly (that useth it on true grounds, seriously and constantly) and every wicked man is an inconsiderate man.

§. 7.

SECT. VII.

5. MEditation also putteth reason into his strength. Reason is at the strongest when it is most in action: Now Meditation produceth reason into Act. Before it was as a standing water, which can move nothing else when it self moveth not: but now it is as the speedy stream which violently bears down all before it. Before it was as the still and silent Air, but now it is as the powerful motion of the wind, and overthrows the opposition of the flesh and the devil. Before it was as the stones which lay still in the

the brook; but now when Meditation doth set it awork, it is as the fatal cut of *Davids* sling, which smites the *Goliah* of our unbelief in the fore-head. As wicked men continue wicked, not because they have not reason in the principle, but because they bring it not into act and use: so godly men are uncomfortable and sad, not because they have no causes to rejoyce, nor because they have not reason to discern those causes; but because they let their reason and faith lie asleep, and do not labour to set them a going, nor stir them up to action by this work of *Meditation*. You know that our very dreams will deeply affect: What fears! What sorrows! What joy will they stir up? How much more then would serious *Meditation* affect us?

SECT. VIII. §. 8.

6. *Meditation* can continue this Discoursive employment: That may be accomplished by a weaker *motion* continued, which will not by a stronger at the first *attempt*. A plaister that is never so effectual to cure, must yet have time to do its work, and not to be taken off as soon as it's on. Now *Meditation* doth hold the plaister to the sore: It holdeth *Reason* and *Faith* to their work, and bloweth the fire till it throughly burn. To run a few steps will not get a man heat, but walking an hour together may: So though a sudden occasional thought of Heaven, will not raise our affections to any spiritual heat; yet *Meditation* can continue our *thoughts*, and lengthen our walk till our hearts grow warm.

And thus you see what force *Meditation* or *Consideration* hath, for the effecting of this great *elevation* of the *Soul*, whereto I have told you it must be the *Instrument*.

BIBLIOTHECA BODLEIANA

CHAP.

CHAP. IX.

What Affections must be Acted, and by what Considerations and objects, and in what order.

SECT. I.

§. 1. THirdly, To draw yet neerer the heart of the work; The third thing to be discovered to you is, What Powers of the soul must here be acted? What *Affections* excited? What *Considerations* of their *objects* are necessary thereto? and in what *order* we must proceed? I joyn all these together, because though in themselves they are distinct things, yet in the practice they all concur to the same *Action*.

The *matters* of *God* which we are to think on, have their various *qualifications*, and are presented to the *soul* of man in divers relative and Modal *considerations*: According to these several *considerations* of the *objects*, the *soul* it self is distinguished into its several *faculties*, *powers*, and *capacities*: That as *God* hath given man five senses to partake of the five distinct excellencies of the *objects* of sense; so he hath diversified the *soul* of man, either into *faculties*, *powers*, or ways of acting, answerable to the various *qualifications* and *considerations* of himself and the inferior *objects* of this *soul*: And as, if there be more sensible excellencies in the *creatures*, yet they are unknown to us who have but these five senses to discern them by; so whatever other excellencies are in *God* and our happiness, more then these *faculties* or *powers* of the *soul* can apprehend, must needs remain wholly unknown to us, till our souls have senses

senses (as it were) suitable to those objects: even as it is unknown to a Tree or a stone, what sound, and light and sweetness are; or that there are any such things in the world at all.

Now these matters of God are primarily diversified to our consideration under the Distinction of True and Good, accordingly the primary Distinction concerning the Soul, is into the Faculties of Understanding and Will; the former having *Truth* for its object, and the latter *Goodness*. This *Truth* is sometime known by evident Demonstration, and so it is the object of that we call Knowledg (which also admits of divers distinctions according to several ways of demonstration, which I am loth here to puzzle you with:) Sometime it is received from the Testimony of others, which receiving we call belief. When any thing else would obscure it, or stands up in *competition* with it; then we weigh their several evidences, and accordingly discover and vindicate the *Truth*, and this we call Judgment. Sometime by the strength, the clearness, or the frequency of the Understandings apprehensions, this *Truth* doth make a deeper impression, and so is longer retained, which impression and retention we call Memory. And as *Truth* is thus variously presented to the Understanding and received by it; so also is the goodness of the object variously represented to the Will, which doth accordingly put forth its various acts. When it appeareth only as good in it self, and not good for us, or suitable; it is not the object of the Will at all; but onely this Enunciation [*It is good*] is passed upon it by the Judgment, and withall it raiseth an admiration at its excellency. If it appear evil to us then we Nill it. But if it appear both good in it self, and to us, or suitable, then it provoketh the affection of Love: If the good thus loved do appear as absent from us, then it exciteth the passion of Desire: If the good so Loved and Desired do appear possible and feasible in the attaining, then it exciteth the passion of Hope, which is a compound of Desire and Expectation; when we look upon it as requiring our endevor to attain it, and as it is to be had in a prescribed way, then

Lege *Gibieuf* de Libertat. l. 2. c. 20. § 7 p. 427. Ut perspicue solideq; expediatur hæc Quæstio, perinde nos Philolophari debemus acsi Intellectus & Voluntas una eademque essent, aut etiam ab essentia minime distinguerentur, &c. Bonum & malum sive coram arripit nos, sive absens provocat, aut revocat, aut vocat; scil. aut præsens, aut futurum, aut præteritum, aut possibile est. Ubique Voluntas quietem quærens inquietat bonum: undique illam malum inquietat. Istinc distribuuntur affectus pro boni obtentione aut cautione. Amor actus & simplici obtutu in bonum ruit: Cum istud præsens videt transformatur in lætitiam: Cum futurum putat, facessit in Spem: cum præteritum, aut possibile est, in desiderium distenditur. *Eus. Nierimberg.* de Arte Voluntatis, l. 4 p. 265. vid. ultra.

it provokes the passion of courage or boldness, and concludes in resolution. Lastly, If this good be apprehended as present, then it provoketh to delight or Joy: If the thing it self be present, the Joy is greatest: If but the *Idea* of it (either through the remainder or memory of the good that is past, or through the fore-apprehension of that which we expect) yet even this also exciteth our Joy. And this Joy is the perfection of all the rest of the Affections, when it is raised on the full fruition of the Good it self.

§. 2.

SECT. II.

SO that by this time, I suppose you see, both what are the objects that must move our affections, and what powers of the Soul apprehend these objects: you see also, I doubt not, what affections you must excite, and in what order it is to be done: Yet for your better assistance I will more fully direct you in the several particulars.

1. First, then, you must by *cogitation* go to the Memory (which is the Magazine or Treasury of the Understanding) thence you must take forth those *heavenly doctrines*, which you intend to make the subject of your *Meditation*; for the present purpose, you may look over any promise of *eternal Life* in the *Gospel*, any *description* of the glory of the *Saints*, or the very *Articles* of the Resurrection of the Body, and the Life everlasting: some one sentence concerning those *Eternal Joys*, may afford you *matter* for many yeers *Meditation*; yet it will be a point of our wisdom here, to have always a stock of *matter* in our memory, that so when we should use it, we may bring forth out of our Treasury things new and old. For a good man hath a good Treasury in his *heart*, from whence he bringeth forth good things, *Luke* 6. 45. and out of this abundance of his *heart* he should speak to himself as well as to others. Yea if we took things in order, and observed some Method in respect of the *matter*, and did Meditate first on one *Truth* concerning *Eternity*, and then another, it would not be amiss. And if any should be barren of *Matter* through weakness of memory, they may have *notes* or books of this subject for their furtherance.

SECT.

SECT. III.

§. 3.

2. WHen you have fetcht from your memory the *matter* of your *Meditation*, your next work is to present it to your *Judgment*: open there the case as fully as thou canst; set forth the *several ornaments* of the Crown, the *several dignities* belonging to the Kingdom, as they are partly layd open in the beginning of this Book; Let *judgment* deliberately view them over, and take as exact a survey as it can, Then put the question, and require a *determination*, Is there happiness in all this, or not? Is not here enough to make me blessed? Can he want any thing, who fully possesseth God? Is there any thing higher for a *creature* to attain? Thus urge thy *judgment* to pass an *upright sentence*, and compel it to subscribe to the perfection of thy Celestial happiness, and to leave this *sentence* as under its hand upon Record. If thy Senses should here begin to mutter, and to put in a word for fleshly pleasure or profits; let *judgment* hear what each can say: weigh the *Arguments* of the world and flesh in one end, and the *Arguments* for the preheminence of Glory in the other end, and judg impartially which should be preferred. Try whether there be any comparison to be made; which is more excellent? which more manly? which is more satisfactory? and which more pure? which freeth most from misery? and advanceth us highest? and which dost thou think is of longer continuance? Thus let *deliberate judgment* decide it; and let not Flesh carry it by noise and by violence: And when the *sentence* is passed and recorded in thy *heart*, it will be ready at hand to be produced upon any occasion, and to silence the flesh in its *next attempt*, and to disgrace the world in its *next competition*.

Thus exercise thy *Judgment* in the *contemplation* of thy Rest; thus Magnifie and Advance the *Lord* in thy *heart*, till a holy *admiration* hath possessed thy Soul.

SECT. IV.

§. 4.

3. BUt the great work (which you may either premise, or subjoyn to this as you please) is, To exercise thy belief of the *truth* of thy *Rest*: And that both in respect of the *truth* of the

Promiſe, and alſo the *truth* of thy own *Intereſt* and *Title*. As unbelief doth cauſe the languiſhing of all our Graces, ſo *Faith* would do much to revive and actuate them, if it were but revived and actuated it ſelf: Eſpecially our belief of the *verity* of the *Scripture*, I conceive as needful to be exerciſed and confirmed, as almoſt any point of *Faith*. But of this I have ſpoken in the *Second Part* of this Book, whither I refer thee for ſome confirming *Arguments*. Though few complain of their not beleeving *Scripture*, yet I conceive it to be the commoneſt part of unbelief, and the very root of *bitterneſs*, which ſpoileth our Graces. Perhaps thou haſt not a poſitive belief of the contrary, nor doſt not flatly think that *Scripture* is not the Word of God; that were to be a down-right Infidel indeed: And yet thou mayſt have but little belief, that *Scripture* is Gods Word, and that both in regard of the habit, and the act. It's one thing, not to beleeve *Scripture* to be true; and another thing, poſitively to beleeve it to be falſe. *Faith* may be idle, and ſuſpend its exerciſe toward the *Truth*, though it do not yet act againſt the *Truth*. It may ſtand ſtill, when it goes not out of the way; it may be aſleep, and do you little ſervice, though it do not directly fight againſt you. Beſides, a great deal of unbelief may conſiſt with a ſmall degree of *Faith*. If we did ſoundly beleeve, † That there is ſuch a Glory; that within a few days our eyes ſhall behold it: O what paſſions would it raiſe within us! Were we throughly perſwaded, That every Word in the *Scripture* concerning the unconceivable joys of the Kingdom, and the unexpreſſible *Bleſſedneſs* of the life to come, were the very Word of *the Living God*, and ſhould certainly be performed to the ſmalleſt *tittle*; O what *aſtoniſhing apprehenſions* of that life would it breed! what amazing horror would ſeize upon our *hearts*, when we found our ſelves ſtrangers to the *conditions* of that life! and utterly ignorant of our *portion* therein! what love, what longings would it raiſe within us! O, how it would actuate

† Tu perire Deo credis, ſi quid oculis noſtris hebetibus ſubtrahitur? Corpus omnis ſive areſcit in pulverem, ſive in humorem ſolvitur, vel in cinerem comprimitur, vel in ſidorem tenuatur, ſubducitur nobis; Sed Deo Elementorum cuſtodi reſervatur. Nec ullum damnum ſepultura timemus, &c. Vide quam in ſolatium noſtri Reſurrectionem futuram omnis natura meditatur. Sol demergit & naſcitur, aſtra labuntur & redeunt; flores occidunt & reviviſcunt; poſt ſenium arbuſta frondeſcunt; ſemina non niſi corrupta revivieſcunt. Ita Corpus in Seculo ut arbores in hyberno occultant virorum ariditate mentita. Quid feſtinas ut cruda adhuc hieme reviviſcat & redeat? Expectandum nobis etiam corporis ver eſt. *Minut. Felix, Octav.* p. 396.

every

every affection! how it would transport us with joy upon the least assurance of our *Title!* If I were as verily perswaded, that I shall shortly see *those great things of Eternity*, promised in the Word, as I am, that this is a chair that I sit in, or that this is paper that I write on; would it not put another *Spirit* within me? would it not make me forget, and despise the world? and even forget to sleep, or to eat? And say (as Christ) *I have meat to eat, that ye know not of?* O, Sirs, you little know what a through belief would work. Not that every one hath such affections, who hath a *true Faith*: But thus would the acting and improvement of our *Faith* advance us. John 4. 32

Therefore let this be a chief part of thy business in *Meditation*. Produce the *strong Arguments* for the *Truth* of *Scripture*; plead them against thy unbeleeving *nature*; answer, and silence all the cavils of *infidelity*: Read over the Promises; study all confirming *Providences*; call forth thine own recorded *experiences*: Remember the *Scriptures* already fulfilled; both to the Church and *Saints* in former ages, and eminently to both in this present age; and those that have been fulfilled particularly to thee: Get ready the clearest and most convincing *Arguments*, and keep them by thee, and frequently thus use them. Think it not enough, that thou wast once convinced, though thou hast now forgot the *Arguments* that did it; no, nor that thou hast the *Arguments* still in thy Book, or in thy Brain: This is not the acting of thy *Faith*: but present them to thy Understanding in thy *frequent meditations*, and urge them home, till they force belief. Actual convincing, when it is clear and frequent, will work those deep impressions on the *heart*, which an old neglected forgotten conviction will not. O, if you would not think it enough, that you have *Faith* in the habit, and that you did once beleeve, but would be dayly setting this first wheel a going: Surely, all the inferior wheels of the Affections would more easily move. Never expect to have Love and Joy move, when the foregoing grace of *Faith* stands still.

And as you should thus act your assent to the Promise, so also your *Acceptation*, your *Adherence*, your *Affiance*, and your *Assurance*: These are the four steps of *Application* of the Promise to our selves. I have said somewhat among the Helps, to move you to get Assurance: But that which I here aim at, is, That you would dayly exercise it. Set before your *Faith*, the *Freeness*

and the *Universality* of the *Promise*: Consider of Gods offer, and urging it upon all; and that he hath excepted from the *conditional Covenant* no man in the World; nor will exclude any from *Heaven*, who will accept of his offer. Study also the gracious disposition of Christ, and his readiness to entertain, and welcome all that will come: Study all the Evidences of his love, which appeared in his sufferings, in his preaching the Gospel, in his *condescention to sinners*, in his *easie conditions*, in his *exceeding patience*, and in his *urgent invitations*: Do not all these discover his readiness to save? did he ever yet manifest himself unwilling? remember also his *faithfulness* to perform his *engagements*. Study also the Evidences of his Love in thy self; look over the works of his Grace in thy Soul: If thou do not finde the degree which thou desirest, yet deny not that degree which thou findest; look after the *sincerity*, more then the *quantity*. Remember what *discoveries* of thy *state* thou hast made formerly in the work of *self-examination*; how oft God hath convinced thee of the *sincerity* of thy *heart*: Remember all the former Testimonies of the *Spirit*; and all the *sweet feelings* of the Favor of God; and all the prayers that he hath heard and granted; and all the rare *preservations* and *deliverances*; and all the progress of his *Spirit* in his workings on thy Soul; and the disposals of *Providence*, conducing to thy good: The vouchsafing of means, the directing thee to them, the directing of *Ministers* to meet with thy *state*, the *restraint* of those sins that thy *nature* was most prone to. And though one of these considered alone, may be no sure evidence of his special love, (which I expect thou shouldst try by more infallible signs) yet lay them altogether, and then think with thy self, Whether all these do not testifie the good-will of the *Lord* concerning thy *Salvation*? and may not well be pleaded against thine unbelief? And whether thou mayst not conclude with *Sampsons* Mother, when her Husband thought they should surely dye, *If the Lord were pleased to kill us, he would not have received an offering at our hands, neither would he have shewed us all these things; nor would, as at this time, have told us such things as these*: Judges 13. 22, 23.

SECT.

SECT. V.

§. 5.

2. WHen thy *Meditation* hath thus proceeded about the *truth* of thy *Happiness*, the next part of the work is to meditate of its *Goodness*; That when the *Judgment* hath determined, and *Faith* hath apprehended, it may then pass on to raise the Affections.

1. The first Affection to be acted is Love; the object of it (as I have told you) is Goodness: Here then, here *Christian*, is the Soul-reviving part of thy work; Go to thy *Memory*, thy *Judgment*, and thy *Faith*; and from them produce the *excellencies* of thy *Rest*; take out a copy of the Record of the *Spirit* in *Scripture*, and another of the *sentence* registred in thy *spirit*, whereby the *transcendent glory* of the *Saints* is declared: Present these to thy affection of Love; open to it the *Cabinet* that contains the Pearl; shew it the Promise, and that which it assureth: Thou needest not look on *Heaven* through a *multiplying Glass*; open but one *Casement*, that Love may look in: Give it but a glimpse of the back parts of God, and thou wilt finde thy self presently in another World: Do but speak out, and Love can hear; do but reveal these things, and Love can see: It's the bruitish love of the World that is blinde; Divine Love is exceeding quick-sighted. Let thy *Faith*, as it were, take thy *heart* by the hand, and shew it the sumptuous buildings of thy *Eternal Habitation*, and the *glorious Ornaments* of thy *Fathers house*; shew it those *Mansions* which Christ is preparing, and display before it the *Honors* of the *Kingdom*: Let *Faith* lead thy *heart* into the presence of *God*, and draw as neer as possibly thou canst, and say to it, * *Behold, the Ancient of days*; *the Lord Jehovah, whose name is*, I AM: This is he who made the *Worlds* with his *Word*; this is the Cause of all Causes, the Spring of Action, the *Fountain of Life*, the first *Principle* of the *Creatures Motions*; who upholds the *Earth*, who ruleth the *Nations*, who disposeth of Events, and subdueth his foes, who governeth

* He that doubteth whether the Philosophers themselves did acknowledg these Divine Excellencies, Let him read *Fernel. de abditis Rerum causis, cap.* 9. Plato *in Epinom. Deos asse-*

rit scire, videre, audireque omnia; nihil ipsos fugere; quod aut sensu aut mente percipi possit: Eos omnia posse quæcunque mortales immortalesve possunt: Bonos illos, immo optimos esse. Quicquid no tale est, quicquid vivit & spirat, quicquid usquam est, cælum, terram, maria, ab iis omnia & facta esse & possideri. Et in Parmenide, *Nullam nisi Deum supremam habere rerum scientiam, neque illarum cognitione privandum. Et in* Epinomide, *Ego assero Deum causam omnium esse, nec aliter fieri posse. Lege etiam* Arist. tel. *de Cœlo, l. 1. sum. nona.*

the

the depths of the great Waters, and boundeth the rage of her ſwelling Waves; who ruleth the Winds, and moveth the Orbs, and cauſeth the Sun to run its race, and the ſeveral *Planets* to know their courſes: This is he that loved thee from Everlaſting, that formed thee in the Womb, and gave thee this Soul; who brought thee forth, and ſhewed thee the Light, and ranked thee with the chiefeſt of his *earthly Creatures*; who endued thee with thy Underſtanding, and beautified thee with his *gifts*; who maintaineth thee with *life*, and *health*, and *comforts*; who gave thee thy *veſtments*, and dignified thee with thy honors, and differenced thee from the moſt miſerable and vileſt of men: Here, O here, is an object now worthy thy love; here ſhouldſt thou even pour out thy Soul in love; here thou mayſt be ſure thou canſt not love too much: This is the Lord that hath bleſt thee with his benefits, that hath ſpred thy Table in the ſight of thine Enemies, and cauſed thy cup to overflow. This is he that *Angels* and *Saints* do praiſe, and the Hoſt of *Heaven* muſt magnifie for ever.

Pſal. 23. 4, 5

Thus do thou expatiate in the Praiſes of God, and open his Excellencies to thine own *heart*, till thou feel the life begin to ſtir, and the fire in thy breſt begin to kindle: As gazing upon the duſky beauty of fleſh doth kindle the fire of carnal Love; ſo this gazing on the Glory and Goodneſs of the Lord will kindle this Spiritual Love in the Soul. Bruiſing will make the Spices odoriferous, and rubbing the Pomander will bring forth the ſweetneſs: Act therefore thy Soul upon this delightful object; toſs theſe *cogitations* frequently in thy *heart*, rub over all thy Affections with them, as you will do your cold hands, till they begin to warm: What though thy *heart* be Rock and Flint, this often ſtriking may bring forth the fire; but if yet thou feeleſt not thy love to work, lead thy *heart* further, and ſhew it yet more; ſhew it the Son of the living God, whoſe name is, *Wonderful, Counſellor, The Mighty God, The Everlaſting Father, The Prince of Peace*: ſhew it the King of *Saints* on the Throne of his Glory, who is the firſt and the laſt, who is, and was, and is to come; who liveth, and was dead, and behold, he lives for evermore; who hath made thy peace by the blood of his Croſs, and hath prepared thee, with himſelf, an *Habitation of Peace*: His office is, to be the *great Peace-Maker*: his Kingdom is, a Kingdom of Peace; his Goſpel is, the Tydings of Peace; his Voyce to thee now is, the Voyce of Peace:

Iſai. 9. 6

Draw

Draw neer and behold him: Dost thou not hear his voyce? He that called *Thomas* to come neer, and to see the print of the Nails, and to put his finger into his Wounds; He it is that calls to thee, Come neer, and view the Lord thy Saviour, and be not faithless, but believing: Peace be unto thee, fear not, It is I: He that calleth, Behold me, behold me, to a rebellious people that calleth not on his Name, doth call out to thee a Believer to behold him: He that calls to them who pass by, to behold his Sorrow in the day of his Humiliation, doth call now to thee to behold his Glory in the day of his Exaltation: Look well upon him; Dost thou not know him? why, it is He that brought thee up from the pit of hell: It is He that reversed the sentence of thy Damnation; that bore the Curse which thou shouldst have born, and restored thee to the blessing that thou hadst forfeited and lost, and purchased the Advancement which thou must inherit for ever: And yet dost thou not know him? why his Hands were pierced, his Head was pierced, his Sides were pierced, his Heart was pierced with the sting of thy sins, that by these marks thou mightest always know him; Dost thou not remember when he found thee lying in thy blood, and took pitty on thee, and dresst thy wounds, and brought thee home, and said unto thee, *Live?* Hast thou forgotten since he wounded himself to cure thy wounds, and let out his own blood to stop thy bleeding? Is not the passage to his heart yet standing open? If thou know him not by the face, the voyce, the hands; if thou know him not by the tears and bloody sweat, yet look nearer, thou mayst know him by the Heart: That broken-healed heart is his, that dead-revived Heart is his, that soul-pitying melting Heart is his: Doubtless it can be none's but his, Love and Compassion are its certain Signatures: This is He, even this is He, who would rather dye then thou shouldst dye, who chose thy life before his own, who pleads this blood before his Father, and

Luk 24. 36, 37. 38, 39

Joh 7. 27. Isai. 59. 1. Joh. 20. 19 21. 26.

Lam. 1. 12 Ezek. 16. 6, 7, 8 9. Luke 10 30. *&c.*

If the Love of God in us were but as the love of the world in others, it would make us wholly despise this world and forget it, as worldly love maketh men forget God:

and it would be so strong, and ardent, and rooted in a mans heart, that he would not be able voluntarily and freely to think of any thing else: He would not fear contempt, nor care for disgrace or the reproaches of persecutions, nor would he be afraid of death it self, because of this Love of God; and all the things of this world which he seeth and heareth, would bring God to his memory, and themselves would seem to him but as a dream, or a fable, and he would esteem them as nothing in respect of God and his Glory. And (to be short) in the judgment of the world he would be taken for a fool or a drunken man, because he so little careth for the things of this world. This is that Love of God to which we should aim to attain by this contemplative life. *Gerson de monte Contemplationis in parte operum tom. 1. fol* 382

makes continual interceſſion for thee; if he had not ſuffered, O what hadſt thou ſuffered? what hadſt thou been if he had not Redeemed thee? whither hadſt thou gone if he had not recalled thee? there was but a ſtep between thee and Hell, when he ſtept in, and bore the ſtroak; He ſlew the Bear, and reſcued the prey, he delivered thy Soul from the roaring Lyon; And is not here yet fuel enough for Love to feed on? Doth not this Load-ſtone fnatch thy heart unto it? and almoſt draw it forth of thy breſt? Canſt thou read the Hiſtory of Love any further at once? Doth not thy throbing heart here ſtop to eaſe it ſelf? and doſt thou not, as *Joſeph*, ſeek for a place to weep in? or do not the tears of thy Love bedew theſe lines? Go on then, for the field of Love is large, it will yield thee freſh contents for ever, and be thine eternal work to behold and love: thou needeſt not then want work for thy preſent *Meditation*. Haſt thou forgotten the time when thou waſt weeping, and he wiped the tears from thine eyes? when thou waſt bleeding, and he wiped the blood from thy Soul? when pricking cares and fears did grieve thee, and he did refreſh thee, and draw out the Thorns? Haſt thou forgotten when thy folly did wound thy Soul, and the venomous guilt did ſeize upon thy heart? when he ſucked forth the mortal poyſon from thy Soul, though therewith he drew it into his own? I remember it's written of good *Melanchthon*, that when his child was removed from him, it pierced his heart to remember, how he once ſate weeping with the Infant on his knee, and how lovingly it wip'd away the tears from the fathers eyes; how then ſhould it pierce thy heart to think how lovingly Chriſt hath wip'd away thine! O how oft hath he found thee ſitting weeping, like *Hagar*, while thou gaveſt up thy ſtate, thy friends, thy life, yea they Soul for loſt? and he opened to thee a Well of Conſolation, and opened thine eyes alſo that thou mighteſt ſee it. How oft hath he found thee in the poſture of *Elias*, ſitting down under the tree forlorn and ſolitary, and deſiring rather to dye then to live? and he hath ſpread thee a Table of relief from Heaven, and ſent thee away refreſhed, and encouraged to his Work? How oft hath he found thee in the trouble of the ſervant of *Eliſha*, crying out, *Alas, what ſhall we do, for an Hoſt doth compaſs the City?* and he hath opened thine eyes to ſee more for thee then againſt thee, both in regard of the enemies of thy Soul and thy body? How oft hath he found thee in ſuch a paſſion as *Jonas*, in thy peeviſh

Melanc. Epiſt. 457. Memini cum infantulam mihi tacrimas a genis detergeret ſuo indufiolo, quo uno erat induta mane. Hic geſtus penetravit in animum meum, &c.

Gen. 21. 15, 16, 17, 18, 19
1 Kings 19. 9.

2 Kings 6. 16, 17.

peevish frenzy, aweary of thy life? and he hath not answered passion with passion, though he might indeed have done well to be angry, but hath mildly reasoned thee out of thy madness, and said, *Dost thou well to be angry*, or to repine against me? How oft hath he set thee on watching and praying, on repenting and beleeving, and when he hath returned hath found thee fast asleep? and yet he hath not taken thee at the worst, but in stead of an angry aggravation of thy fault, he hath covered it over with the mantle of Love, and prevented thy over-much sorrow with a gentle excuse, *The Spirit is willing, but the flesh is weak?* He might have done by thee as *Epaminondas* by his Souldier, who finding him asleep upon the Watch, run him through with his sword, and said, *Dead I found thee, and dead I leave thee*; but he rather chose to awake thee more gently, that his tenderness might admonish thee, and keep thee watching: How oft hath he been traduced in his Cause or Name, and thou hast, like *Peter*, denyed him (at least by thy silence) whilest he hath stood in sight? yet all the revenge he hath taken hath been a heart-melting look, and a silent remembring thee of thy fault by his countenance. How oft hath Law and Conscience haled thee before him, as the Pharisees did the adulterous woman? and laid thy most hainous crimes to thy charge? And when thou hast expected to hear the sentence of death, he hath shamed away thy Accusers, and put them to silence, and taken on him he did not hear thy Indictment, and said to thee, *Neither do I accuse thee, go thy way, and sin no more.*

Mat. 14. 37. Luk. 22. 45, 46

Mat. 26. 41.

Luke 22. 61.

And art thou not yet transported and ravished with Love? Can thy heart be cold when thou think'st of this? or can it hold when thou remembrest those boundless compassions? Remembrest thou not the time when he met thee in thy duties? when he smiled upon thee, and spake comfortably to thee? when thou didst *sit down under his shadow with great delight*, and when *his fruit was sweet to thy taste*? when *he brought thee to his Banqueting House*, and *his Banner over thee was Love*? when *his left hand was under thy head, and with his right hand he did embrace thee*? And dost thou not yet cry out, *Stay me, comfort me, for I am sick of Love*? Thus Reader, I would have thee deal with thy heart; Thus hold forth the goodness of Christ to thy Affections; plead thus the case with thy frozen Soul, till thou say as *David* in another case, *My heart was hot within me, while I was musing the fire burned*, Psal. 39. 3.

Cant. 2. 3, 4, 5.

If these formentioned Arguments will not rouze up thy Love, thou hast more enough of this nature at hand: Thou hast all Christs personal Excellencies to study; thou hast all his particular mercies to thy self, both special and common; thou hast all his sweet and near relations to thee, and thou hast the happiness of thy perpetual abode with him hereafter; all these do offer themselves to thy *Meditation*, with all their several branches and adjuncts. Only follow them close to thy heart; ply the work, and let it not cool: Deal with thy heart, as Christ did with *Peter*, when he asked him thrice over, *Lovest thou me?* till he was grieved, and answers, *Lord, thou knowest that I love thee.* So say to thy Heart, Lovest thou thy Lord? and ask it the second time, and urge it the third time, Lovest thou thy Lord? till thou grieve it, and shame it out of its stupidity, and it can truly say, Thou knowest that I love him.

Joh. 21. 15, 16, 17.

And thus I have shewed you how to excite the affection of Love.

SECT. VI.

§. 6.

2. THe next Grace or Affection to be excited, is Desire. The Object of it is Goodness considered as absent, or not yet attained. This being so necessary an Attendant of Love, and being excited much by the same fore-mentioned objective Considerations, I suppose you need the less direction to be here added; and therefore I shall touch but briefly on this. If Love be hot, I warrant you Desire will not be cold.

When thou hast thus viewed the goodness of the Lord, and considered of the pleasures that are at his right hand; then proceed on with thy *Meditation* thus; Think with thy self, Where have I been? what have I seen? O the incomprehensible astonishing Glory! O the rare transcendent Beauty! O blessed Souls that now enjoy it! that see a thousand times more clearly, what I have seen but darkly at this distance, and scarce discerned through the interposing Clouds! What a difference is there betwixt my state and theirs! I am sighing, and they are singing: I am sinning, and they are pleasing God: I have an ulcerated cancrous Soul, like the lothsom bodies of *Job* or *Lazarus*, a spectacle of pity to those

those that behold me; but they are perfect and without blemish: I am here intangled in the love of the world, when they are taken up with the Love of God: I live indeed amongst the means of Grace, and I possess the fellowship of my fellow-believers; But I have none of their immediate views of God, nor none of that fellowship which they possess; * They have none of my cares and fears: They weep not in secret: They languish not in sorrows; These tears are wiped away from their eyes: O happy, a thousand times happy souls! Alas, that I must dwell in dirty flesh, when my Brethren and companions do dwell with God! Alas, that I am lapt in earth, and tyed as a mountain down to this inferior world; when they are got above the Sun, and have laid aside their lumpish bodies! Alas, that I must lie and pray and wait, and pray and wait as if my heart were in my knees; when they do nothing but Love and Praise, and Joy and Enjoy, as if their hearts were got into the very breast of Christ, and were closely conjoyned to his own heart. How far out of sight and reach, and hearing of their high enjoyments do I here live; when they feel them, and feed and live upon them! What strange thoughts have I of God? What strange conceivings? What strange affections? I am fain to superscribe my best services, as the blinde *Athenians* [To the unknown God] when they are as well acquainted with him, as men that live continually in his house; and as familiar in their holy praises, as if they were all one with him! What a little of that God, that Christ that Spirit, that life, that love, that joy have I! and how soon doth it depart and leave me in sadder darkness! Now and then a sparkle doth fall upon my heart, and while I gaze upon it, it strait goes out; or rather, my cold resisting heart doth quench it! But they have their light in his light, and live continually at the spring of Joyes! Here are we vexing each other with quarrels, and troubling our peace with discontents, when they are one in heart and voyce, and daily sound forth their Hallelujah's to God with full delightfull Harmony and consent. O what a Feast hath my faith beheld! and O what a famine is yet in my spirit! I have seen a glimpse into the Court of God, but alas I stand but as a begger at the doors, when the souls of my companions are admitted in. O blessed souls! I may not, I dare not envie your happiness; I rather rejoyce in my brethrens prosperity, and am glad to think of the day when I shall be admitted into your fellowship: But I cannot but look

* *Facilius fuerit quam dicere quid non sit in vita illa aeterna, quam quid sit. Non est ibi mors, non est ibi luctus, non est ibi lassitudo, non est infirmitas, non est fames, nulla sitis, nullus aestus, nulla corruptio, nulla indigentia, nulla molestia, nulla tristitia: Ecce dizimus quid ibi non sit. Quid autem ibi sit vis nosse? Haec nec oculus vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus diligentibus se. Sita Cor hominis non ascendit cor hominis illuc ea vendat. Cor ibi habemus: sursum Corda levemus ne putrescant in terra: quoniam placet nobis quod ibi agunt angeli.* August. l. 3. de Symb. c. 11.

look upon you as a child doth on his brother who sits in the mothers lap while himself stands by, and wish that I were so happy as to be in your place; not to displace you, but to rest there with you. Why must I stay and groan, and weep and wait? My Lord is gone; he hath left this Earth, and is entered into his Glory: my Brethren are gone; my friends are there, my house, my hope, my All is there! and must I stay behind to sojourn here? what precious Saints have left this Earth? of whom I am ready to say as *Amerbachius* when he heard of the death of *Zuingerus*, *Piget me vivere post tantum virum, cujus magna fuit doctrina, sed exigua si cum pietate conferatur.* It is irksom to me to live after such a man, whose learning was so great, and yet compared with his godliness, very small: If the Saints were all here, if Christ were here, then it were no grief for me to stay; if the Bridegroom were present, who could mourn? But when my Soul is so far distant from my God, wonder not what aileth me, if I now complain; An ignorant *Micah* will do so for his Idol, and shall not then my Soul do so for God? And yet if I had no hope of enjoying, I would go and hide my self in the deserts, and lie and howl in some obscure wilderness, and spend my days in fruitless wishes: But seeing it is the promised Land of my Rest, and the state that I must be advanced to my self, and my Soul draws near and is almost at it; I will love and long; I will look and desire; I will breathe out blessed *Calvins* Motto, *Usquequo Domine*, How long, Lord, How long! How long, Lord, Holy and True, wilt thou suffer this Soul to pant and groan! and wilt not open and let him in, who waits and longs to be with Thee?

Melch Adam in vita Zuingeri inter vitas Medicorum Germanorum.

Judges 18.24.

Beza in tit. Calvin.

Thus, Christian Reader, let thy *thoughts* aspire: Thus whet the desires of thy Soul by these *Meditations*; Till thy Soul long (as *Davids* for the waters of *Bethlehem*) and say, *O that one would give me to drink of the Wells of Salvation!* 2 *Sam.*23.15. and till thou canst say as he, *Psal.*119.174. *I have longed for thy Salvation, O Lord.* And as the mother and brethren of Christ, when they could not come at him because of the press, sent to him, saying, *Thy mother and brethren stand without, desiring to see thee*; send thou up the same message; tell him, thou standest here without, desiring to see him, he will own thee even in these near relations; for he hath said, *They that hear his Word and do it, are his mother and brethren.* And thus I have directed you, in the acting of your desire after your Rest.

Luk.8. 20,21.

SECT.

SECT. VII.

3. THe next Affection to be acted, is Hope. This is of ſingular uſe to the Soul. It helpeth exceedingly to ſupport it in ſufferings; it encourageth to adventure upon the greateſt difficulties: it firmly eſtabliſheth it in the moſt ſhaking Tryals; and it mightily enlivens the Soul in duties; and is the very ſpring that ſets all the wheels a going: Who would Preach, if it were not in hope to prevail with poor ſinners for their Converſion and Confirmation? who would pray, but for his hope to prevail with God? who would beleeve, or obey, or ſtrive, or ſuffer, or do any thing for Heaven, if it were not for the hope that he hath to obtain it? Would the Mariner ſail, and the Merchant adventure, if they had not hope of ſafety and ſucceſs? Would the Husbandman plough, and ſow, and take pains, if he had not hope of increaſe at Harveſt? Would the Souldier fight, if he hoped not for victory? Sure no man doth adventure upon known impoſſibilities. Therefore it is, that they who pray meerly from Cuſtom, or meerly from Conſcience, conſidering it as a duty only, but looking for no great matters from God by their prayers, are generally formal and heartleſs therein; whereas the Chriſtian that hath obſerved the wonderful ſucceſs of prayer, and as verily looks for benefit by it, and thriving to his Soul in the uſe of it, as he looks for benefit by his labors, and thriving to his body in the uſe of his food, how faithfully doth he follow it? and how cheerfully go through it? O, how willingly do we Miniſters ſtudy? how cheerfully do we Preach? What life doth it put into our Inſtructions and Exhortations, when we have but hope that our labour will ſucceed? When we diſcern a people attend to the Word, and regard the Meſſage, and hear them enquire what they ſhall do, as men that are willing to be ruled by God, and as men that would fain have their Souls to be ſaved; you would not think how it helpeth us, both for invention and expreſſion! O who can chuſe but pray heartily for, and preach heartily to ſuch a people! As the ſucking of the young one doth draw forth the milk, ſo will the peoples deſire and obedience draw forth the Word: So that a dull people make dull Preachers, and a lively people make a lively Preacher. So great a force hath hope in all our duties. As hope of

§. 7.

Fides intuetur verbum rei: ſpes autem rem verbi; ut optime diſtinguit *Lutherus.*

Fides & ſpes concurrunt in idem rerum ſperandarum objectum: fides tamen intelligendo, aſſentiendo, repreſentando, id facit, ſpes autem patienter earum complementum expectando, id peragit quod lui muneris eſt. *Jacob. Grynæus in Hebr.* 11. *Lectio.* 23. *pag.* 600.

of speeding encreaseth, so doth diligence in seeking encrease; besides the great conducement of it to our joy: Even the false hope of the wicked doth much support, and maintain a kinde of comfort answerable to their hope; though, it is true, their hope and joy will both die with them: How much more will the Saints hopes refresh and support them! All this I have said, to shew you the excellency and necessity of this Grace, and so to provoke you to the more constant acting of it. If your hope dieth, your duties die, your endevors die, your joys die, and your souls die. And if your hope be not acted, but lie asleep, it is next to dead, both in likeness and preparation.

Therefore, Christian Reader, when thou art winding up thy affections to Heaven, do not forget to give one lift at thy Hope; remember to winde up this peg also. The object of Hope hath four qualifications; First, it must be good, secondly, Future, thirdly, Difficult, fourthly, yet Possible. For the goodness of thy Rest, there is somewhat said before, which thou mayst transfer hither as thou findest it useful; so also of the difficulty and futurity. Let faith then shew thee the truth of the Promise, and Judgement the goodness of the thing promised, and what then is wanting for the raising of thy hope? Shew thy soul from the Word, and from the Mercies, and from the Nature of God, what possibility, yea, what probability, yea, what certainty thou hast of possessing the Crown. Think thus, and reason thus with thine own heart: Why should I not confidently, and comfortably hope, when my soul is in the hands of so compassionate a Saviour? and when the Kingdom is at the disposal of so bounteous a God? Did he ever manifest any backwardness to my good? or, discover the least inclination to my ruine? Hath he not sworn the contrary to me in his Word? that he delights not in the death of him that dieth, but rather that he should repent and live? Have not all his dealings with me witnessed the same? Did he not minde me of my danger, when I never feared it? and why was this, if he would not have me to escape it? Did he not mind me of my happiness, when I had no thoughts of it? and why was this, but that he would have me to enjoy it? How oft hath he drawn me to himself, and his Christ, when I have drawn backward, and would have broken from him? What restless importunity hath he used in his suit? how hath he followed me from place to place? and his

Ezek. 18. 32 & 33. 11.

Spirit

Spirit inceſſantly ſollicited my heart, with winning ſuggeſtions and perſwaſions for my good? And would he have done all this, if he had been willing that I ſhould periſh? If my Soul were in the hands of my mortal foes, then indeed there were ſmall hopes of my *ſalvation*; yea, if it were wholly in my own hands, my fleſh, and my folly would betray it to *damnation*. But have I as much cauſe to diſtruſt *God*, as to diſtruſt my foes? or to diſtruſt my ſelf? Sure I have not. Have I not a ſure Promiſe to build and reſt on? and the *Truth of God* engaged to fulfil it? Would I not hope, if an honeſt man had made me a promiſe of any thing in his power? And ſhall I not hope, when I have the *Covenant*, and the *Oath of God*? It's true, the glory is out of ſight; we have not beheld the Manſions of the *Saints*: Who hath aſcended up to diſcover it, and deſcended to tell us what he had ſeen? why, but the Word is neer me: Have I not *Moſes*, and the *Prophets*? Chriſt and his Apoſtles? Is not the Promiſe of God more certain then our ſight? It is not by ſight, but by hope that we muſt be ſaved; and hope that is ſeen is not hope; for if we ſee it, why do we yet hope for it? but if we hope for that we ſee not, then do we with patience wait for it, *Rom.* 8. 24, 25. I have been aſhamed of my hope in the arm of fleſh, but hope in the promiſe of God maketh not aſhamed, *Rom.* 5. 5. I will ſay therefore in my greateſt ſufferings with the Church, *Lam.* 3. 24, *&c. The Lord is my portion, therefore will I hope in him. The Lord is good to them that wait for him, to the Soul that ſeeketh him. It is good that I both hope, and quietly wait for the Salvation of the Lord. It is good for a man, that he bear the yoke in his youth. I will ſit alone, and keep ſilence, becauſe I have born it upon me. I will put my mouth in the duſt, if ſo be there may be hope. For the Lord will not caſt off for ever. But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.* Though I languiſh and dye, yet will I hope; for he hath ſaid, *The Righteous hath hope in his death*, *Prov.* 14. 32. Though I muſt lie down in duſt and darkneſs, yet there *my fleſh ſhall reſt in hope*, *Pſal.* 16. 9. And when my fleſh hath nothing, in which it may rejoyce, yet will I keep *the rejoycing of hope firm to the end*, *Heb.* 3. 6. For he hath ſaid, *The hope of the Righteous ſhall be gladneſs*, *Prov.* 10. 28. Indeed, if I had lived ſtill under the *Covenant of Works*, and been put my ſelf to the ſatisfying of that Juſtice, then there had been no

hope; But Christ hath taken down those *impossibilities*, and hath brought in a better hope, by which we may now draw nigh to God, *Heb.* 7.19. Or if I had to do with a feeble *Creature*, there were small hope; for how could he raise this Body from the dust? and lift me up above the Sun? But what is this to the *Almighty Power*, who made the *Heavens* and *Earth* of nothing? Cannot that same power that raised Christ, raise me? and that hath glorified the Head, also glorifie the Members? Doubtless by the *blood* of *Christs Covenant* will *God* send forth his prisoners from the pit, wherein is no water; therefore will I turn to this strong hold, as a prisoner of hope: *Zech.* 9. 11, 12.

And thus you see how *Meditation* may excite your *Hope*.

§. 8.

SECT. VIII.

4. THe next *Affection* to be acted, is *Courage* or *Boldness*; which leadeth to *Resolution*, and concludeth in *Action*. When you have thus mounted your *Love*, and *Desire*, and *Hope*; go on, and think further thus with your selves: And will *God* indeed dwell with men? And is there such a *glory* within the reach of *hope*? O, why do I not then lay hold upon it? where is the chearful vigor of my *spirit*? why do I not gird up the loyns of my minde? and play the man for such a prize? why do I not run with speed, the race before me? and set upon mine enemies on every side? and valiantly break through all resistance? why do I not take this Kingdom by force? and my fervent Soul catch at the place? do I yet sit still, and *Heaven* before me? If my Beast do but see his Provender; if my greedy Senses perceive but their delightful objects, I have much ado to stave them off: And should not my Soul be as eager for such a blessed Rest? why then do I not undauntedly fall to work? what should stop me? or what should dismay me? Is God with me, or against me in the work? will Christ stand by me, or will he not? If it were a way of sin that leads to death, then I might expect that God should resist me, and stand in my way with the drawn sword of his displeasure; or at least overtake me to my grief at last: But is he against the obeying of his own commands? Is perfect good against any thing but evil? doth he bid me seek, and will he not assist me in it? doth he set me a-

1 Tim. 6. 12, 19
1 Pet. 1. 13
Hebr. 12. 1
1 Cor. 9. 24
Mat. 11. 12.

work,

work, and urge me to it, and will he after all be against me in it? It cannot be. And if he be for me, who can be against me? In the work of sin, all things almost are ready to help us, and *God* onely, and his Servants are against us; and how ill doth that work prosper in our hands? But in my course to *Heaven*, almost all things are against me, but God is for me; and how happily still doth the work succeed? Do I set upon this work in my own strength, or rather in the strength of *Christ* my *Lord*? And cannot I do all things through him that strengtheneth me? was he ever foiled, or subdued by an enemy? He hath been assaulted indeed; but was he ever conquered? Can they take the sheep, till they have overcome the Shepherd? why then doth my flesh lay open to me the difficulties, and urge me so much with the greatness and troubles of the work? It is Christ that must answer all these *Objections*; and what are the difficulties that can stay his power? Is any thing too hard for the *Omnipotent God*? May not *Peter* boldly walk on the Sea, if Christ do but give the word of command? and if he begin to sink, is it from the weakness of *Christ*, or the smalness of his *Faith*? The water indeed is but a sinking ground to tread on; but if Christ be by, and countenance us in it, if he be ready to reach us his hand; who would draw back for fear of danger? Is not Sea and Land alike to him? shall I be driven from my God, and from my Everlasting Rest, as the silly Birds are feared from their food, with a man of clouts, or a lond noise, when I know before there is no danger in it? How do I see men daily in these Wars, adventure upon *Armies*, and *Forts*, and *Cannons*, and cast themselves upon the Instruments of death? and have not I as fair a prize before me? and as much *encouragement* to adventure as they? What do I venture? my life is the most; and in these prosperous Times, there is not one of many that ventures that: What do I venture on? are they not unarmed foes? A great hazard indeed, to venture on the hard *thoughts* of the world! or on the scorns and slanders of a wicked tongue! Sure these *Serpents teeth* are out; these Vipers are easily shaken into the fire; these Adders have no stings; these Thorns have lost their prickles: As all things below are silly *comforters*, so are they silly *toothless enemies*; Bugbears to frighten fools and children, rather then powerful dreadful foes. Do I not well deserve to be turned into Hell, if the scorns and threats of blinded men, if the fear of silly rotten Earth, can drive me thither?

Rom. 8. 31

ther? do I not well deserve to be shut out of *Heaven*, if I will be frighted from it, with the Tongues of sinners? Surely my own voyce must needs condemn me, and my own hand subscribe the sentence, and common Reason would say that my *damnation* were just. What if it were *Father*, or *Mother*, or *Husband*, or *Wife*, or the neerest Friend that I have in the world, (if they may be called Friends that would draw me to damnation) should I not run over all that would keep me from Christ? Will their friendship countervail the enmity of God? or be any *comfort* to my condemned Soul? shall I be yeelding, and pliable to the desires of men, and onely harden my self against the *Lord*? Let men, let Angels beseech me upon their knees, I will slight their Tears, I will scorn to stop my course to behold them, I will shut mine ears against their cries: Let them flatter, or let them frown; let them draw forth Tongues and swords against me, I am resolved to break through in the might of Christ, and to look upon them all as naked dust. If they would entice me with *preferment*, with the Kingdoms of the world; I will no more regard them, then the dung of the *Earth*. O Blessed Rest! O most unvaluable *Glorious State!* who would sell thee for dreams and shadows? who would be enticed or affrighted from thee? who would not strive, and fight, and watch, and run, and that with violence, even to the last breath, so he might but have hope at last to obtain thee? Surely none but those that know thee not, and beleeve not thy glory. Thus you see with what kinde of *Meditations* you may excite your Courage, and raise your *Resolutions*.

SECT. IX.

§. 9.

5. THe last Affection to be acted is Joy. This is the end of all the Rest; *Love*, *Desire*, *Hope* and *Courage*, do all tend to the raising of our Joy. This is so desirable to every man by *nature*, and is so essentially necessary to the constituting of his happiness, that I hope I need not say much to perswade you to any thing that would make your life delightful. Supposing you therefore already convinced, That the pleasures of the flesh are brutish and perishing, and that your solid and lasting joy must be from *Heaven*, in stead of perswading, I shall proceed in directing.

Well

Well then, by this time, if thou hast managed well the former work, thou art got within the ken of thy Rest; thou beleevest the Truth of it; thou art convinced of the excellency of it, thou art fain in love with it, thou longest after it; thou hopest for it, and thou art resolved couragiously to venture for the obtaining it: But is here any work for joy in this? we delight in the good which we do possess: It's present good that is the object of joy; but (thou wilt say) alass, I am yet without it. Well, but yet think a little further with thy self; Though the Real presence do afford the choycest joy yet the presence of its imperfect *Idea* or image in my understanding, may afford me a great deal of true delight; Is it nothing to have a deed of gift from *God*? Are his infallible *promises* no ground of joy? Is it nothing to live in dayly *expectation* of entering into the *Kingdom*? Is not my assurance of being glorified one of these days a sufficient ground for unexpressible joy? Is it no delight to the Heir of a Kingdom, to think of what he must hereafter possess, though at present he little differ from a servant? Am I not commanded *to rejoyce in hope of the glory of God? Rom.* 5.2. & 12. 12. Gal. 4. 1.

Here then, Reader, take thy *heart* once again, as it were, by the hand, Bring it to the top of the highest Mount; if it be possible, to some *Atlas* above the clouds; shew it the *Kingdom of Christ* and the *glory* of it: say to it, *All this will thy Lord bestow upon thee, who hast beleeved in him, and been a worshipper of him*: It is the *Fathers* good pleasure to give thee this *Kingdom*; Seest thou this *astonishing glory* above thee? Why all this is thy own inheritance. This Crown is thine, these pleasures are thine, this company, this beauteous place is thine, all things are thine, because thou art Christs, and Christ is thine; when thou wast married to him, thou hadst all this with him.

Thus take thy *heart* into the *Land of Promise*; shew it the pleasant hills, and fruitful valleys; Shew it the clusters of Grapes which thou hast gathered; and by those convince it that it is a blessed Land, flowing with better then milk and honey; enter the gates of the *holy City*; walk through the streets of the *New Jerusalem*, walk about *Sion*, go round about her, tell the Towers thereof; mark well her bulwarks; consider her palaces, that thou mayst tell it to thy Soul (*Psal.* 48. 12, 13.) Hath it not the *Glory of God*, and is not her light like to a stone most precious? See the *twelve foundations* of her walls, and the names of the *twelve Apostles* of

the Lamb therein; The building of the walls of it are of Jasper, and the City is of pure gold, as clear as glass; The foundation is garnished with precious stones, and the twelve gates are twelve pearls; every several gate is of one Pearl, and the street of the City is pure Gold, as it were transparent glass; There is no Temple in it, *for the Lord God Almighty, and the Lamb are the Temple of it.* It hath no need of Sun or Moon to shine in it, for the *Glory of God* doth lighten it, and the Lamb is the light thereof, and the Nations of them which are saved shall walk in the light of it. *These sayings are faithful and true; And the Lord God of the holy Prophets hath sent his Angels* (and his own Son) *to shew unto his servants the things that must shortly be done, Rev.* 22. 11, 12, 13, &c. to the end, and 22. 6. What sayst thou now to all this? This is thy Rest, O my Soul, and this must be the place of thy Everlasting habitation: *Let all the sons of Sion then rejoyce, & the daughters of Jerusalem be glad, for great is the Lord, and greatly is he praised in the City of our God; Beautiful for situation, the joy of the whole Earth, is Mount Sion; God is known in her palaces for a refuge, Psal.* 48. 11, 1, 2, 3.

Yet proceed on: *Anima quæ amat ascendit, &c.* The Soul (saith *Austin*) that loves, ascends frequently, and runs familiarly through the streets of the *heavenly Jerusalem*, visiting the *Patriarchs* and *Prophets*, saluting the *Apostles*, admiring the Armies of *Martyrs* and *Confessors, &c.* So do thou lead on thy heart as from street to street, bring it into the Palace of the Great King; lead it, as it were, from chamber to chamber; say to it, Here must I lodg, here must I live, here must I praise, here must I love, and be beloved: I must shortly be one of this Heavenly Quire, I shall then be better skilled in the musick; Among this blessed company must I take my place; My voyce must joyn to make up the Melody, my Tears will then be wiped away, my groans are turned to another tune, my Cottage of clay will be changed to this Palace, and my prison rags to these splendid robes: my sordid nasty stinking flesh shall be put off, and such a Sun-like spiritual body put on; For the former things are done away. *Glorious things are spoken of thee, O City of God:* There it is that trouble and lamentation ceaseth, and the voyce of sorrow is not heard: O when I look upon this glorious place, what a dunghil and dungeon, methinks, is *Earth!* O what a difference betwixt a man feeble, pained, groaning, dying, rotting

Psalm 87. 3

in

in the grave, and one of these triumphant, blessed, shining Saints? Here shall I drink of the river of pleasure, the streams whereof *make glad the City of our God.* For the *Lord* will create a *New Jerusalem* and a *New Earth*, and the former shall not be remembred, nor come into minde; we shall be glad and rejoyce for ever in that which he creates: for he will create *Jerusalem* a rejoycing, and her people a joy; And he will rejoyce in *Jerusalem*, and joy in his people: and the voyce of weeping shall be no more heard in her, nor the voyce of crying: there shall be no more thence an Infant of days, nor an old man that hath not filled his days, *Isai.* 65. 17,18,19,20. Must *Israel* on Earth under the bondage of the Law serve the *Lord* with joyfulness and gladness of heart, because of the abundance of all things which they possess? sure then I shall serve him with joyfulness and gladness, who shall have another kinde of service, and of abundance in Glory? *Deut.* 28.47. Did the *Saints* take joyfully the spoyling of their goods? *Heb.* 11.34. and shall not I take joyfully the receiving of my good, and such a full reparation of all my losses? Was it such a remarkable, celebrated day, when the Jews rested from their enemies, because it was turned to them from sorrow to joy, and from mourning into a good day? *Esth.* 9. 22. What a day then will that be to my Soul, whose Rest and change will be so much greater? When the wise men saw but the Star of Christ, they rejoyced with exceeding great Joy, *Mat.* 2. 10. But I shall shortly see the Star of *Jacob*, even himself who is the bright and morning Star, *Numb.* 24. 17. *Rev.* 22.16. If they returned from the Sepulchre with great Joy, when they had but heard that he was risen from the dead, *Mat.* 28.8. What Joy then will it be to me, when I shall see him risen and reigning in his glory? and my self raised to a blessed communion with him? Then shall we have Beauty for ashes indeed, and the oyl of Joy for mourning, and the garment of praise for the spirit of heavinesse, *Isai.* 61. 3. When he hath made Sion an eternal excellency, a joy of many generations, *Isai.* 60. 15.

Psalm 46. 4

Why do I not then arise from the dust, and lay aside my sad complaints, and cease my doleful mourning note? Why do I not trample down vain delights, and feed upon the foreseen delights of Glory? why is not my life a continual Joy? and the favor of Heaven perpetually upon my spirit? And thus, Reader, I have directed thee in Acting of thy Joy.

SECT.

§. 10.

SECT. X.

HEre also when thou findest cause, thou hast a singular advantage from thy *Meditations* of *Heaven*, for the acting of the contrary and more mixed passions; As

1. Of thy hatred and detestation of sin, which would deprive thy Soul of these immortal Joys.

2. Of thy godly and filial Fear, lest thou shouldst either abuse or hazard this mercy.

3. Of thy necessary grief, for such thy foolish abuse and hazard.

4. Of thy godly shame, which should cover thy face for the forementioned folly.

5. Of thy unfeigned *repentance* for what thou hast done against thy Joys.

6. Of thy holy *anger* or *indignation* against thy self for such miscarriage.

7. Of thy zeal and jealousie over thy *heart*, lest thou shouldst again be drawn to the like *iniquity*.

8. And of thy pity toward those, who are ignorantly walking in the contrary course, and in apparent danger of losing all this.

But I will confine my self to the former chief affections, and not meddle with these, lest I be too prolix, but leave them to thy own spiritual prudence.

I would here also have thee to understand, that I do not place any flat necessity in thy Acting of all the forementioned affections in this order at one time, or in one duty: perhaps thou mayst sometime feel some one of thy affections more flat then the rest, and so to have more need of exciting; or thou mayst finde one stirring more then the rest, and so think it more seasonable to help it forward: or if thy time be short, thou mayst work upon one affection one day, and upon another the next, as thou findest cause: All this I leave still to thy own Prudence.

And so I have done with the third part of the Direction, *viz.* What powers of the Soul are here to be acted; what affections excited; by what objective *considerations*, and in what order.

CHAP.

CHAP. X.

By what Actings of the Soul to proceed in this work of Heavenly Contemplation.

SECT. I.

§. 1.

FOurthly; The fourth part of this *Directory* is, To shew you how and by what Acts you should advance on to the height of this work.

The first and main *Instrument* of this work, is that *Cogitation*, or *Consideration* which I before have opened, and which is to go along with us through the whole. But because meer *Cogitation*, if it be not prest home, will not so pierce and affect the *heart*, Therefore we must here proceed to a second step, which is called *Soliloquy*, which is nothing but a pleading the case with our own Souls. As in preaching to others, the bare propounding and opening of *truths* and *duties*, doth seldom finde that success as the lively *application*: so it is also in meditating and propounding *Truths* to our selves. The moving *pathetical pleadings* with a sinner, will make him deeply affected with a *common Truth*, which before, though he knew it, yet it never stirr'd him: What *heart-meltings* do we see under powerful *application*, when the naked *explication* did little move them? If any where there be a *tender-hearted*, *affectionate people*, it is likely under such a moving, close-applying *Ministry*. Why thus must thou do in thy *Meditation* to quicken thy own *heart*: Enter into a serious debate with it: Plead with it in the most

most moving and affecting language: Urge it with the most weighty and powerful *Arguments:* This *soliloquy*, or *self-conference*, hath been the practice of the holy men of God in all Times; How doth *David* plead with his Soul against its dejections, and argue it into a holy confidence and comfort? *Psal.* 42. 5. 11. and 43. 5. *Why art thou cast down O my Soul, and why art thou so disquieted within me? Trust in God, for I shall yet give him thanks, who is the health of my countenance, and my God.* So in *Psa.* 103. 1, 2, &c. *Bless the Lord O my Soul, and all that is within me bless his holy name. Bless the Lord O my soul, and forget not all his benefits,* &c. so doth he also end the Psalm: and so doth he begin and end the 104 *Psal.* So 146. 1. So *Psal.* 116 7. *Return unto thy Rest, O my soul, for the Lord hath delt bountifully with thee.* The like you may see in the *Meditations* of holy men of later Times; *Austin, Bernard, &c.* So that this is no new path which I perswade you to tread, but that which the *Saints* have ever used in their *Meditation.*

Gen. 49. 6
Judg. 5. 21
Psalm 16 2
Jer. 4 19

§. 2.

SECT. II.

THis *Soliloquy* hath its several parts, and its due method wherein it should be managed. The parts of it are, according to the several Affections of the Soul, and according to the several necessities thereof; according to the various *Arguments* to be used, and according to the various ways of Arguing. So that you see if I should attempt the full handling hereof, it would take up more time and room then I intend or can allow it. Onely thus much in brief. As every good Master and Father of a Family, is a good Preacher to his own Family; so every good *Christian* is a good Preacher to his own Soul. *Soliloquy* is a Preaching to ones self. Therefore the very same *Method* which a *Minister* should use in his Preaching to others, should a *Christian* use in speaking to himself. Dost thou understand the best *method* for a publique Preacher? Dost thou know the right parts and order of a Sermon? and which is the most effectual way of *application?* why then I need to lay it open no further: thou understandest the *method* and *parts* of this *Soliloquy.* Mark the most affecting, heart-melting *Minister*; observe his course both for matter and manner; set him as a *pattern* before thee

thee for thy *imitation*; and the same way that he takes with the *hearts* of his *people*, do thou also take with thy own *heart*. Men are naturally addicted to *imitation*, especially of those whom they most affect and approve of: How neer do some *Ministers* come in their Preaching to the *imitation* of others, whom they usually hear, and much reverence and value? so mayst thou in this duty of preaching to thy *heart*: Art thou not ready sometime when thou heareſt a *Minister*, to remember divers things which thou thinkeſt might be moving and pertinent, and to wish that he would have mentioned and pressed them on the Hearers? why, remember those when thou art exhorting thy self, and press them on thy own *heart* as close as thou canst.

As therefore this is accounted the most familiar *Method* in Preaching, so is it for thee in Meditating; *viz.* First, Explain to thy self the subject on which thou dost Meditate, both the Terms and the subject Matter, study the difficulties till the Doctrine is clear. Secondly, Then confirm thy *Faith* in the *Belief* of it, by the most clear convincing *Scripture-Reasons*. Thirdly, Then Apply it according to its nature and thy necessity. As in the case we are upon, That there is a Rest remaining for the people of God.

1. *Explication.*

2. *Confirmation*

3. *Application.*

1. Consider of the useful *Consectaries*, or *Conclusions* that thence arise, for the clearing and confirming of thy *judgment*, which is commonly called a Use of *Information*. Here thou mayst press them also by other confirming *Arguments*, and adjoyn the *confutation* of the *contrary Errors*.

1. *use of Information.*

2. Proceed then to consider of the *Duties*, which do appear to be such from the *Doctrine* in hand, which is commonly called, A Use of *Instruction*, as also the reprehension of the contrary vices.

2. *use of Instruction.*

3. Then proceed to question and try thy self, how thou hast valued this Glory of the *Saints*? how thou hast loved it, and how thou hast layd out thy self to obtain it? This is called, A Use of *Examination*. Here thou mayst also make use of discovering *Signs*, drawn from the *Nature*, *Properties*, *Effects*, *Adjuncts*, &c.

3. *Of Examination.*

4. So far as this Tryal hath discovered thy neglect, and other sins against this Rest, proceed to the reprehension and censuring of thy self: chide thy *heart* for its *Omissions* and *Commissions*, and do it sharply till it feel the smart; as *Peter* preached *Reproof* to his Hearers, till they were pricked to the *heart*, and cryed out; And as a Father or Master will chide the child till it begin to cry and be sensible

4. *Of Reproof.*

of the fault; so do thou in chiding thy own *heart*; This is called a Use of *Reproof*. Here also it will be very necessary, that thou bring forth all the aggravating Circumstances of the sin, that thy *heart* may feel it in its *weight* and *bitterness*; and if thy *heart* do evade or deny the sin, convince it by producing the *several Discoveries*.

5. 5. So far as thou discovereſt that thou haſt been faithful in the duty, turn it to *Encouragement* to thy ſelf, and to Thanks to God, where thou mayſt conſider of the *ſeveral aggravations* of the mercy of the *Spirits* enabling thee thereto.

6. 6. So, as it reſpects thy duty for the future, conſider how thou mayſt improve this *comfortable Doctrine*, which muſt be by ſtrong and effectual *perſwaſion* with thy *heart*. Firſt, By way of *Dehortation* from the forementioned ſins. Secondly, By way of *Exhortation* to the ſeveral duties. And theſe are either, firſt, *Internal*, or ſecondl, *External*. Firſt, Therefore admoniſh thy *heart* of its own inward neglects and contempts. Secondly, And then of the neglects and Treſpaſſes in thy practice againſt this bleſſed ſtate of Reſt. Set home theſe *ſeveral Admonitions* to the quick; Take thy *heart* as to the brink of the *bottomleſs pit*, force it to look in, threaten thy ſelf with the *threatenings* of the *Word*, tell it of the *torments* that it draweth upon it ſelf; tell it what joys it is madly rejecting, force it to promiſe thee to do ſo no more, and that not with a cold and *heartleſs promiſe*, but earneſtly with moſt *ſolemn aſſeverations* and *engagements*. Secondly, The next and laſt is, to drive on thy *Soul* to thoſe *poſitive duties*, which are required of thee in relation to this Reſt: As firſt, to the inward duties of thy *heart*, and there firſt, To be diligent in making ſure of this Reſt: ſecondly, To Rejoyce in the *expectation* of it. This is called a Uſe of *Conſolation*: It is to be furthered by firſt laying open the excellency of the *State*; and ſecondly, the *certainty* of it in it ſelf, and thirdly, our own intereſt in it: by clearing and proving all theſe, and confuting all ſadning *objections* that may be brought againſt them: Thirdly, So alſo for the provoking of *Love*, of *Hope*, and all other the *Affections* in the way, before more largely opened.

And ſecondly, preſs on thy heart alſo to all outward duties, that are to be performed in thy way to Reſt, whether in worſhip or in *civil converſation*, whether publique or private, ordinary, or extraordinary; This is commonly called, A Uſe of *Exhortation*. Here bring in all quickening *Conſiderations*, either thoſe that may drive

thee

thee, or those that may draw; which work by *Fear*, or which work by *Desire*: These are commonly called *Motives*; but above all be sure that thou follow them home: Ask thy *heart* what it can say against them? Is there weight in them? or is there not? and then, what it can say against the duty; Is it necessary? is it comfortable? or is it not? when thou hast silenced thy *heart*, and brought it to a stand, then drive it further, and urge it to a *Promise*: As suppose it were to the duty of *Meditation*, which we are speaking: Force thy self beyond these lazy purposes; resolve on the duty before thou stir: Enter into a solemn *Covenant* to be faithful; let not thy *heart* go, till it have without all halting and reservations flatly promised thee, That it will fall to the work; write down this *promise*, shew it to thy *heart* the next time it loiters; then study also the *Helps* and *Means*, the *Hinderances*, and the *Directions* that concern thy duty. And this is in brief the exercise of this *Soliloquy*, or the *Preaching of Heaven to thy own Heart*.

SECT. III. §. 3.

Object. BUt perhaps thou wilt say, Every man cannot understand this *Method*, this is for *Ministers* and learned men, every man is not able to play the Preacher. I answer thee, First, There is not that ability required to this, as is to the work of publike Preaching; here thy *thoughts* may serve the turn, but there must be also the decent Ornaments of Language, here is needful but an honest understanding *heart*, but there must be a good *pronunciation* and a voluble *tongue*; here if thou miss of the *Method*, thou mayst make up that in one piece of Application which thou hast neglected in another, but there thy failings are injurious to many, and a scandal and disgrace to the Work of *God*; thou knowest what will fit thy own *heart*, and what *Arguments* take best with thy own *Affections*, but thou art not so well acquainted with the *dispositions* of others. Secondly, I answer further, Every man is bound to be skilful in the Scriptures as well as Ministers: Kings and Magistrates, *Deut.* 17. 18, 19, 20. *Josh.* 1. 8. And the people also, *Deut.* 6. 6, 7, 8. Do you think, if you did as is there commanded, Write it upon thy *heart*, lay them up thy Soul, binde them upon thy hand, and between them eyes, meditate in them day and night; I say, if you did thus, would you not quickly understand as much as

this? See *Psal.* 1. 3. *Deut* 11.18.——6.6.7. Doth not God command thee, to teach them diligently to thy children? and to talk of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up? And if thou must be skilled to teach thy children, much more to teach thy self; and if thou canst talk of them to others, why not also to thine own *heart*? Certainly our unskilfulness and disability, both in a Methodical and lively teaching of our Families, and of our selves, is for the most part meerly through our own negligence, and a sin for which we have no excuse: You that learn the skil of your Trades and Sciences, might learn this also, if you were but willing and painful.

And so I have done with this particular of *Soliloquy*.

§. 4.

SECT. IV.

2. ANother step to arise by in our *Contemplation*, is, from this speaking to our selves to speak to God: Prayer is not such a stranger to this duty, but that ejaculatory requests may be intermixed or added, and that as a very part of the duty it self: How oft doth *David* intermix these in his Psalms, sometime pleading with his Soul, and sometime with God? and that in the same Psalm, and in the next Verses? The *Apostle* bids us speak to our selves in Psalms, and Hymns, and no doubt we may also speak to God in them; this keeps the Soul in mind of the *Divine Presence*; it tends also exceedingly to quicken and raise it; so that as God is the highest Object of our *Thoughts*, so our viewing of him, and our speaking to him, and pleading with him, doth more elevate the Soul, and actuate the Affections, then any other part of *Meditation* can do. Men that are careless of their carriage and speeches among children and Idiots, will be sober and serious with Princes or grave men: so, though while we do but plead the case with our selves, we are careless and unaffected, yet when we turn our speech to God, it may strike us with awfulness; and the *Holiness* and *Majesty* of him whom we speak to, may cause both the matter and words to pierce the deeper: *Isaac went forth to pray*, (saith the former Translation,) *To Meditate* (saith the latter;) The *Hebrew* Verb, saith *Pareus in loc.* signifieth both *ad Orandum & Meditandum*. The men of God, both former and later, who have left

Lxx *Legunt* διαλεχθῆναι *ad Ludendum, se exercendum; sed aliene inquit* Paræus.

left their *Meditations* on Record for our view, have thus intermixed *Soliloquy* and *Prayer*; sometime speaking to their own *hearts*, and sometime turning their speech to *God*: And though this may seem an indifferent thing, yet I conceive it very suitable and necessary, and that it is the highest step that we can advance to in the Work.

Object. But why then is it not as good take up with *Prayer* alone, and so save all this tedious work that you prescribe us?

Answ. 1. They are several duties, and therefore must be performed both: Secondly, We have need of one as well as the other, and therefore shall wrong our selves in the neglecting of either. Thirdly, The mixture, as in Musick, doth more affect; the one helps on, and puts life into the other. Fourthly, It is not the right order to begin at the top; therefore *Meditation*, and speaking to our selves, should go before Prayer, or speaking to *God*; want of this makes *Prayer* with most to have little more then the name of Prayer, and men to speak as lightly and as stupidly to the dreadful *God*, as if it were to one of their *companions*, and with far less reverence and affection, then they would speak to an Angel, if he should appear to them, yea, or to a Judg or Prince, if they were speaking for their lives: and consequently their success and answers are often like their prayers. O, speaking to the *God* of *Heaven* in prayer, is a weightier duty then most are aware of.

SECT. V. §. 5.

THe *Ancients* had a Custom by *Apostrophe's* and *Prosopopœia's*, to speak, as it were, to *Angels* and *Saints* departed, which, as it was used by them, I take to be lawful; but what they spoke in *Rhetorical Figures*, were interpreted by the succeeding Ages, to be spoken in *strict propriety*, and *Doctrinal Conclusions* for praying to *Saints* and *Angels*, were raised from their speeches: Therefore I will omit that course, which is so little necessary, and so subject to scandalize the less-judicious Readers.

And so much for the fourth part of the *Direction*, by what steps or Acts we must advance to the height of this Work. I should clear all this by some Examples, but that I intend shall follow in the end.

CHAP.

CHAP. XI.

Some Advantages and Helps for raising and affecting the Soul by this Meditation.

SECT. I.

§. 1. 1. Fetch Help from Sense.

FIfthly; The fifth part of this *Directory* is, To shew you what Advantages you should take, and what Helps you should use to make your *Meditations* of *Heaven* more quickening, and to make you taste the sweetness that is therein. For that is the main work that I drive at through all; That you may not stick in a bare Thinking, but may have the lively sense of all upon your *hearts*: And this you will findy to be the most difficult part of the work; and that it's easier barely to think of *Heaven* a whole day, then to be lively and affectionate in *those thoughts* one quarter of an hour. Therefore let us yet a little further consider what may be done, to make your *thoughts* of *Heaven* to be piercing, affecting, raising *thoughts*.

Here therefore you must understand, That the meer pure work of *Faith*, hath many disadvantages with us, in comparison of the work of *Sense*. *Faith* is imperfect, for we are renewed but in part; but *Sense* hath its strength, according to the strength of the flesh: *Faith* goes against a world of resistance, but *Sense* doth not. *Faith* is

is supernatural, and therefore prone to declining, and to languish both in the habit and exercise, further then it is still renewed and excited; but sense is natural, and therefore continueth while nature continueth. The object of Faith is far off; we must go as far as Heaven for our Joyes: * But the object of sense is close at hand. It is no easie matter to rejoyce at that which we never saw, nor ever knew the man that did see it; and this upon a meer promise which is written in the Bible; and that when we have nothing else to rejoyce in, but all our sensible comforts doe fail us: But to rejoyce in that which we see and feel, in that which we have hold of, and possession already; this is not difficult. Well then, what should be done in this case? Why sure it will be a point of our Spirituall Prudence, and a singular help to the furthering of the work of Faith, to call in our * Sense to its assistance: If we can make us friends of these usual enemies, and make them instruments of raising us to God, which are the usual means of drawing us from God, I think wee shall perform a very excellent work. Sure it is both possible and lawful, yea, and necessary too, to do something in this kind; for God would not have given us either our Senses themselves, or their usual objects, if they might not have been serviceable to his own Praise, and helps to raise us up to the apprehension of higher things: And it is very considerable, how the holy Ghost doth condescend in the phrase of Scripture, in bringing things down to the reach of Sense; how he sets forth the excellencies of Spirituall things, in words that are borrowed from the objects of Sense; how he describeth the glory of the new *Jerusalem*, in expressions that might take even with flesh it self: As that the Streets and Buildings are pure Gold, that the Gates are Pearl, that a Throne doth stand in the midst of it, &c. *Revel.* 21. and 22. That we shall eat and drink with Christ at his Table in his Kingdom; that he will drink with us the fruit of the Vine new, that we shal shine as the Sun in the Firmament of our Father: These with most other descriptions of our glory are expressed, as if it were to the very flesh and sense; which though they are all improper and figurative, yet doubtless if such expressions had not been best, and to us necessary, the Holy Ghost would not have so frequently used them:

* *De coloribus cæcus loquelam habet, sensum autem non habet, teste* Aristot. *Non secus circa illa quæ Divina & æterna sunt, se habet humanus intellectus, infirmus & cæcutiens, ut vere quantum sias est prædestinationis æternæ, & libertatis nostræ, compossibilitatem teneamus, &c.* Arriba Concil. de Grat. *li.* 1. *cap.* 30. *pag* 188.

* *Quantalibet intentione se humana mens extenderit, etiamsi phantasias imaginum corporalium a cognitione compescat, si omnes circumscriptos spiritu aboculis cordis admoveat, adhuc tamen in carne mortali posita videre gloriam Dei non valet, sicut est. Sed quicquid de illa quod in mente resplendet, similitudo, et non ipsa est.* Greg. sup. hom. 8.

them: He that will speak to mans understanding must speak in mans language, and speak that which he is capable to conceive. And doubtlesse as the Spirit doth speak, so we must hear; and if our necessity cause him to condescend in his expressions, it must needs cause us to be low in our conceivings. * Those conceivings and expressions which wee have of Spirits, and things meerly Spirituall, they are commonly but second Notions, without the first; but meer names that are put into our mouths, without any true conceivings of the things which they signifie; or our conceivings which we expresse by those notions or terms are meerly negative; what things are not rather than what they are: As when we mention [Spirts] we mean they are not corporeal substances, but what they are we cannot tell, no more then we know what is *Aristotles Materia Prima.* It is one reason of Christs assuming & continuing our nature with the Godhead, that we might know him the better when he is so much neerer to us; & might have more positive conceivings of him, & so our minds might have familiarity with him, who before was quite beyond their reach.

But what is my scope in all this? is it that we might think Heaven to be made of Gold and Pearl? or that we should * Picture Christ, as the Papists do, in such a shape? or that we should think Saints and Angels doe indeed eat and drink? * No, not that we

utile tamen est ut in hujusmodi rationibus quantumcunque debilibus se mens humana exerceat, dummodo desit comprehendendi vel demonstrandi presumptio: quia de rebus altissimis etiam parva & debili consideratione aliquid posse inspicere jucundissimum est. Aquin. cont. Gentil. *li.* 1. *cap* 8. * *Æquum est meminisse, & me qui disseram & vos qui judicabitis homines esse, ut si probabilia dicentur nihil ulterius requiratis.* Plato *in Timæo. Idem in Epistola ad Dionys. monet ut eos tanquam barathrum declinet, qui de Diis tanquam de iis que manibus teneri & apprehendi possunt, certas exigunt demonstrationes. Et in Phædone eo nomine gravissimè reprehendit eos quod ambitiosis inter se verborum pugnis & inani demonstrationum conatu, principes se novorum & pugnantium dogmatum constituant, de rebus ipsis nihil certum, nihil stabile, nihil firmum habeant. Ipseque suam deplorat cæcitatem; qui quæ se prius perspicuè scire existimaret, ne per umbram quidem sibi unquam visa esse compererit: Et quoram aliquam esse ratus fuerat soliditatem, ea nunc omnia non secus ac inanes somniorum imagines vanescere.*

* *Ex operibus quidem opifice hanc causam effectoremque mundi Deum nosse datur: Eximegint autem & simulacro(ut Socratis auditor Antistenes dicebat) is non agnoscitur, nullis oculis conspicuus, nullius rei similis, ut ex ulla effigie nosci possit. Atque* (*ut a* Xenophonte *Socratico Scriptum legimus*) *qui cuncta concussat, ipse intrepidus & inconcussus; magnus nimirum potensque esse cognoscitur: Quali autem sit facie ignoratur.* Fernelius, deabditis rerum causis, cap. 9. * *Est quidem & de communibus sensibus, sapere in Dei rebus: sed in testimonium Veri, non in adjutorium falsi: quod sit secundum Divinam, non contra Divinam dispositionem.* Tertullian. li. de Resurrect. Carnis cap. 3. p. 407. *Hæc omnia ab humanis in Deum qualitatibus tracta sunt, dum ad nostræ infirmitatis verba descenditur; ut quasi quibusdam nobis gradibus factis, & juxta nos positis, per ea quæ nobis vicina conspicimus, ad summa ejus ascendere quandoque valeamus.* Gregor. Moral. li. 20. cap. 24.

should

ſhould take the Spirits figurative expreſſions to be meant according to ſtrict propriety; or have fleſhly conceivings of Spirituall things, ſo as to beleeve them to be ſuch indeed: But thus; To think that to conceive or ſpeak of them in ſtrict propriety, is utterly beyond our reach and capacity; and therefore, we muſt conceive of them as we are able; and that the Spirit would not have repreſented them in theſe notions to us, but that we have no better notions to apprehend them by; and therefore that we make uſe of theſe phraſes of the Spirit to quicken our apprehenſions & affections, but not to pervert them; and uſe theſe low notions as a Glaſs, in which we muſt ſee the things themſelves, though the repreſentation be exceeding imperfect, till we come to an immediate and perfect ſight; yet ſtill concluding, that theſe phraſes, though uſefull, are but borrowed and improper. The like may be ſaid of thoſe expreſſions of God in Scripture, wherein he repreſents himſelf in the imperfections of Creatures, as anger, repenting, willing what ſhall not come to paſſe, &c. Though theſe be improper, drawn from the manner of men, yet there is ſomewhat in God which we can ſee no better yet, then in this glaſſe, and which we can no better conceive of, then in ſuch notions, or elſe the Holy Ghoſt would have given us better. (I would the judicious Reader would (on the by) well weigh alſo, how much this conduceth to reconcile us and the Arminians, in thoſe ancient and like to be continuing Controverſies.)

SECT. II.

§. 2.

1. Draw ſtrong ſuppoſitions from Senſe,

1 GO too then: When thou ſetteſt thy ſelf to meditate on the joyes above, think on them boldly as Scripture hath expreſſed them: Bring down thy conceivings to the reach of ſenſe. Excellency without familiarity, doth more amaze then delight us: Both Love and Joy are promoted by familiar acquaintance: When we goe about to think of God and Glory in proper conceivings without theſe Spectacles, we are loſt, and have nothing to fix our thoughts upon: We ſet God and Heaven ſo far from us, that our thoughts are ſtrange, and we look at them as things beyond our reach, and beyond our line, and are ready to ſay, That which is above is nothing to us. To conceive no more of God

and Glory, but that we cannot conceive them; and to apprehend no more, but that they are past our apprehension; will produce no more love but this, To acknowledg that they are so far above us that we cannot love them; and no more Joy but this, That they are above our rejoycing. And therefore put Christ no further from you, then he hath put himself, least the Divine Nature be again inaccessible. Think of Christ as in our own nature glorified; think of our fellow Saints as men there perfected; think of the * City and State, as the Spirit hath expressed it, (only with the Caution and Limitations before mentioned.) Suppose thou were now beholding this City of God; and that thou hadst been companion with *John* in his Survey of its Glory; and hadst seen the Thrones, the Majesty, the Heavenly Hosts, the shining Splendor which he saw. Draw as strong suppositions as may be from thy sense for the helping of thy affections: It is lawfull to suppose we did see for the present, that which God hath in Prophecies revealed, and which we must really see in more unspeakable brightnesse before long. Suppose therefore with thy self thou hadst been that Apostles fellow-traveller into the Celestial Kingdom, and that thou hadst seen all the Saints in their white Robes, with Palms in their hands: Suppose thou hadst heard those Songs of *Moses* and of the Lamb; or didst even now hear them praysing and gloryfying the Living God: If thou hadst seen these things indeed, in what a rapture wouldst thou have been? And the more seriously thou putteſt this supposition to thy self, the more will the Meditation elevate thy heart. I would not have thee, as the Papists, draw them in Pictures, nor use mysterious, significat Ceremonies to represent them. This, as it is a course forbidden by God, so it would but seduce and draw down thy heart: But get the liveliest Picture of them in thy minde that possibly thou canst; meditate of them, as if thou were all the while beholding them, and as if thou were even hearing

* *Ibi jacet gratia, ibi virentibus campis terra luxurians alumno se induit gramine, et redolente pascitur flore: ibi altum nemora tolluntur in verticem, et ibi arbor densiore coma vestit; quicquid curantibus ramis scena dejacens inumbravit. Omnia illic non frigoris nec ardoris, nec uti in autumno arva requiescant, aut ut iterum vere novo tellus fœcunda parturiat. tunius cuncta sunt temporis; unius poma feruntur ætatis: quippe eum nec mensibus suis tunc luna deserviat, nec sol verborarum momenta decurrat, aut in noctem lux fugata concedat. Habet populos quies læta, sedes tenet placidas, ubi fons scaturiens medio sinu alvei prorumpentis emergit, et rauco per intervalla circuitu, sinuosis flexibus labitur, ut in oranascentium sibi fluminum dividatur.* Cyprian. de laude Martyr.

ing the *Hallelujahs*, while thou art thinking of them; till thou canst say, Methinks I see a glympse of the Glory! methinks I hear the shouts of Joy and Praise! methinks I even stand by *Abraham* and *David*, *Peter* and *Paul*, and more of these triumphing Souls! methinks I even see the Son of God appearing in the clouds, and the World standing at his Bar to receive their Doom; methinks I even hear him say, *Come yee Blessed of my Father!* and even see them go rejoycing into the Joy of their Lord! my very dreams of these things have deeply affected me; and should not these just suppositions affect me much more? What if I had seen with *Paul*, those unutterable things? should I not have been exalted (and that perhaps above measure) as well as he? What if I had stood in the room of *Stephen*, and seen Heaven opened, and Christ sitting at the right hand of God? Surely that one sight was worth the suffering his storm of stones. O that I might but see what he did see, though I also suffered what he did suffer! What if I had seen such a sight as *Michaiah* saw? *The Lord sitting upon his Throne, and all the Hosts of Heaven standing on his right hand and on his left*: Why these men of God did see such things; and I shall shortly see far more then ever they saw, till they were loosed from this flesh, as I must be. And thus you see how the familiar conceiving of the State of Blessedness, as the Spirit hath in a condescending language expressed it; and our strong raising of suppositions from our bodily senses, will further our Affections in this Heavenly work.

2 Chro. 18.18.

SECT. III.

§. 3.

2. Compare objects of Sense with objects of Faith.

2. THere is yet another way by which we may make our senses here serviceable to us; and that is, By comparing the objects of Sense with the objects of Faith; and so forcing Sense to afford us that *Medium*, from whence we may conclude the transcendent worth of Glory, By arguing from sensitive delights as from the lesse to the greater. And here for your further assistance I shall furnish you with some of these comparative Arguments.

And first, You must strongly argue with your hearts, from the

If the men of this world, who have the Spirit of the world, are so desirous to see an earthly King, at least in all his ornaments and glory: And how much more should they (desire to see Christ) into whom the drops of the quickning Spirit of the Godhead hath instilled, and whose heart he hath wounded with a Divine Love to Christ the Heavenly King? They are enchained in that Beauty and unspeakable Glory, in that incorruptible splendor, and incomprehensible Riches of the true, and eternall King, Christ; with desire and longings after whom, they are wholy taken up, being wholy turned to him, and long to attain that unexpressible Blessednesse, which by the Spirit, they behold; for the sake of which, they esteem all the Beauty, and Ornaments, and Glory, and Riches, and Honour of Kings and Princes but as nothing: for they are wounded with the Beauty of God, and the Heavenly Life of immortality hath dropped into their Souls: *Ergo* doe they wish for the Love of the Heavenly King, and having him alone before their eyes in all their desires, they rid themselves by him, of all worldly Love, and depart from all terrene engagements, that so they may still keep that desire alone in their hearts. *Macarius Homil. 5. a.* * *Quæ ergo nos angit vesania, vitiorum sitire absynthium, hujus mundi sequi naufragium, vitæ præsentis pati infortunium, impiæ tyrannidis ferre dominium, & non magis convolare ad Sanctorum felicitatem, ad angelorum societatem, ad solemnitatem superuæ lætitiæ, & adjucunditatem contemplativæ vitæ, ut possimus intrare in potentias domini, & videre superabundantes divitias bonitatis ejus?* Bernard. de præmio pat. Cæleſt.

corrupt delights of sensual men. Think then with your selves, when you would be sensible of the Joyes above; Is it such a delight to a sinner to do wickedly? and will it not be delightfull indeed then to live with God? * Hath a very drunkard such delight in his cups and companions, that the very fears of damnation will not make him forsake them? Hath the bruitish whoremaster such delight in his whore, that he will part with his credit, and estate, and salvation, rather than he will part with her? Sure then there are high delights with God! If the way to Hell can afford such pleasure, what are the pleasures of the Saints in Heaven? If the coveteous man hath so much pleasure in his wealth, and the ambitious man in power and titles of honour; what then have the Saints in the everlasting treasures? and what pleasure doe the Heavenly honours afford, where we shall be set above principalities and powers, and be made the glorious spouse of Christ? What pleasure doe the voluptuous finde in their sensuall courses? how closely will they follow their Hunting ann Hawking, and other recreations from morning to night? How delightfully will they sit at their Cards and Dice, hours, and dayes, and nights together? O the delight that must needs then be, in beholding the face of the Living God, and in singing forth Praises to him and the Lamb! which must be our recreation when we come to our Rest!

SECT. IV.

SECT. IV.

2. COmpare also the delights above, with the lawfull delights of moderated senses. Think with thy self, how sweet is food to my taste when I am hungry? especially, as *Isaac* said, that which my soul loveth? that which my temperature and appetite doe incline to? What delight hath the taste in some pleasant Fruits? in some well relished meats? and in divers Junkets? O what delight then must my soul needs have in feeding upon Christ the living bread? and in eating with him at his table in his Kingdom? Was a messe of pottage so sweet to *Esau* in his hunger, that he would buy them at so dear a rate as his birth-right? How highly then should I value this never-perishing food? How pleasant is drink in the extremity of thirst? The delight of it to a man in a feaver or other drought, can scarcely be expressed: It will make the strength of *Sampson* revive: O then how delightful will it be to my soul to drink of that fountain of living water, which who so drinks shall thirst no more? So pleasant is wine and so refreshing to the spirits, that it's said to make glad the heart of man: How pleasant then will that wine of the great marriage be? even that wine which our water was turned into? that best wine which will be kept till then? How delightful are pleasant odors to our smel? How delightful is perfect Musick to the ear? how delightful are beauteous sights to the eye? such as curious pictures; sumptuous, adorned, well-contrived buildings; handsome, necessary rooms, walks, prospects; Gardens stored with variety of beauteous and odoriferous flowers; or pleasant Medows which are natural gardens? O then think every time thou seest or remembrest these, what a fragrant smel hath the pretious oyntment which is poured on the head of our glorified Saviour, and which must be poured on the heads of all his Saints? which will fill all the room of heaven with its odor and perfume? How delightful is the Musick of the Heavenly Host? How pleasing will be those real beauties above? and how glorious the building not made with hands? and the house that God himself doth dwell in? and the walks and prospects in the City of God? and the beauties and delights in the celestial Paradise? Think seriously what these must needs be. The like may be said of the delight of the sense of Feeling, which the Philosopher saith is the greatest of all the rest.

SECT.

§. 4.

Si homines de gaudio terreno jubilant, nos de gaudio cælesti jubilare non debemus? quod verbis vere explicare non possumus? Et quæ decet ista jubilationis ineffabilem Deum? Et si Deum fari non potes, et tacere non debes, quid restat nisi ut jubiles? August. in Psal 94 *Si consideremus quæ et quanta sunt quæ sanctis dabuntur in die judicij, quæ et quanta quæ nobis promittuntur in cælis, vilescent omnia quæ habentur in terris. Terrena namque substantia, æternæ felicitati comparata, pondus est, non subsidium.* Gregor. in homil.

SECT. V.

§. 5.

3. COmpare also the delights above, with the delights that are found in natural knowledge: This is far beyond the delights of sense; and the delights of Heaven are further beyond it. Think then can an *Archimedes* be so taken up with his Mathematical invention, that the threats of death cannot take him off, but he will dye in the midst of these his naturall contemplations? Should I not much more be taken up with the delights of Glory, and dye with these contemplations fresh upon my soul? especially when my death will perfect my delights; but those of *Archimides* dye with him. * What a pleasure is it to dive into the secrets of nature? to finde out the mysterie of Arts and Sciences? to have a clear understanding in Logick, Physicks, Metaphysicks, Musick, Astronomy, Geometry? &c. If we make but any new discovery in one of these, or see a little more then we saw before, what singular pleasure doe we finde therein? Why think then what high delights there are in the knowledge of God and Christ his Son. If the face of humane learning be so beautiful, that sensuall pleasures are to it but base and bruitish; how beautifull then is the face of God? When we light of some choice and learned book, how are we taken with it? we could read and study it day and night; we can leave meat and drink and sleep to read it: what delights then are there at Gods right hand, where we shall know in a moment all that is to be known?

Cœlestia horum principia Deo nota sunt, atque ei qui Dei sit amicus inquit Plato in Timæo.

Docti ab indoctis se inde differunt, ut a viventibus mortui: ut sentit Aristoteles. *Hoc interest inter doctum et indoctum, quod equum domitum & indomitum: ut* Aristippus. *Homini docto constat quando sit loquendum, quando tacendum: ut* Jac. Grynæus in Aphor. suis. * *Ferunt magnum Melanchthonem dicere solitum, Non credere se in universa Germania reperiri posse ullum, qui unicam integram paginam in* Aristotelis *Organo recte intelligat.*

Cum hæc promissio complebitur, quid erimus? quales erimus? Quæ bona in illo regno accepturi sumus, qui Christo moriente pro nobis tale jam pignus accepimus? Qualis erit Spiritus hominis nullum omnino habens vitium, nec sub quo jaceat, nec cui cedat, nec contra quod dimittit, pacatissima virtute perfectus. Rerum ibi omnium quanta? quam speciosa! quam certa scientia! sive errore aliquo vel labore? ubi Dei sapientia de ipso suo fonte potabitur cum summa felicitate sine ulla difficultate? Augustin. de Civitat. li. 22. c. 24. 11. *De felicitate inter libros commorantis Lege* Senecam *suavissime disserentem* Li. de brevit. c. 14, 15.

SECT. VI.

SECT. VI.

§. 6.

4. COmpare also the delights above, with the delights of Morality, and of the natural affections: What delight had many sober Heathens in the rules and Practice of Moral duties? so that they took him onely for an honest man, who did well through the love of Vertue, and not onely for fear of punishment? yea, so highly did they value this moral Vertue, that they thought the chief happiness of man consisted in it. Why think then, what excellency there will be in that rare perfection which we shall be raised to in heaven? and in that uncreated perfection of God which we shall behold? what sweetness is there in the exercise of natural Love? whether to Children, to Parents, to Yoakfellows, or to Friends? The delight which a pair of special faithful friends do finde in loving and enjoying one another, is a most pleasing, sweet delight: It seemed to the Philosophers to be above the delights of Natural, or Matrimonial friendship; and I think it seemed so to *David* himself, so he concludes his Lamention for him; *I am distressed for thee, my brother* Jonathan, *very pleasant hast thou been unto me, thy love to me was wonderful, passing the love of women*, 2 Sam. 1. 26. Yea, the soul of *Jonathan* did cleave to *David*. Even Christ himself, as it seemeth, had some of this kinde of Love, for he had one Disciple whom he especially loved, and who was wont to lean on his brest: why, think then, if the delights of close and cordial friendship be so great, what delight shall we have in the friendship of the most High? and in our mutual amity with Jesus Christ? and in the dearest love and consort with the Saints? Surely this will be a closer and stricter friendship then ever was betwixt any friends on earth; and these will be more lovely and desirable friends then any that ever the Sun beheld; and both our affections to our Father, and our Saviour, but especially his affection to us will be such as here we never knew; as spirits are so far more powerful then Flesh, that one Angel can destroy an Host, so also are their affections more strong and powerful, we shall then love a thousand times more strongly and sweetly then now we can: and as all the Attributes and Works of God are incomprehensible, so is the attribute and work of Love; He will love us many thousand

Ibi Hymnidici Angelorum chori, ibi societas civium superiorum; ibi dulcis solemnitas a peregrinationis hujus tristi labore redeuntium; ibi festivitas sine fine, æternitas sine labe, serenitas sine nube. August in Iohan.

times more, then we even at the perfectest are able to love him, what joy then will there be in this mutual Love?

§. 7.

SECT. VII.

5. COmpare also the Excellencies of heaven with those glorious works of the Creation which our eyes do now behold: What a deal of wisdom, and power, and goodness appeareth in and through them to a wise Observer? What a deal of the Majesty of the great Creator doth shine in the face of this fabrick of the world? surely his Works are great and admirable, sought out of them that have pleasure therein: This makes the study of natural Philosophy so pleasant, because the Works of God are so excellent: What rare workmanship is in the body of a man? yea, in the body of every beast? which makes the Anatomical studies so delightful? what excellency in every Plant we see? in the beauty of Flowers? in the nature, diversity, and use of Herbs? in Fruits, in Roots, in Minerals, and what not? But especially if we look to the greater works: if we consider the whole body of this earth, and its creatures, and inhabitants; the Ocean of waters, with its motions and dimensions, the variation of the Seasons, and of the face of the earth; the entercourse of Spring and Fall, of Summer and Winter; what wonderful excellency do these contain? Why, think then in thy Meditations, if these things which are but servants to sinful man, are yet so full of mysterious worth; what then is that place where God himself doth dwell? and is prepared for the just who are perfected with Christ? When thou walkest forth in the Evening, look upon the Stars, how they glisten, and in what numbers they bespangle the Firmament: If in the day time, look up to the glorious Sun; view the wide expanded encompassing heavens, and say to thy self, what glory is in the least of yonder Stars? what a vast, what a bright resplendent body hath yonder Moon, and every Planet? O what an unconceivable glory hath the Sun? Why, all this is nothing to the glory of Heaven; yonder Sun must there be laid aside as useless, for it would not be seen for the brightness of God: I shall live above all yonder glory, yonder is but darkness to the lustre of my Fathers House, I shall be as glorious as that Sun my Self; yonder is but as the wall of the Palace-yard; as the Poet saith,

Psal. 92. 4, 5.

Psal. 111. 2. Psal. 145. 6 7. 8, 9, 10, 11, 12. and 10. 7. 22.

Psal. 136 4, 5 6, &c. Iob. 36. 24. 25, 26.

In civitate Dei Rex veritas, Lex charitas, dignitas equitas, pax felicitas, vita æternitas. Aug. de Civit. Dei.

If

If in Heavens outward Court such beauty be,
What is the glory which the Saints do see?

So think of the rest of the Creatures: This whole earth is but my Fathers footstool; this Thunder is nothing to his dreadful voyce; these winds are nothing to the breath of his mouth: So much wisdom and power as appeareth in all these; so much, and far much more greatness and goodness, and loving delights shall I enjoy in the actual fruition of God. Surely, if the Rain which rains, and the Sun which shines on the just and unjust, be so wonderful; the Sun then which must shine on none but Saints and Angels, must needs be wonderful and ravishing in glory *.

* This month of *April* (in which Christ rose again) this Resurrection month) is the first month in the year, this rejoyceth all the Creatures, this cloatheth the naked trees; it openeth the earth: it gladdeth every living thing. This is the first month of Christians, even the time of the Resurrection, when their bodies shall be glorified, by that Light which now lies hid within them, that is the Spirit, which then will be to them both cloathing, meat and drink, and Joy and Peace and Ornament, and eternal Life. *Macarius Homil.* 5.

SECT. VIII.

§. 8.

6. COmpare the things which thou shalt enjoy above, with the excellency of those admirable works of Providence, which God doth exercise in the Church, and in the World. What glorious things hath the Lord wrought? and yet we shall see more glorious then these. Would it not be an astonishing sight, to see the Sea stand as a Wall on the right hand, and on the left, and the dry Land appear in the midst, and the people of *Israel* pass safely through, and *Pharaoh* and his people swallowed up? what if we should see but such a sight now? If we had seen the ten Plagues of *Ægypt*, or had seen the Rock to gush forth streams, or had seen Manna or quails rained down from Heaven, or had seen the Earth open, and swallow up the wicked, or had seen their Armies slain with Hailstones, with an Angel, or by one another. Would not all these have been wondrous, glorious sights? But we shall see far greater things then these. And as our sights shall be more wonderful, so also they shall be more sweet: There shall be no blood nor wrath intermingled; we shall not then cry out as *David*, *Who can stand before this Holy Lord God?* Would it not have been an astonishing sight, to have seen the Sun stand still in the Firmament? or to have seen *Ahaz* Dyal go ten degrees backward? Why, we

shall see when there shall be no Sun to shine at all; we shall behold for ever a Sun of more incomparable brightness. Were it not a brave life, if we might still live among wonders and miracles? and all for us, and not against us? if we could have drought or rain at our prayers, as *Elias*? or if we could call down fire from Heaven to destroy our enemies? or raise the dead to life, as *Elisha*? or cure the diseased, and speak strange languages, as the Apostles? Alas, these are nothing to the wonders which we shall see and possess with God! and all those wonders of Goodness and Love! We shall possess that Pearl and Power it self, through whose vertue all these works were done; we shall our selves be the subjects of more wonderful mercies then any of these. *Jonas* was raised but from a three dayes burial, from the belly of the Whale in the deep Ocean; but we shall be raised from many yeers rottenness and dust; and that dust exalted to a Sun-like glory; and that glory perpetuated to all eternity. What sayest thou, Christian, Is not this the greatest of miracles or wonders? Surely, if we observe but common providences, the Motions of the Sun, the Tides of the Sea, the standing of the Earth, the warming it, the watering it with Rain as a Garden, the keeping in order a wicked confused world, with multitudes the like; they are all very admirable: But then to think of the *Sion* of God, of the Vision of the Divine Majesty, of the comely Order of the Heavenly Host; what an admirable sight must that needs be? O what rare and mighty works have we seen in *Britain* in four or five yeers? what changes? what subduing of enemies? what clear discoveries of an Almighty Arm? what magnifying of weakness? what casting down of strengh? what wonders wrought by most improbable means? what bringing to Hell, and bringing back? what turning of tears and fears into safety and Joy? such hearing of earnest prayers, as if God could have denied us nothing that we asked? All these were wonderful heart raising works. But O, what are these to our full deliverance? to our final conquest? to our eternall triumph? and to that great day of great things?

SECT.

SECT. IX.

§. 9.

7. COmpare also the Mercies which thou shalt have above, with those particular Providences which thou hast enjoyed thy self, and those observable Mercies which thou hast recorded through thy life. If thou be a Christian indeed, I know thou hast, if not in thy Book, yet certainly in thy Heart, a great many precious favours upon record. The very remembrance and rehearsal of them is sweet: How much more sweet was the actual enjoyment? But all these are nothing to the Mercies which are above. Look over the excellent Mercies of thy Youth and Education; the mercies of thy riper years or age; the mercies of thy prosperity, and of thy adversity: the mercies of thy several places and relations; are they not excellent, and innumerable? Canst not thou think on the several places thou hast lived in, and remember that they have each had their several mercies? the mercies of such a place, and such a place; and all of them very rich and engaging Mercies? O how sweet was it to thee, when God resolved thy last doubts? when he overcame and silenced thy fears and unbelief? when he prevented the inconveniences of thy life, which thy own counsel would have cast thee into? when he eased thy pains? when he healed thy sickness, and raised thee up as from the very grave and death? when thou prayedst, and wept, as *Hezekiah*, and saidst, *My days are cut off, I shall go to the gates of the grave, I am deprived of the residue of my years: I said I shall not see the Lord, even the Lord in the Land of the Living, I shall behold man no more with the Inhabitants of the World. Mine age is departed and removed from me as a Shepherds Tent: I have cut off like a Weaver my life; he will cut me off with pining sickness; from day to day wilt thou make an end of me, &c. Yet did he in love to thy soul deliver it from the pit of corruption, and cast thy sins behind his back: and set thee among the living, to praise him as thou dost this day: That the fathers to the children might make known his Truth: The Lord was ready to save thee, that thou mightest sing the songs of praise to him in his house all the days of thy life*, Isai. 38. 10. to the 20. I say, were not all these most precious mercies? Alas,

Temporalis vita æternæ comparata, mors est dicendas potius quam vita. Ipse enim quotidianus defectus corruptionus, quid est aliud quam prolixitas mortis? Quæ autem lingua dicere, vel quis intellectus capere sufficit illa superna civitatis quanta sint gaudia? Angelorum choris interesse, cum beatissimis spiritibus gloriæ conditoris assistere; præsentem Dei vultum cernere, incircumscriptum lumen videre, nullo mortis dolore affici, incorruptionis perpetuæ munere lætari? Greg in Hom.

theſe are but ſmall things for thee in the eyes of God; he intendeth thee far greater things then theſe, even ſuch as theſe are ſcarce a taſte of. It was a choice mercy that God hath ſo notably anſwered thy prayers; and that thou haſt been ſo oft and ſo evidently a prevailer with him: But O think then, Are all theſe ſo ſweet and precious that my life would have been a perpetual miſery without them? Hath his providence lifted me ſo high on Earth, and his merciful kindneſs made me great? How ſweet then will the Glory of his preſence be? And how high will his eternal love exalt me? And how great ſhall I be made in Communion with his greatneſs? If my pilgrimage, and warfare have ſuch mercies, what ſhall I finde in my home, and in my Triumph? If God will communicate ſo much to me while I remain a ſinner; what will he beſtow when I am a perfect Saint? If I have had ſo much in this ſtrange Country at ſuch a diſtance from him; what ſhall I have in Heaven in his immediate preſence, where I ſhall ever ſtand about his Throne?

§. 10.

SECT. X.

8. COmpare the comforts which thou ſhalt have above, with thoſe which thou haſt here received in the Ordinances. Hath not the written Word been to thee as an open fountain, flowing with comforts day and night? when thou haſt been in trouble, there thou haſt met with refreſhing: when thy faith hath ſtaggered, it hath there been confirmed: what ſuitable Scriptures hath the Spirit ſet before thee? What ſeaſonable promiſes have come into thy minde? ſo that thou mayſt ſay with *David*, If thy Word had not been my delight, I had periſhed in my trouble? Think then, If the Word be ſo full of conſolations, what overflowing ſprings ſhall we finde in God? if his letters are ſo comfortable, what are the words that flow from his bleſſed lips? and the beams that ſtream from his Glorious Face? If *Luther* would not take all the world for one leaf of the Bible, what would he take for the Joys which it revealeth? If the promiſe be ſo ſweet, what is the performance? If the Teſtament of our Lord, and our charter for the Kingdom be ſo comfortable, what will be our poſſeſſion of the Kingdom it ſelf? Think further; what delights have I found alſo in this Word preached? when I have ſit under a heavenly heart-

ſearching

searching Teacher, how hath my heart been warmed within me? how hath he melted me, and turned my bowels? methinks I have felt my self almost in Heaven: methinks I could have been content to have sat and heard from morning to night, I could even have lived and dyed there: How oft have I gone to the congregation troubled in spirit, and returned home with quietness and delight? How oft have I gone doubting, concluding damnation against my own soul; and God hath sent me home with my doubts resolved, and satisfied me, and perswaded me of his love in Christ? How oft have I gone with darkness and doubtings in my judgment, and God hath opened to me such precious truths, and opened also my understanding to see them, that his light hath been exceeding comfortable to my soul? what Cordials have I met with in my saddest afflictions? what preparatives to fortifie me for the next encounter? Well then, if *Moses* face do shine so gloriously, what Glory is in the Face of God? If the very feet of the * Messengers of these tidings of Peace be beautiful, how beautiful is the face of the Prince of Peace? If the word in the mouth of a fellow-servant be so pleasant, what is the living Word himself? If this Treasure be so precious in earthen Vessels, what is that Treasure laid up in Heaven? Think with thy self, If I had heard but such a Divine Prophet as *Isaiah*, or such a perswading moving Prophet as *Jeremy*, or such a worker of Miracles as *Elijah* or *Elishah*, how delightfull a hearing would this have been? If I had heard but *Peter*, or *John*, or *Paul*, I should rejoyce in it as long as I lived; but what would I give that I had heard one Sermon from the mouth of Christ himself? sure I should have felt the comfort of it in my very soul; why but, alas, all this is nothing to what we shall have † above: O blessed are the eyes that see what there is seen, and the ears that hear the things that there are heard! There shall I hear *Elias*, *Isaiah*, *Daniel*, *Peter*, *John*, (not Preaching to an obstinate people in imprisonment, in persecution, and reproach, but) triumphing in the praises of him that hath advanced them. *Austin* was wont to wish these three wishes; first, That he might have seen Christ in the flesh;

* *Cureus cum Diem recoaaretur quo primo* Melanchonem *legentem audisset, illud recitare solebat, quod in suis initiationibus canunt Pontificii: Quem vidi, quem amavi, quem dilexi.*

† *Patriam nostram Paradisum computamus Parentes Patriarchas habere jam cœpimus: Quid non properamus & currimus ut Patriam nostram videre, ut Parentes salutare possimus? Magnus illic nos charorum numerus expectat, parentum, fratrum, filiorum, frequens nos & copiosa turba desiderat, jam de sua immortalitate secura, & adhuc de nostra salute sollicita. Ad horum conspectum & complexum venire quanta & illis & nobis in commune lætitia est? Qualis illic cœlestium regnorum voluptas, sine timore moriendi & cum æternitate vivendi? Quam summa & perpetua fælicitas? Illic Apostolorum gloriosus chorus; illic Prophetarum exultantium numerus; illic Martyrum innumerabilis populus, ob certaminis & passionis victoriam Coronatus; Triumphantes illic Virgines, quæ concupiscentiam carnis & corporis, continentiæ robore subegerant: Remunerati misericordes qui alimentis & largitionibus pauperum justitiæ opera fecerunt: &c.* Cyprian. de Immortalitate.

secondly,

secondly, That he might have heard *Paul* Preach; thirdly, That he might have seen *Rome* in its glory: Alas, these are small matters all to that which *Austin* now beholds; there we see not Christ in the form of a servant, but Christ in his Kingdom, in Majesty and Glory; not *Paul* Preach in weakness and contempt, but *Paul* with milions more rejoycing and triumphing; not persecuting *Rome* in a fading glory, but *Jerusalem* which is above, in perfect and lasting glory.

So also think, what a joy it is to have access and acceptance in Prayer, that when any thing aileth me, I may go to God and open my case, and unbosom my soul to him as to my most faithful friend? especially knowing his sufficiency and willingness to relieve me? O but it will be a more surpassing unspeakable joy, when I shal receive all blessings without asking them; and when all my necessities and miseries are removed, and when God himself will be the portion and inheritance of my soul.

What consolation also have we oft received in the Supper of the Lord? what a priviledg is it to be admitted to sit at his Table? to have his Covenant sealed to me by the outward Ordinance, and his special Love sealed by his Spirit to my heart? Why, but all the life and comfort of these, is their declaring and assuring me of the comforts hereafter; their use is, but darkly to signifie and seal those higher mercies: when I shall indeed drink with him the fruit of the vine renewed, it will then be a pleasant feast indeed. O the difference between the last Supper of Christ on earth, and the marriage Supper of the Lamb at the great day! Here he is in an upper room, accompanied with twelve poor selected men, feeding on no curious dainties, but a Paschal Lamb with sowre Herbs, and a *Judas* at his table ready to betray him: But then his room will be the Glorious Heavens; his attendants all the Host of Angels and Saints; no *Judas* nor unfurnished guest comes there; but the humble believers must sit down by him, and the Feast will be their mutual Loving and Rejoycing. Yet further think with thy self thus; The communion of the Saints on earth; is a most delectable mercy: What a pleasure is it to live with understanding, and heavenly Christians! Even *David* saith, they were all his delight? O then what a delightful society shall I have above? The Communion of Saints is there somewhat worth, where their understandings are fully cleared, and their affections so highly advanced.

Psal. 16.

If

If I had ſeen but *Job* in his ſores upon the Dunghil, it would have been an excellent ſight to ſee ſuch a mirror of patience: what will it be then to ſee him in glory, praiſing that power which did uphold and deliver him? If I had heard but *Paul* and *Sylas* ſinging in the ſtocks, it would have been a delightful hearing, what will it be then to hear them ſing praiſes in heaven? If I had heard *David* ſing praiſes on his Lute and Harp, it would have been a pleaſing Melody; and that which drove the evil ſpirit from *Saul*, would ſure have driven away the dulneſs and ſadneſs of my ſpirit, and have been to me as the Muſick was to *Eliſhah*, that the Spirit of Chriſt in joy would have come upon me; why, I ſhall ſhortly hear that ſweet Singer in the heavenly Chore advancing the King of Saints; and will not that be a far more melodious hearing? If I had ſpoke with *Paul* when he was new come down from the third Heavens, and he might have revealed to me the things which he had ſeen, O what would I give for an hours ſuch conference? how far would I go to hear ſuch a Narration? why, I muſt ſhortly ſee thoſe very things my ſelf; yea, and far more then *Paul* was then capable of ſeeing, and yet ſhall I ſee no more then I ſhall poſſeſs. If I had ſpoke but one hour with *Lazarus* when he was riſen from the dead, and heard him deſcribe the things which he had ſeen in another world (if God would permit and enable him thereto,) what a joyful diſcourſe would that have been? How many thouſand books may I read before I could know ſo much as he could have told me in that hour? If God would have ſuffered him to tell what he had ſeen, the *Jews* would have more thronged to hear him, then they did to ſee him; O but this would have been nothing to the ſight it ſelf, and to the * fruition of all that which *Lazarus* ſaw.

Once again, think with thy ſelf, what a ſoul-raiſing imployment is the praiſing of God? eſpecially in conſort with his affectionate Saints? What if I had been in the place of thoſe Shepherds, and ſeen the Angels, and heard the multitude of the heavenly Hoſt, praiſing God, and ſaying, *Glory to God in the higheſt, and on earth peace, good will towards men?* Luke 2.13, 14. what a glorious ſight and hearing would this have been? but I ſhall ſee and hear more

* *Erit ibi Deus omnia in omnibus, & illius præſentia omnes animæ & corporis implebit appetitus; ceſſabuntque de cætero conſummatis omnibus, miniſtratorii Angelicarum virtutum diſcurſus? Et impleta ordinataque omnino civitate Dei, nec movebitur, nec mutabitur ultra fixæ & conſummatæ beatitudinis ſtatus.* Cyprian. de laude Martyr.

glorious things then this. If I had ſtood by Chriſt when he was thanking his Father, *Joh.* 17. I ſhould have thought mine ears even bleſſed with his voyce, how much more when I ſhall hear him pronounce me bleſſed? If there were ſuch great joy at the bringing back of the Ark, 2 *Sam.* 6.15. and ſuch great joy at the re-edifying the material Temple, *Nehe.* 12. 43. what joy will there be in the New *Jeruſalem*? why, If I could but ſee the Church here in Unity and Proſperity, and the undoubted Order and Diſcipline of (a) Chriſt eſtabliſhed, and his Ordinances purely and powerfully adminiſtred, what an unſpeakable joy to my ſoul it would be? If I could ſee the Congregations provided with able Teachers, and the people receiving and obeying the Goſpel, and longing for Reformation, and for the Government of Chriſt, O what a bleſſed place were *England*? If I could ſee our Ignorance turned into Knowledg, and Error turned into ſoundneſs of Underſtanding, and ſhallow Profeſſors into ſolid Believers, and Brethren living in Amity, and in the life of the Spirit, O what a fortunate Iland were this? Alas, alas, what's all this to the Reformation in Heaven? and to the bleſſed condition which we muſt live in there? There is another kind of change and glory then this! What great joy had the people and *David* himſelf, to ſee them ſo willingly offer to the Service of the Lord? And what an excellent Pſalm of Praiſe doth *David* thereupon compoſe? 1 *Chro.* 29. 9,10. *&c.* When *Solomon* was anointed King in *Jeruſalem*, the people rejoyced with ſo great joy, that the earth rent at the ſound of them, 1 *Kings* 1. 40. what a joyful ſhout will there be then at the appearing of the King of the Church? If when the foundations of the earth were faſtned, and the corner ſtone thereof was laid, the morning ſtars did ſing together, and all the Sons of God did ſhout for joy, *Job* 38. 6,7. why then when our glorious world is both founded and finiſhed, and the corner ſtone appeareth to be the top-ſtone alſo, and the Holy City is adorned as the Bride of the Lamb, O Sirs, what a joyful ſhout will then be heard?

(a) *Ipſe per ſe placet, & per ſe ſufficit ad meritum, ſufficit ad præmium, nec extra illum quicquam quærit, quia totum in illo invenitur quicquid deſideratur. Semper libet eum adſpicere, ſemper habere, ſemper in illo delectari, & illo perfrui: In illo clarificatur intellectus, & purificatur affectus, ad cognoſcendam & diligendam veritatem. Et hoc eſt totum bonum hominis, noſſe ſcilicet & amare Creatorem ſuum*, Bernard. de præmio cæleſti.

SECT.

SECT. XI.

§. 11.

9. COmpare the joy which thou ſhalt have in heaven, with that which the Saints of God have found in the way to it, and in the foretaſtes of it; when thou ſeeſt a heavenly man rejoyce, think what it is that ſo affects him? it is the property of fools to rejoyce in toys, and to laugh at nothing; but the people of God are wiſer then ſo, they know what it is that makes them glad: When did God ever reveal the leaſt of himſelf to any of his Saints, but the joy of their hearts were anſwerable to the Revelation? *Paul* was ſo lifted up with what he ſaw, that he was in danger of being exalted above meaſure, and muſt have a prick in the fleſh to keep him down; when *Peter* had ſeen but Chriſt in his Transfiguration, which was but a ſmall glimpſe of his glory, and had ſeen *Moſes* and *Elias*, talking with him, what a rapture and extaſie is he caſt into? *Maſter* (ſaith he) *it is good for us to be here, let us here build three Tabernacles, one for Thee, and one* Moſes, *and one for* Elias; as if he ſhould ſay, O let us not go down again to yonder perſecuting rabble; let us not go down again to yonder droſſie dirty world, let us not return to our mean and ſuffering ſtate, is it not better that we ſtay here now we are here? is not here better company? and ſweeter pleaſures? but the Text ſaith, *He knew not what he ſaid*, Math. 17.4. When *Moſes* had been talking with God in the Mount, it made his Viſage ſo ſhineing and glorious, that the people could not endure to behold it, but he was fain to put a vail upon it: No wonder then if the face of God muſt be vailed, till we are come to that ſtate where we ſhall be more capable of beholding him, when the vail ſhall be taken away, and we all beholding him with open face, ſhall be turned into the ſame Image from glory to glory. Alas, what is the back-parts which *Moſes* ſaw from the clefts of the Rock, to that open face which we ſhall behold hereafter? what is the Revelation to *John* in *Patmos*, to this Revelation which we ſhall have in heaven? How ſhort doth *Pauls* Viſion come of the Saints Viſion above with God? How ſmall a part of the glory which we muſt ſee, was that which ſo tranſported *Peter* in the Mount? I confeſs theſe were all extraordinary foretaſtes, but little to the full Beatifical Viſion: when *David* foreſaw the Reſurrection of Chriſt and of himſelf, and the pleaſures which he ſhould have for ever at

2 Cor. 3.16, 17,18.

Gods right hand, how doth it make him break forth and say, *Therefore my heart was glad, and my glory rejoyceth, my flesh also shall rest in hope*, Psal. 16. 9. Why think then; If the foresight can raise such ravishing joy, what will the actual possession do? How oft have we read and heard of the dying Saints, who when they had scarce strength and life enough to express them, have been as full of joy as their hearts could hold? And when their bodies have been under the extremities of their sickness, yea ready to feel the pangs of death, have yet had so much of heaven in their spirits, that their joy hath far surpassed their sorrows; and if a spark of this fire be so glorious, and that in the midst of the sea of adversity; what then is that Sun of Glory it self? O the joy that the Martyrs of Christ have felt in the midst of the scorching flames? sure they had life and sense as we, and were flesh and blood as well as we: therefore it must needs be some excellent thing that must so rejoyce their souls, while their bodies were burning: When *Bilney* can burn his finger in the Candle, and *Cranmer* can burn off his unworthy right Hand: when *Bainham* can call the Papists to see a Miracle, and tell them, that he feels no more pain then in a bed of Down, and that the fire was to him as a bed of Roses: when *Farrer* can say, If I stir, believe not my Doctrine. Think then, Reader, with thy self in thy Meditations, sure it must be some wonderful foretasted glory that can do all this, that can make the flames of fire easie, and that can make the King of Fears so welcome; O what then must this glory it self needs be? when the very thoughts of it can bring *Paul* into such a straight, that he desired to depart and to be with Christ, as best of all; when it can make men never think themselves well till they are dead; O what a blessed Rest is this? Shall *Sanders* so delightfully embrace the Stake, and cry out, Welcom Cross; and shall not I more delightfully imbrace my blessedness, and cry, Welcom Crown? Shall blessed *Bradford* kiss the Faggot, and shall not I then kiss the Son himself? Shall the poor Martyr rejoyce that she might have her foot in the same hole of the Stocks that Mr. *Philpots* foot had been in before her? and shall not I rejoyce that my soul shall live in the same place of glory where Christ and his Apostles are gone before me? Shall Fire and Faggot, shall Prisons and Banishment, shall Scorns and cruel Torments be more welcome to others, then Christ and Glory shall be to me? God forbid. What thanks did *Lucius* the Martyr give them, that they would send

Sancti Martyres præsentem vitam non despexissent, nisi certiorem animarum vitam subsequi scirent. Greg. Dial. l. 4.

Nihil crus sentit in nervo, quum animus est in cœlo. Tertul. ad Martyr.

Eusib. Hist. Eccles. l. 14 c. 17. *Idem.* l. 11. c. 9.

ſend him to Chriſt from his ill maſters on earth? How deſirouſly did *Baſil* wiſh, when his perſecuters threatned his death the next day, that they might not change their reſolution, leſt he ſhould miſs of his expectation! VVhat thanks then ſhall I give my Lord, for removing me from this loathſom priſon to his Glory! and how loth ſhould I be to be deprived thereof! When *Luther* thought he ſhould dye of an Apoplexy, it comforted him, and made him more willing, becauſe the good Duke of *Saxony*, and before him the Apoſtle *John* had died of that diſeaſe, how much more ſhould I be willing to paſs the way that Chriſt hath paſſed, and come to the glory where Chriſt is gone? If *Luther* could thereupon ſay, *Fieri Domine, fieri clementer, ipſe paratus ſum, quia verbo tuo à peccatis abſolutus*; Strike Lord, ſtrike gently, I am ready, becauſe by thy Word I am abſolved from my ſins; how much more cheerfully ſhould I cry, come Lord and advance me to this glory, and repoſe my weary ſoul in Reſt!

SECT. XII.

§. 12.

10. COmpare alſo the Glory of the Heavenly Kingdom, with the glory of the imperfect Church on earth, and with the Glory of Chriſt in his ſtate of Humiliation: And you may eaſily conclude, If Chriſt under his fathers wrath, and Chriſt ſtanding in the room of ſinners, were ſo wonderful in excellencies, what then is Chriſt at the Fathers right hand? And if the Church under her ſins and enemies, have ſo much beauty; ſomething it will have at the marriage of the Lamb. How wonderful was the Son of God in the form of a ſervant? When he is born, the Heavens muſt proclaim him by miracles: A new Star muſt appear in the firmament, and fetch men from remote parts of the world to worſhip him in a manger; The Angels and Heavenly hoſt muſt declare his Nativity, and ſolemnize it with praiſing and glorifying God. When he is but a childe he muſt diſpute with the Doctors and confute them. When he ſets upon his office, his whole life is a wonder. Water turned into wine, thouſands fed with five loaves and two fiſhes; multitudes following him to ſee his miracles; The lepers cleanſed, the ſick healed, the lame reſtored, the blinde receive their ſight, the dead raiſed; if we had ſeen all this, ſhould we

cum Chriſto ſemper vivemus facti per ipſum filii Dei: cum ipſo exultabimus ſemper ipſius cruore reparati. Erimus Chriſtiani cum Chriſto ſimul

simul gloriosæ de Deo patre beati, de perpetua voluptate lætantes, semper in conspectu Dei, & agentes Deo gratias semper: Neque enim poterit nisi & lætus esse semper, & gratus, qui cum morti suisset obnoxius, factus est de immortalitate securus. Cyprian. *ad* Demetriad.

we not have thought it wonderful? The most desparate diseases cured with a touch, with a word speaking; the blinde eyes with a little clay and spittle, the Devil departing by Legions at his command; the windes and the seas obeying his word; are not all these wonderful? Think then, How wonderful is his Celestial Glory? If there be such cutting down of boughs, and spreading of Garments, and crying *Hosanna*, to one that comes into *Jerusalem* riding on an Ass; what will there be when he comes with his Angels in his Glory? If they that heard him preach the Gospel of the Kingdom, have their hearts turned within them, that they return and say, Never man spake like this Man: Then sure they that behold his Majesty in his Kingdom, will say, There was never glory like this Glory. If when his enemies come to apprehend him, the word of his mouth doth cast them all to the ground; If when he is dying, the earth must tremble, the vail of the Temple rent, the sun in the firmament must hide its face, and deny its light to the sinful world, and the dead bodies of the Saints arise, and the standers by be forced to acknowledg, Verily this was the Son of God: O then what a day will it be, when he will once more shake, not the Earth only, but the Heavens also, and remove the things that are shaken? when this Sun shall be taken out of the firmament, and be everlastingly darkned with the brightness of his Glory? when the dead must all arise and stand before him; and all shall acknowledg him to be the Son of God, and every tongue confess him to be Lord and King? If when he riseth again, the Grave and Death have lost their power, and the Angels of Heaven must roll away the stone, and astonish the watchmen till they are as dead men, and send the tidings to his dejected Disciples; If the bolted doors cannot keep him forth; If the Sea be as firm ground for him to walk on; If he can ascend to Heaven in the sight of his disciples, and send the Angels to forbid them gazing after him: O what Power, and Dominion and Glory then is he now possessed of? and must we for ever possess with him! Yet think further; Are his very servants enabled to do such miracles when he is gone from them? Can a few poor fishermen and tent-makers and the like Mechanicks, cure the lame, and blinde, and sick? open their prisons? destroy the disobedient? raise the dead? and astonish their adversaries? O then what a world will that be, where every one can do greater works then these? and shall be highlier honoured

noured then by the doing of wonders? It were much to have the Devils subject to us: but more to have our names written in the book of Life. If the very preaching of the Gospel be accompanied with such power, that it will pierce the heart, and discover its secrets, bring down the proud, and make the stony sinner tremble; If it can make men burn their books, sell their lands, bring in the price, and lay it down at the Preachers feet; If it can make the spirits of Princes stoop, and the Kings of the Earth resign their Crowns, and do their homage to Jesus Christ; If it can subdue Kingdoms, and convert thousands, and turn the world thus upside down; If the very mention of the Judgment and Life to come, can make the Judg on the bench to tremble, when the prisoner at the bar doth preach this Doctrine; O what then is the Glory of the Kingdom it self? What an absolute Dominion hath Christ and his Saints? And if they have this Power and Honour in the day of their abasement, and in the time appointed for their suffering and disgrace, what then will they have in their full advancement?

SECT. XIII.

11. COmpare thy mercies thou shalt have above, with the mercies which Christ hath here bestowed on thy soul; and the glorious change which thou shalt have at last, with the gracious change which the Spirit hath wrought on thy heart: Compare the comforts of thy glorification, with the comforts of thy sanctification. There is not the smallest grace in thee, which is genuine and sincere, but is of greater worth then the riches of the Indies; not a hearty desire and groan after Christ, but is more to be valued, then the Kingdoms of the World: A renewed nature is the very Image of God; Scripture calleth it by the name of [Christ dwelling in us] and [the Spirit] of God abiding in us:* It is as a beam from the face of God himself; it is the Seed of God remaining in us; it is the onely inherent beauty of the rational soul: it enobleth man above all nobility; it fitteth him to understand his Makers pleasure, to do his Will, and to receive his Glory. Why think then with thy self, If this grain of Mustard seed be so precious, what is the Tree of Life in the midst of the Paradise of God? If a spark of life which will but strive against corruptions, and flame out a few desires and groans, be so much worth

§. 13. * Hear a Heathen. *Inter bonos viros & Deum Amicitia est, conciliante virtute. Amicitiam dico? Immo etiam necessitudo, & similitudo, quoniam bonus ipse tempore tantum a Deo differt discipulus ejus, æmulatorque & vera progenies, quem parens ille magnificus, virtutum nec lenis exactor, sicut severi patres diutius educat.* Seneca *cur bonis mala*, cap. 1. p. 379.

worth; how glorious then is the Fountain and End of this life? If we be said to be like God, and to bear his Image, and to be holy as he is holy; when, alas, we are pressed down with a body of sin; Sure we shall then be much liker God, when we are perfectly holy and without blemish, and have no such thing as sin within us. Is the desire after Heaven so precious a thing? what then is the thing it self which is desired? Is the love so excellent? what then is the beloved? Is our joy in foreseeing and believing, so sweet? what will be the joy in the full possessing? O the delight that a Christian hath in the lively exercise of some of these affections! What good do's it to his very heart, when he can feelingly say, He loves his Lord? what sweetness is there in the very act of loving? yea, even those troubling Passions of Sorrow and Fear, are yet delightful, when they are rightly exercised: How glad is a poor Christian when he feeleth his heart begin to melt? and when the thoughts of sinful unkindness will dissolve it? Even this Sorrow doth yield him matter of Joy. O what will it then be, when we shall do nothing but know God, and love, and rejoyce, and praise; and all this in the highest perfection? what a comfort is it to my doubting soul, when I have a little assurance of the sincerity of my graces? when upon examination I can but trace the Spirit in his sanctifying works? How much more will it comfort me, to finde that this Spirit hath safely conducted me, and left me in the arms of Jesus Christ? what a change was it, that the Spirit made upon my soul, when he first turned me from darkness to light, and from the power of Satan unto God? To be taken from that horrid state of nature, wherein my self and my actions were loathsom to God, and the sentence of death was past upon me, and the Almighty took me for his utter enemy; and to be presently numbred among his Saints, and called his Friend, his Servant, his Son; and the sentence revoked which was gone forth; O what a change was this! To be taken from that state wherein I was born, and had lived delightfully so many yeers, and was rivetted in it by custom and engagements, when thousands of sins did lie upon my score; and if I had so died, I had been damned for ever; and to be justified from all these enormous crimes, and freed from all these fearful plagues, and put into the title of an Heir of Heaven; O what an astonishing change was this? Why then consider, how much greater will that glorious change then be?

Beyond

Beyond expreſſing; beyond conceiving! How oft, when I have thought of this change in my regeneration, have I cryed out, O bleſſed day! and bleſſed be the Lord that I ever ſaw it! why how then ſhall I cry out in Heaven, O bleſſed Eternity! and bleſſed be the Lord that brought me to it! Was the mercy of my converſion ſo exceeding great, that the Angels of God did rejoyce to ſee it? Sure then the mercy of my ſalvation will be ſo great, that the ſame Angels will congratulate my felicity. This Grace is but a ſpark that is raked up in the Aſhes; it is covered with fleſh from the ſight of the world, and covered with corruption ſometime from mine own ſight: But my Everlaſting glory will not ſo be clouded, nor my light be under a buſhel, but upon a hill, even upon *Sion*, the Mount of God.

SECT. XIV.

§. 14.

12. LAſtly, compare the joys which thou ſhalt have above, with thoſe foretaſtes of it, which the Spirit hath given thee here. Judg of the Lyon by the Paw, and of the Ocean of Joy, by that drop which thou haſt taſted: Thou haſt here thy ſtrongeſt refreſhing comforts, but as that man in Hell would have had the water to cool him; a little upon the tip of the finger for thy tongue to taſte; yet by this little thou mayſt conjecture at the quality of the whole. Hath not God ſometime revealed himſelf extraordinarily to thy ſoul, and let a drop of glory fall upon it? Haſt thou not been ready to ſay, O that it might be thus with my ſoul continually, and that I might always feel what I feel ſometimes! Didſt thou never cry out with the Martyr after thy long and doleful expectations, He is come, he is come? Didſt thou never in a lively Sermon of Heaven, nor in thy retired contemplations on that bleſſed State, perceive thy drooping ſpirits revive, and thy dejected heart to lift up the head? and the light of Hea-

Ibi non guſtabunt quam ſuavis ſit Deus, ſed implebuntur & ſatiabuntur dulcedine mirifica; Nihil eis deerit; nihil obſcurit, omne deſiderium eorum Chriſtus præſens implebit. Non ſenescent, non tabescent, non putreſcent amplius: Perpetua ſanitas, felix æternitas, beatitudinis illius ſufficientiam confirmabunt. Non erit concupiſcentia in membris, non ultra ulla exurget rebellio carnis, ſed totus ſtatus hominis pacificus, ſine omni macula & ruga permanebit. Cyprian de laude Martyr. *Quæcunque ſupra cœlum ſunt, mentes & formæ olympici, illius habitaculi cives, ſi non eandem atque Deus, illi tamen dignitate & natura proximam conditionem acceperunt.* Fernel. de abdit. rerum cauſis, cap. 9. Ex Platone.

ven to break forth to thy soul, as a morning Star, or as the dawning of the day? Didst thou never perceive thy heart in these duties, to be as the childe that *Elisha* revived? to wax warm within thee, and to recover life? VVhy think with thy self then, what is this earnest to the full Inheritance? Alas, all this light that so amazeth, and rejoyceth me, is but a Candle lighted from Heaven, to lead me thither through this world of darkness! If the light of a Star in the night be such, or the little glimmering at the break of the day; what then is the light of the Sun at noon-tide? If some godly men that we read of, have been overwhelmed with joy, till they have cryed out, Hold Lord, stay thy hand; I can bear no more! like weak eyes that cannot endure too great a light. O what will then be my joys in Heaven, when as the object of my joy shall be the most glorious God, so my soul shall be made capable of seeing and enjoying him; and though the light be ten thousand times greater then the Suns, yet my eyes shall be able for ever to behold it?

Or if thou be one that hast not felt yet these sweet foretastes (for every believer hath not felt them) then make use of the former delights which thou hast felt, that thou mayst the better discern what hereafter thou shalt feel.

And thus I have done with the fifth part of this Directory, and shewed you on what grounds to advance your Meditations, and how to get them to quicken your affections, by comparing the unseen delights of Heaven, with those smaller which you have seen, and felt in the flesh.

CHAP.

CHAP. XII.

How to manage and watch over the Heart, through the whole Work.

SECT. I. §. 1.

SIxthly. The sixth and last part of this Directory, is, To guide you in the managing of your hearts through this work, and to shew you wherein you have need to be exceeding watchful. I have shewed before, what must be done with your hearts in your preparations to the work, and in your setting upon it: I shall now shew it you, in respect of the time of performance. Our chief work will here be to discover to you the danger, and that will direct you to the fittest remedy. Let me therefore here acquaint you before hand, That when ever you set upon this Heavenly employment, you shall finde your own hearts your greatest hinderer, and they will prove false to you in one or all of these four degrees. First, They will hold off, that you will hardly get them to the work; secondly, or else they will betray you by their idleness in the work; pretending to do it, when they do it not; or thirdly, they will interrupt the work by their frequent excursions, and turning aside to every object; or fourthly, they will spoyl the work by cutting it short, and be gone before you have done any good on it. Therefore I here forewarn you, as you value the unvaluable comfort of this work, that you faithfully resist these four dangerous evils, or else all that I have said hitherto is in vain.

1. Thou shalt finde thy heart as backward to this, I think, as to any work in the world. O what excuses it will make! what evasions it will finde out! and what delays and demurs, when it is never so much convinced! Either it will question, whether it be a duty or not? or if it be so to others, yet whether it be so to thee? It will rake up any thing like reason to plead against it; it will tell thee, That this is a work for Ministers that have nothing else to study on; or for Cloysterers or persons that have more leisure then thou hast: If thou be a Minister, it will tell thee, This is the duty of the people; it is enough for thee to meditate for the instructing of them; and let them meditate on what they have heard, as if it were thy duty onely to cook their meat, and serve it up and perhaps a little to taste the sweetness, by licking thy fingers while thou art dressing it for others; but it is they onely that must eat it, digest it, and live upon it. Indeed, the smell may a little refresh thee, but it must be digesting it, that must maintain thy strength and life. If all this will not serve, thy heart will tell thee of other business; thou hast this company stays for thee, or that business must be done: It may be it will set thee upon some other duty, and so make one duty shut out another; for it had rather go to any duty then to this. Perhaps it will tell thee, that other duties are greater, and therefore this must give place to them, because thou hast not time for both: Publike business is of more concernment; to study, to preach for the saving of souls must be preferred before these private contemplations: As if thou hadst not time to see to the saving of thy own soul, for looking after others! or thy charity to others were so great, that it draws thee to neglect thy comfort and salvation! or, as if there were any better way to fit us to be useful to others, then to make this experience of our doctrine our selves! Certainly Heaven where is the Father of Lights, is the best fire to light our candle at, and the best book for a Preacher to study; and if they would be perswaded to study that more, the Church would be provided of more heavenly lights: And when their Studies are Divine, and their Spirits divine, their preaching will then be also Divine; and they may be fitly called Divines indeed. Or, if thy heart have nothing to say against the work, then it will trifle away the time in delays; and promise this day and the next, but still keep off from the doing of the business. Or lastly, If thou wilt not be

be ſo baffled with excuſes or delays, thy heart will give thee a flat denial, and oppoſe its own unwillingneſs to thy Reaſon: Thou ſhalt finde it come to the work, as a Bear to the ſtake, and draw back with all the ſtrength it hath. I ſpeak all this of the heart, ſo far as it is carnal, (which in too great a meaſure is in the beſt) for I know ſo far as the heart is Spiritual, it will judg this work the ſweeteſt in the world.

Well then, what is to be done in the forementioned caſe? wilt thou do it, if I tell thee? Why, what wouldſt thou do with a ſervant that were thus backward to his work? or to thy beaſt that ſhould draw back when thou wouldſt have him go forward? Wouldſt thou not firſt perſwade, and then chide, and then ſpur him, and force him on? and take no denial, nor let him alone, till thou hadſt got him cloſely to fall to his work? Wouldſt thou not ſay, Why, what ſhould I do with a ſervant that will not work? or with an Ox or Horſe that will not travel or labor? Shall I keep them to look on? Wilt thou then faithfully deal thus with thy heart? If thou be not a lazy ſelf-deluding Hypocrite, ſay, I will; by the help of God, I will: Set upon thy heart roundly; perſwade it to the work; take no denial; chide it for its backwardneſs; uſe violence with it; bring it to the ſervice, willing, or not willing: Art thou maſter of thy fleſh, or art thou a ſervant to it? haſt thou no command of thy own thoughts? cannot thy will chuſe the ſubject of thy Meditations, eſpecially when thy judgment thus directeth thy will? I am ſure God once gave thee maſtery over thy fleſh, and ſome power to govern thy own thoughts: Haſt thou loſt thy authority? art thou become a ſlave to thy depraved nature? Take up the authority again which God hath given thee, command thy heart; if it rebel, uſe violence with it; if thou be too weak, call in the Spirit of Chriſt to thine aſſiſtance: He is never backward to ſo good a work, nor will deny his help in ſo juſt a cauſe: God will be ready to help thee, if thou be not unwilling to help thy ſelf. Say to him, why Lord, thou gaveſt my Reaſon the command of my Thoughts and Affections; the authority I have received over them, is from thee, and now, behold they refuſe to obey thine authority: Thou commandeſt me to ſet them to the work of Heavenly Meditation; but they rebel and ſtubbornly refuſe the duty: Wilt thou not aſſiſt me to execute that authority which thou haſt given me? O

send me down thy Spirit and Power, that I may enforce thy commands, and effectually compel them to obey thy Will.

And thus doing, thou shalt see thy heart will submit; its resistance will be brought under; and its backwardness will be turned to a yielding compliance.

SECT. II.

§. 2.

2. WHen thou hast got thy heart to the work, beware lest it delude thee by a loitering formality: Lest it say, I go, and go not; lest it trifle out the time, while it should be effectually meditating. Certainly, the heart is as likely to betray thee in this, as in any one particular about the duty: When thou hast perhaps but an hours time for thy Meditation, the time will be spent before thy heart will be serious. This doing of duty, as if we did it not, doth undo as many as the flat omission of it. To rub out the hour in a bare lazy thinking of Heaven, is but to lose that hour, and delude thy self. Well, what is to be done in this case? why, do here also as you do by a loytering servant; keep thine eye always upon thy heart; look not so much to the time it spendeth in the duty, as to the quantity and quality of the work that is done: You can tell by his work, whether your servant hath been painful; ask, what affections have yet been acted? how much am I yet got neerer Heaven? Verily many a mans heart must be followed as close in this duty of Meditation, as a Horse in a Mill, or an Ox at the Plow, that will go no longer then you are calling or scourging: if you cease driving but a moment, the heart will stand still; and perhaps the best hearts have much of this temper.

I would not have thee of the judgment of those, who think that while they are so backward, it is better let it alone; and that if meer love will not bring them to the duty, but there must be all this violence used to compell it, that then the service is worse then the omission, These men understand not; First, That this Argument would certainly cashier all Spiritual obedience, because the hearts of the best being but partly sanctified, will still be resisting so far as they are carnal; Secondly, Nor do they understand well the corruptness of their own natures; Thirdly, Nor that

that their sinful undisposedness will not baffle or suspend the commands of God; Fourthly, Nor one sin excuse another; Fifthly, Especially they little know the way of God to excite their Affections; and that the love which should compel them, must it self be first compelled, in the same sense as it is said to compel: Love I know is a most precious grace, and should have the chief interest in all our duties: But there be means appointed by God to procure this love; and shall I not use those means, till I can use them from love? that were to neglect the means, till I have the end. Must I not seek to procure love, till I have it already? There are means also for the increasing of love where it is begun; and means for the exciting of it where it lieth dull: And must I not use these means, till it is increased and excited? Why, this reasoning-considering-duty that we are in hand with, is the most singular means, both to stir up thy love, and to increase it; and therefore stay not from the duty, till thou feel thy love constrain thee, (that were to stay from the fire, till thou feel thy self warm) but fall upon the work, till thou art constrained to love; and then love will constrain thee to further duty.

My jealousie, lest thou shouldst miscarry by these sottish opinions, hath made me more tedious in the opening of its error. Let nothing therefore hinder thee while thou art upon the work, from plying thy heart with constant watchfulness and constraint; seeing thou hast such experience of its dulness and backwardness, let the spur be never out of its side; and when ever it slacks pace, be sure to give it a remembrance.

SECT.

§. 3.

SECT. III.

3. AS thy heart will be loytering, so will it be diverting. It will be turning aside like a careless servant, to talk with every one that passeth by: When there should be nothing in thy minde, but the work in hand, it will be thinking of thy calling, or thinking of thy afflictions, or of every bird, or tree, or place thou seest, or of any impertinency, rather then of heaven. Thy heart in this also will be like the Husband-mans Ox or Horse; if he drive not, he will not go; and if he guide not, he will not keep the furrow; and it is as good stand still, as go out of the way. Experience will tell thee, thou wilt have much ado with thy heart in this point, to keep it one hour to the work without many extravagancies and idle cogitations. The cure here is the same with that before; to use watchfulness, and violence with your own imaginations, and as soon as they step out, to chide them in. Say to thy heart, what? did I come hither to think of my business in the world? to think of places, and persons, of news, or vanity, yea, or of any thing but Heaven, be it never so good? what? canst thou not watch one hour? wouldst thou leave this world, and dwell in Heaven with Christ for ever? and canst thou not leave it one hour out of thy thoughts, nor dwell with Christ in one hours close Meditation? Ask thy heart as *Absalom* did *Hushai*, Is this thy love to thy friend? Dost thou love Christ, and the place of thy Eternal, Blessed abode, no more then so? When *Pharaohs* Butler dreamed, That he pressed the ripe Grapes into *Pharaohs* Cup, and delivered the Cup into the Kings hand, it was a happy dream, and signified his speedy access to the Kings presence: But the dream of the Baker, That the Birds did eat out of the Basket on his head, the baked meats prepared for *Pharaoh*, had an ill *omen*, and signified his hanging, and their eating of his flesh. So when the ripened Grapes of Heavenly Meditation are pressed by thee into the Cup of Affection, and this put into the hands of Christ by delightful praises (if thou take me for skilful) this is the interpretation, That thou shalt shortly be taken from this prison where thou liest, and be set before Christ in the Court of Heaven, and there serve up to him that Cup of praise (but much fuller, and much sweeter) for ever, and for ever. But if the

Gen 40. 10. 11. &c.

ravenors

ravenous fowls of wandering thoughts, do devour the *Meditations* intended for *Heaven*, I will not ſay flatly it ſignifieth thy *death*, but this I will ſay, That ſo far as theſe intrude, they will be the death of that ſervice; and if thou ordinarily admit them, That they devour the life, and the joy of thy *thoughts*; and if thou continue in ſuch a way of duty to the end, It ſignifies the *death* of thy Soul, as well as of thy ſervice. Drive away theſe birds of prey then from thy ſacrifice, and ſtrictly keep thy *heart* to the work thou art upon.

SECT. IV.

§. 4.

4. LAſtly, Be ſure alſo to look to thy *heart* in this, That it cut not off the work before the time, and run not away through wearineſs, before it have leave. Thou ſhalt finde it will be exceeding prone to this; like the Ox that would unyoke, or the Horſe that would be unburdened, and perhaps caſt off his burden, and run away. Thou mayſt eaſily perceive this in other duties; If in ſecret thou ſet thy ſelf to pray, is not thy *heart* urging thee ſtill to cut it ſhort? doſt thou not frequently finde a motion to have done? art thou not ready to be up as ſoon almoſt as thou art down on thy knees? Why, ſo it will be alſo in thy *contemplations* of *Heaven*: As faſt as thou getteſt up thy *heart*, it will be down again; it will be weary of the work; it will be minding thee of other buſineſs to be done; and ſtop thy Heavenly walk, before thou art well warm. Well, what is to be done in this caſe alſo? why the ſame *authority* and *reſolution*, which brought it to the work, and obſerved it in the work, muſt alſo hold it to it, till the work be done. Charge it in the Name of God to ſtay; do not ſo great a work by the halves: ſay to it, Why fooliſh *heart!* If thou beg a while, and go away before thou haſt thy alms, doſt thou not loſe thy labor? if thou ſtop before thou art at the end of thy journey, is not every ſtep of thy Travel loſt? Thou cameſt hither to fetch a walk to *Heaven*, in hope to have a ſight of the glory which thou muſt inherit; and wilt thou ſtop when thou art almoſt at the top of the Hill? and turn again before thou haſt taken thy ſurvey? Thou cameſt hither in hope to ſpeak with God, and wilt thou go before thou haſt ſeen him? Thou cameſt to

bathe thy self in the streams of *Consolation*, and to that end didst unclothe thy self of thy *Earthly thoughts*; and wilt thou put a foot in, and so be gone? Thou camest to spy out the Land of Promise; O go not back without the bunch of Grapes, which thou mayst shew to thy *Brethren*, when thou comest home, for their *Confirmation* and *Encouragement*; till thou canst tell them by experience, *That it is a Land flowing with Wine and Oyl, with Milk and Honey*. Let them see that thou hast tasted of the Wine, by the gladness of thy *heart*; and that thou hast been anointed with the Oyl, by the cheerfulness of thy countenance: Let them see that thou hast tasted of the Milk of the Land, by thy feeding, and by thy milde and gentle disposition; and of the Honey, by the sweetness of thy words and conversation. The views of *Heaven* would heal thee of thy sinfulness, and of thy sadness; but thou must hold on the Plaister, that it may have time to work: This Heavenly fire would melt thy frozen *heart*, and refine it from the dross, and take away the earthy part, and leave the rest more spiritual and pure; but then thou must not be presently gone, before it have time, either to burn or warm. Stick therefore to the work, till something be done; till thy graces be acted; thy affections raised, and thy Soul refreshed with the *delights* above; or if thou canst not obtain these ends at once, ply it the closer the next time, and let it not go till thou feel the blessing. *Blessed is that servant, whom his Lord, when he comes, shall finde so doing*, *Mat.* 24. 46.

Psal. 104. 15

CHAP.

CHAP. XIII.

The Abstract or Sum of all, for the use of the weak.

SECT. I.

§. 1.

THus I have by the gracious assistance of the *Spirit*, directed you in this work of *Heavenly Contemplation*, and lined you out the best way that I know for your successful performance, and lead you into the path where you may walk with *God*. But because I would bring it down to the capacity of the meanest, and help their memories who are apt to let slip the former *particulars*, and cannot well lay together the *several branches* of this *method*, That they may reduce them to practice: I shall here contract the whole into a brief sum, and lay it all before you in a narrower compass. But still Reader, I wish thee to remember, that it is the practice of a duty, that I am directing thee in; and therefore if thou wilt not practise it, do not read it.

The sum is this, As thou makest conscience of praying dayly, so do thou of the acting of thy Graces in *Meditation*; and more especially

especially in meditating on the joys of *Heaven*. To this end, Set apart one hour or half hour every day, wherein thou mayst lay aside all worldly *thoughts*, and with all possible seriousness and reverence, as if thou were going to speak with God himself, or to have a sight of *Christ*, or of that blessed place; so do thou withdraw thy self into some secret place, and set thy self wholly to the following work: If thou canst, take *Isaacs* time and place, who went forth into the Field in the Evening to meditate: But if thou be a servant or poor man that cannot have that leasure; take the fittest time and place that thou canst, though it be when thou art private about thy labors

When thou set'st to the work, look up toward *Heaven*, let thine eye lead thee as neer as it can; remember that there is thine Everlasting *Rest*: study its excellency, study its reality, till thy unbelief be silenced, and thy *faith* prevail: If thy *judgment* be not yet drawn to *admiration*, use those sensible *helps* and *advantages* which were even now layd down. Compare thy heavenly joys with the choicest on *earth*, and so rise up from *Sense* to *Faith*: If yet this meer *consideration* prevail not (which yet hath much force, as is before expressed,) then fall a pleading the case with thy *heart*: Preach upon this *Text* of *Heaven* to thy self; convince, inform, confute, instruct, reprove, examine, admonish, encourage, and comfort thy own Soul from this Celestial Doctrine: draw forth those several *considerations* of thy *Rest*, on which thy several affections may work, especially that affection or Grace which thou intendest to act. If it be Love which thou wouldst act, shew it the loveliness of *Heaven*, and how suitable it is to thy *condition*: if it be Desire, consider of thy absence from this lovely object: if it be Hope, consider the *possibility* and *probability* of obtaining it: if it be Courage, consider the singular assistance and encouragements which thou mayst receive from God; the weakness of the Enemy, and the necessity of prevailing: if it be Joy, consider of its excellent ravishing glory, of thy *interest* in it, and of its *certainty*, and the neerness of the time when thou must possess it. Urge these *considerations* home to thy *heart*; whet them with all possible seriousness upon each affection: If thy *heart* draw back, force it to the work; if it loyter, spur it on; if it step aside, command it in again; if it would slip away, and leave the work, use thine *authority*; keep it close to the business, till thou have obtained

tained thine end: Stir not away, if it may be, till thy Love do flame, till thy Joy be raiſed, or till thy Deſire or other Graces be lively acted. Call in aſſiſtance alſo from God; mix *Ejaculations* with thy *Cogitations* and *Soliloquies*: Till having ſeriouſly pleaded the caſe with thy *heart*, and reverently pleaded the caſe with God; thou have pleaded thy ſelf from a clod to a flame, from a forgetful ſinner, to a mindful lover; from a lover of the world, to a thirſter after God; from a fearful coward, to a reſolved Chriſtian; from an unfruitful ſadneſs, to a joyful life. In a word, What will not be done one day, do it the next, till thou have pleaded thy *heart* from *Earth* to *Heaven*; from converſing below, to a walking with God; and till thou canſt lay thy *heart* to reſt, as in the boſom of *Chriſt*, in this *Meditation* of thy full and Everlaſting Reſt.

And this is the ſum of theſe precedent Directions.

CHAP. XIV.

An Example of this Heavenly Contemplation, for the help of the unskilful.

There remaineth a Rest to the people of God.

§. 2.

SECT. II.

REst! How sweet a word is this to mine ears? Methinks the sound doth turn to substance, and having entred at the ear, doth possess my brain, and thence descendeth down to my very *heart*; methinks I feel it stir and work, and that through all my parts and powers; but with a various work upon my various parts; to my wearied *senses* and languid *spirits*, it seems a quieting powerful *Opiate*; to my dulled powers it is spirit and life; to my dark eyes, it is both eye-salve, and a prospective; to my Taste it is sweetness; to mine ears it is melody; to my hands and feet it is strength and nimbleness: Methinks I feel it digest as it proceeds, and increase my native heat and moisture, and lying as a reviving cordial at my *heart*; from thence doth send forth lively *spirits*, which beat through all the pulses of my Soul. Rest! Not as the stone that rests on the *Earth*, nor as these clods of flesh shall rest in the grave; so our beast must rest as well as we; nor is it the satisfying of our fleshly lusts, nor such a rest as the carnal world desireth; no, no, we have another kinde of rest then these: Rest we shall from all our labors, which were but the way and means to Rest, but yet that is the smallest part: O blessed Rest, where we shall never rest day or night, crying, *Holy, holy, holy, Lord God of Sabbaths!* when we shall rest from sin, but not from worship! from suffering and sorrow, but not from solace! O blessed day, when I shall rest with God *! when I shall rest in the Arms and Bosom of my Lord! when I shal rest in Knowing, Loving, Rejoycing and Praising! when my perfect Soul and Body together, shall in these

* *Præmium est videre Deum, vivere cum Deo, vivere de Deo, esse cum Deo, esse in Deo, qui erit omnia in omnibus; habere Deum qui est summum bonum, & ubi est summum bonum ibi est summa felicitas, summa jucunditas, vera libertas, perfecta charitas, & æterna securitas.* Bernard. de præmio cœlest.

these perfect actings perfectly enjoy the most perfect God! when God also, who is love it self, shall perfectly love me! yea, and rest in his Love to me, as I shall rest in my love to him! and rejoyce over me with joy and singing, as I shall rejoyce in him! How neer is that most blessed joyful day? it comes apace, even he that comes will come, and will not tarry: Though my Lord do seem to delay his coming, yet a little while and he will be here: What is a few hundred years when they are over? How surely will his sign appear? and how suddenly will he seize upon the careless World? Even as the Light'ning that shines from East to West in a moment! He who is gone hence will even so return: Methinks I even hear the voyce of his foregoers! Methinks I see him coming in the clouds, with the *attendants* of his *Angels* in Majesty and in Glory! O poor secure sinners, what will you now do? where will you hide your selves? or what shall cover you? mountains are gone, the *Earth* and *Heavens* that were are passed away; the devouring fire hath consumed all, except your selves, who must be the fuel for ever: O that you could consume as soon as the *Earth!* and melt away as did the *Heavens!* Ah, these wishes are now but vain; the Lamb himself would have been your friend, he would have loved you, and ruled you, and now have saved you; but you would not then, and now too late: Never cry, *Lord, Lord*; too late, too late man; why dost thou look about? can any save thee? whither dost thou run? can any hide thee? O wretch! that hast brought thy self to this! Now blessed *Saints* that have Beleeved and Obeyed! This is the end of *Faith* and *Patience*: This is it for which you prayed and waited; Do you now repent your sufferings and sorrows? your self-denying and holy walking? Are your Tears of *Repentance* now bitter or sweet? O see how the Judg doth smile upon you! there's love in his looks; The Titles of Redeemer, Husband, Head, are written in his amiable, shining face: Hark, doth he not call you? He bids you stand here on his right hand; fear not, for there he sets his sheep: O joyful Sentence pronounced by that blessed mouth! *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundations of the world*: see how your Savior takes you by the hand, go along you must, the door is open, the Kingdom's his, and therefore yours; there's your place before his Throne; The *Father* receiveth you as the Spouse of his Son, he bids you welcome to the Crown of Glory, never so unworthy

Zeph. 3. 17

thy crowned you must be: this was the project of free redeeming Grace, and this was the purpose of eternal Love. O blessed Grace! O blessed Love! O the frame that my soul will then be in! O how Love and Joy will stir! but I cannot express it! I cannot conceive it.

This is that Joy which was procured by Sorrow; this is that Crown which was procured by the Cross; my Lord did weep, that now my *tears* might be wip'd away; he did bleed that I might now rejoyce; he was forsaken, that I might not now be forsaken; he did then dye, that I might now live. This weeping, wounded Lord, shall I behold, this bleeding Saviour shall I see, and live in him that dyed for me: O free Mercy that can exalt so vile a wretch! free to me, though dear to Christ! Free Grace that hath chosen me, when thousands were forsaken! when my companions in sin must burn in Hell, and I must here rejoyce in *Rest!* here must I live with all these *Saints!* O comfortable meeting of my old *acquaintance!* with whom I prayed, and wept, and suffered; with whom I spoke of this day and place! I see the Grave could not contain you, the Sea and *Earth* must give up their dead; the same Love hath redeemed and saved you also: This is not like our *Cottages* of Clay, nor like our Prisons, or Earthly Dwellings: This voyce of Joy is not like our old complainings, our groans, our sighs, our impatient moans; nor this melodious praise like our scorns and revilings, nor like the *oaths* and *curses* which we heard on *Earth*: This Body is not like the Body we had, nor this Soul like the Soul we had, nor this life like the life that then we lived: we have changed our place, we have changed our *state*, our *clothes*, our *thoughts*, our *looks*, our *Language*: we have changed our company for the greater part, and the rest of our company is changed it self: Before a *Saint* was weak and despised, so full of pride and peevishness and other sins, that we could scarce oft-times discern their graces: But now how glorious a thing is a *Saint!* where is now their body of sin, which wearied themselves and those about them? Where are now our different *judgments?* our reproachful *Titles?* our divided *spirits?* our exasperated passions? our strange looks? our uncharitable censures? Now we are all of one *judgment*, of one *name*, of one *heart*, of one *house*, and of one *glory*. O *sweet reconcilement!* O happy Union! which makes us first to be one with *Christ*, and then to be one among our selves! Now our differences shall be dashed in our *teeth* no more, nor the Gospel reproached

proached through our folly or ſcandal. O my Soul, thou ſhalt never more lament the ſufferings of the *Saints*; never more condole the Churches ruines; never bewail thy ſuffering friends; nor lie wailing over their death-beds or their graves. Thou ſhalt never ſuffer thy old *temptations*, from *Satan*, the world, or thy own fleſh: Thy body will no more be ſuch a burden to thee: thy pains and ſickneſſes are all now cured: thou ſhalt be troubled with weakneſs and wearineſs no more: * Thy head is not now an aking head; nor thy heart now an aking heart: Thy hunger and thirſt, and cold and ſleep, thy labor and ſtudy are all gone. O what a mighty change is this! From the Dunghill to the Throne! from perſecuting ſinners to praiſing *Saints!* from a body as vile as the carrion in the *ditch*, to a body as bright as the Sun in the *Firmament!* from complainings under the Diſpleaſure of God, to the perfect enjoyment of him in Love! from all my doubts and fears of my condition, to this poſſeſſion which hath put me out of doubt! from all my fearful *thoughts of death*, to this moſt bleſſed Joyful Life! O what a bleſſed change is this! Farewel ſin and ſuffering for ever: Farewel my hard and rocky *heart*, farewel my proud and unbelieving *heart:* farewel Atheiſtical, Idolatrous, worldly *heart*, farewel my ſenſual carnal *heart*; And now welcome moſt holy, heavenly *nature*; which as it muſt be employed in beholding the face of God, ſo is it full of God alone, and delighted in nothing elſe but him. O who can queſtion the love which he doth ſo ſweetly taſte? or doubt of that which with ſuch joy he feeleth? Farewel repentance, confeſſion and ſupplication; farewel the moſt of *hope* and *faith:* and welcome love and joy and praiſe. I ſhall now have my Harveſt without plowing or ſowing; my wine without the labor of the vintage: my joy without a Preacher or a Promiſe: even all from the face of God himſelf. That's the ſight that's worth the ſeeing: that's the book thats worth the reading: What ever mixture is in the ſtreams, there is nothing but pure joy in the *fountain*. Here ſhall I be incircled with *Eternity*, and come forth no more: here ſhall I live, and ever live; and praiſe my Lord, and ever, ever, ever praiſe him. My face will not wrinkle, nor my hair be gray; but this *mortal* ſhall have put on *immortality*, and this corruptible *incorruption*, and *death* ſhall be ſwallowed up in victory; *O Death, where is now thy ſting! O Grave, where is thy victory!* The date of my leaſe will no more ex-

* *Quale erit Corpus, quod omnimodo ſpiritui ſubditum, & eo ſufficienter vivificatum nullis alimentis indigebit? Non enim animale, ſed ſpiritale erit: habens quidem carnis, ſed ſine ulla carnali corruptione, ſubſtantiam.* Auguſt. de Civit. l. 22. c. 24.

pire, nor ſhall I trouble my ſelf with *thoughts of death*; nor looſe my joys through fear of loſing them. When millions of ages are paſt, my glory is but beginning, and when millions more are paſt, it is no neerer ending. Every day is all *noontide*, and every *moneth* is *May* or harveſt, and every year is there a Jubilee, and every age is full manhood; and all this is one *Eternity*. O bleſſed *Eternity!* the glory of my glory! the perfection of my perfection!

Ah drouzy, earthy, blockiſh *heart!* How coldly doſt thou think of this reviving day? Doſt thou ſleep when thou thinkeſt of *eternal Reſt?* Art thou hanging earthward, when *Heaven* is before thee? Hadſt thou rather ſit thee down in dirt and dung, then walk in the *Court* of the Palace of *God?* Doſt thou now remember thy worldly buſineſs? Art thou looking back to the *Sodom* of thy luſts? Art thou thinking of thy delights and merry company? wretched *heart!* Is it better to be there, then above with God? is the company better? are the pleaſures greater? Come away; make no excuſe, make no delay, *God* commands, and I command thee, come away, gird up thy loyns: aſcend the *mount*; and look about thee, with *ſeriouſneſs* and with *Faith*. Look thou not back upon the way of the wilderneſs, except it be when thine eyes are dazled with the glory, or when thou wouldſt compare the Kingdom with that howling deſart; that thou mayſt more ſenſibly perceive the mighty difference. Fix thine eye upon the Sun it ſelf; and look not down to *Earth* as long as thou art able to behold it; except it be to diſcern more eaſily, the *brightneſs* of the one, by the *darkneſs* of the other. † Yonder, far above yonder, is thy *Fathers* glory; yonder muſt thou dwell when thou leaveſt this *earth*; yonder muſt thou remove, O my Soul, when thou departeſt from

That even the Philoſophers underſtood that there was a Heaven, ſee *Fernelius de abdit. rer. cauſ. cap.* 9. And *Ariſtot. de Cœlo*, l. 2. c. 9 Manifeſtum eſt quod neque locus, neque vacuum, neque tempus eſt extra Cœlum. In omni enim loco corpus eſſe poſſibile eſt; Vacuum autem eſſe dicunt in quo non eſt corpus; poſſibile autem eſt eſſe. Tempus autem eſt numerus motus, motus autem ſine naturali corpore non eſt, &c. Quapropter neq; quæ illic ſunt, nata ſunt in loco eſſe; neq; tempus ipſa facit ſenescere, neq; ulla tranſmutatio ullius eorum eſt, quæ ſuper extima diſpoſita ſunt latione, ſed inalterabilia et impaſſibilia optimam habentia vitam, et per ſe ſufficientiſſimam perſeverant toto ævo, &c.

† *Nec mireris ſi Deum non videas: Vento & flatibus omnia impelluntur, vibrantur, agitantur, & ſub oculis tamen non venit ventus & flatus. Solem, qui videndi omnibus cauſa eſt, intueri non poſſumus: radiis acies ſubmovetur; obtutus intuentis hebetatur: & ſi diutius inſpicias omnis viſus extinguitur. Qui ipſum Solis artificem, illum luminis fontem, poſſis ſuſtinere? cum te ab ejus fulgoribus avertas, a fulminibus abſcondas? Deum oculis carnalibus vis videre, cum ipſam animam tuam, quæ vivificaris & loqueris, nec aſpicere poſſis, nec tueri.* Minutius Fælix Octav. fol. 393.

this

this body: And when the power of thy *Lord* hath raiſed it again, and joyned thee to it, yonder muſt thou live with *God* for ever. There is the glorious *New Jeruſalem*, the Gates of Pearl, the foundations of Pearl, the Streets and Pavements of tranſparent Gold: Seeſt thou that Sun which lighteth all this world? why, it muſt be taken down as uſeleſs there, or the glory of *Heaven* will darken it, and put it out; even thy ſelf ſhall be as bright as yonder ſhining Sun: God will be the Sun, and Chriſt the Light, and in his Light ſhalt thou have light.

What thinkeſt thou, O my Soul, of this moſt bleſſed ſtate? What! Doſt thou ſtagger at the *Promiſe of God* through unbelief? Though thou ſay nothing, or profeſs belief; yet thou ſpeakeſt ſo coldly and ſo cuſtomarily, that I much ſuſpect thee: I know thy *infidelity* is thy natural vice. Didſt thou beleeve indeed, thou wouldſt be more affected with it? Why, haſt thou not it under the hand and ſeal, and Oath of *God?* Can *God* lye? or he that is the *Truth* it ſelf, be falſe? Fooliſh wretch! What need hath God to flatter thee, or deceive thee? why ſhould he promiſe thee more, then he will perform? Art thou not his *Creature?* a little crumb of duſt? a ſcrawling worm? ten thouſand times more below him, then this fly or worm is below thee? wouldſt thou flatter a flea, or a worm? what need haſt thou of them? If they do not pleaſe thee, thou wilt cruſh them dead, and never accuſe thy ſelf of cruelty: Why yet they are thy *Fellow-Creatures*, made of as good metal as thy ſelf; and thou haſt no *Authority* over them, but what thou haſt received: How much leſs need hath *God* of thee? or why ſhould he care, if thou periſh in thy folly? Cannot he govern thee without either *flattery* or *falſhood?* Cannot he eaſily make thee obey his will? and as eaſily make thee ſuffer for thy diſobedience? Wretched unbeleeving heart! Tell a fool, or tell a *Tyrant*, or tell ſome falſe and flattering man of drawing their ſubjects by falſe promiſes, and procuring obedience by deceitful means: But do thou not dare to charge the *Wiſe*, *Almighty*, *Faithful God*, with this. Above all men it beſeems not thee to doubt, either of this *Scripture* being his infallible Word, or of the performance of this Word to thy ſelf. Hath not *Argument* convinced thee? may not thy own experience utterly ſilence thee? How oft hath this *Scripture* been verified for thy good? How many of the *Promiſes* have been performed to thee? hath it

not quickened thee? and converted thee? hast not thou felt in it something more then humane? would God perform anothers promise? or would he so powerfully concur with a feigned word? If thou hadst seen the Miracles that *Christ* and his *Apostles* wrought, thou wouldst never sure have questioned the truth of their doctrine: why they delivered it down by such undoubted Testimony, that it may be called Divine as well as Humane. Nay, hast thou not seen its Prophecies fulfilled? hast thou not lived in an age, wherein such wonders have been wrought, that thou hast now no cloke for thy unbelief? hast thou not seen the course of *nature* changed? and works beyond the power of *nature* wrought? and all this in the fulfilling of this *Scripture?* hast thou so soon forgotten since *Nature* failed me, and strength failed me, and blood, and spirits, and flesh, and friends, and all means did utterly fail? and how *Art* and *Reason* had sentenced me for dead? and yet how God revoked the sentence? and at the request of praying, beleeving *Saints*, did turn thee to the Promise which he verified to thee? And canst thou yet question the *truth* of this *Scripture?* hast thou seen so much to confirm thy *faith*, in the great actions of seven years past, and canst thou yet doubt? Thou hast seen signs and wonders, and art thou yet so unbeleeving? O *wretched heart!* Hath God made thee a promise of *Rest*, and wilt thou come short of it? and shut out thy self through unbelief? Thine eyes may fail thee, thy ears deceive thee, and all thy senses prove delusions, sooner then a promise of God can delude thee. Thou mayst be surer of that which is written in the Word, then if thou see it with thine eyes, or feel it with thy hands. Art thou sure thou livest? or sure that this is *Earth* which thou standest on? art thou sure thine eyes do see the Sun? As sure is all this glory to the *Saints*; as sure shall I be higher then yonder *stars*, and live for ever in the Holy City, and joyfully sound forth the praise of my Redeemer; if I be not shut out by this evil heart of unbelief, causing me to depart from the living God.

And is this *Rest* so sweet, and so sure? O then, what means the careless world? Do they know what it is they so neglect? did they ever hear of it? or are they yet asleep? or are they dead? Do they know for certain that the Crown's before them, while they thus sit still, or follow trifles? undoubtedly they are quite beside themselves, to minde so much their provision in the way, and strive,

and

and care, and labor for trifles, when they are hasting so fast to another world, and their eternal happiness lies at stake. Were there left one spark of *Wit* or *Reason*, they would never sell their *Rest* for Toyl, nor sell their Glory for worldly vanities, nor venture *Heaven* for the pleasure of a sin. Ah poor men! That you would once consider what you hazard, and then you would scorn these *tempting baits*. O blessed for ever be that Love, that hath rescued me from this mad bewitching darkness!

Draw neerer yet then, O my Soul; bring forth thy strongest burning Love; here's matter for it to work upon; here's something truly worth thy loving. O see what *beauty* presents it self: Is it not exceeding lovely? is not all the *beauty* in the world contracted here? is not all other beauty *deformity* to it? Dost thou need to be perswaded now to love? Here's a *feast* for thine eyes; a *feast* for all the powers of thy Soul: dost thou need to be entreated to feed upon it? Canst thou love a little shining *Earth*? canst thou love a walking piece of clay? and canst thou not love *that God, that Christ, that Glory*, which is so truly and unmeasurably lovely? Thou canst love thy friend, because he loves thee: And is the love of thy Friend like the Love of *Christ*? Their weeping or bleeding for thee, doth not ease thee, nor stay the course of thy Tears or blood: But the Tears and blood that fell from thy Lord, have all a suffering healing *vertue*, and are *waters* of Life, and Balsam to thy faintings, and thy sores. O my Soul! If love deserve, and should procure love, what incomprehensible love is here before thee? Pour out all the store of thy affections here; and all is too little. O that it were more! O that it were many thousand times more! Let him be first served, that served thee first; let him have the first born, and strength of thy love, who parted with strength and life in love to thee: If thou hast any to spare when he hath his part, let it be imparted then to standers-by. See what a Sea of Love is here before thee; cast thy self in, and swim with the arms of thy love in this Ocean of his love: Fear not lest thou shouldst be drowned, or consumed in it; Though it seem as the scalding * furnace of Lead, yet thou wilt finde it but mollifying Oyl; Though it seem a furnace of fire, and the hottest that ever was kindled upon Earth, yet is it the fire of Love and not of wrath; a fire most effectual to extinguish fire; never intended to consume, but to glorifie thee: venture into it then

Love acted.

Pondus meum, Amor meus: eo feror, quocunq; feror. Ibi nos collocavit Voluntas bona, ut nihil velimus aliud quam permanere illic in æternum. 13 Confession. (commonly called *Augustius.*)

* In which it is said S. *John* was cast, and came out anointed onely.

then in thy beleeeing *meditations*, and walk in these flames with the *Son of God*; when thou art once in, thou wilt be sorry to come forth again. O my Soul! what wantest thou here to provoke thy love? Dost thou love for excellency? why thou seest nothing below but baseness, except as they relate to thy enjoyments above. Yonder is the *Goshen*, the region of light, this is a Land of palpable darkness. Yonder twinkling *Stars*, that shining *Moon*, the radiant *Sun*, are all but as the *Lanthorns* hanged out at thy *Fathers House*, to light thee while thou walkest in the dark streets of the Earth: But little dost thou know (ah little indeed) the glory and blessed mirth that is within! Dost thou love for suitableness? why what person more suitable then *Christ*? His *Godhead*, his *Manhood*, his *fulness*, his *freeness*, his *willingness*, his *constancy*, do all proclaim him thy most suitable Friend. What state more suitable to thy misery, then that of mercy? or to thy sinfulness and baseness, then that of honor and perfection? What place more suitable to thee then *Heaven*? Thou hast had a sufficient Tryal of this world: Dost thou finde it agree with thy nature or desires? are these common abominations, these heavy sufferings, these unsatisfying vanities suitable to thee? or dost thou love for interest and neer relation? Why where hast thou better Interest then in *Heaven*? or where hast thou neerer relation then there? Dost thou love for acquaintance and familiarity? Why though thine eyes have never seen thy *Lord*, yet he is never the further from thee: If thy son were blinde, yet he would love thee his Father, though he never saw thee; Thou hast heard the voyce of *Christ* to thy very heart, thou hast received his benefits; thou hast lived in his bosom, and art thou not yet acquainted with him? It is he that brought thee seasonably and safely into the world: It is he that nursed thee up in thy tender Infancy, and helped thee when thou couldst not help thy self: He taught thee to go, to speak, to read, to understand: He taught thee to know thy self and him; he opened thee that first window whereby thou sawest into *Heaven*: Hast thou forgotten since thy *heart* was careless, and he did quicken it? and hard and stubborn, and he did soften it, and made it yeeld? when it was at peace, and he did trouble it? and whole, till he did break

Subtilius naturam Amoris contemplemur. Totam compositam & quadrantem Deo inveniemus; Nulli alicui rei aptius, nulli decentius, nulli fructuosius cohærere; immo cæteris perdite, turpiter, inæqualiter. Quid infælicius quam amator, & non Dei? Amor est quidam sui exitus; quædam a se peregrinatio; cum quodam spontaneo interitu. Voluntaria Mors est; & quoddam sine necessitate fatum. A se abest qui amat; Etenim de se cogitat nihil; providet nihil; & cum cogitet de se, nec in se; neque secum cogitabit. Illud est arcanum ingenioſi affectus, mori cum fœnore; perire cum lucro vitæ; si amare scias, si ames inquam Deum, ista est amandi ars. Quod restat ex amante, amatus est. *Nierembergius* de arte Volunt. lib. 4. cap. 23, 24. pag. 287, 288.

break it? and broken, till he did heal it again? Haſt thou forgotten the time, nay the many, very many times, when he found thee in ſecret all in tears; when he heard thy dolorous ſighs and groans; and left all to come and comfort thee? when he came in upon thee, and took thee up, as it were in his arms, and asked thee, Poor Soul, what doth ail thee? doſt thou weep, when I have wept ſo much? Be of good cheer; thy wounds are ſaving, and not deadly. It is I that have made them, who mean thee no hurt, Though I let out thy blood, I will not let out thy life.

O methinks I remember yet his voyce, and feel thoſe embracing arms that took me up; How gently did he handle me! how carefully did he dreſs my wounds and binde them up! Methinks I hear him ſtill ſaying to me, Poor ſinner, though thou haſt delt unkindly with me, and caſt me off; yet will not I do ſo by thee; Though thou haſt ſet light by me and all my mercies, yet both I and All are thine; what wouldſt thou have, that I can give thee? and what doſt thou want that I cannot give thee? If any thing I have will pleaſure thee, thou ſhalt have it; If any thing in *Heaven* or *Earth* will make thee happy, why it is all thine own; Wouldſt thou have pardon? thou ſhalt have it, I freely forgive thee all the debt: wouldſt thou have grace and peace, thou ſhalt have them both: wouldſt thou have my ſelf? why, behold, I am thine, thy *Friend*, thy *Lord*, thy *Brother*, thy *Huſband*, and thy *Head*: wouldſt thou have the *Father*? why I will bring thee to him; and thou ſhalt have him in and by me.——Theſe were my *Lords* reviving words: Theſe were the melting, healing, raiſing, quickening paſſages of love. After all this, when I was doubtful of his love; methinks I yet remember his overcoming and convincing *Arguments*.—— Why ſinner, have I done ſo much to teſtifie my Love, and yet doſt thou doubt? Have I made thy beleeving it, the condition of enjoying it, and yet doſt thou doubt? Have I offered thee my ſelf and love ſo long, and yet doſt thou queſtion my willingneſs to be thine? Why what could I have done more then I have done? At what dearer rate ſhould I tell thee that I love thee? Read yet the ſtory of my bitter paſſion, wilt thou not beleeve that it proceeded from love? Did I ever give thee cauſe to be ſo jealous of me? Or to think ſo hardly of me, as thou doſt? Have I made my ſelf in the Goſpel, a Lion to thine enemies, and a Lamb to thee, and doſt thou ſo over-look my Lamb-like nature? Have I ſet

Voluntas ſeu Amor vivificatur amore Amoris; a quo habet ut ſit Volens ſeu libere amans, ſeu Eligens.——Et ſi recte advertis, Amor Dei non eſt quaſi quis amet aliquod amatum aliud ab amore; ſeu ubi non coincidit amor & amatum. Deus eſt Amor: qui Deum amat, Amorem amat. Card. Cuſanus Vol. 2. Excit. l. 7. fol. 132. B.

set mine arms and heart there open to thee, and wilt thou not beleeve but they are shut? why, if I had been willing to let thee perish, I could have done it at a cheaper rate, what need I then have done and suffered so much? what need I follow thee with so long *patience* and *entreating*? what dost thou tell me of thy wants? have I not enough for me and thee? and why dost thou foolishly tell me of thy unworthiness, and thy sin? I had not dyed, if man had not sinned: if thou wert not a sinner, thou wert not for me; if thou wert worthy thy self, what shouldst thou do with my *worthiness*? Did I ever envite the *worthy* and the *righteous*? or did I ever save or justifie such? or is there any such on *earth*? Hast thou nothing? art thou lost and miserable? art thou helpless and forlorn? dost thou beleeve that I am a sufficient Saviour? and wouldst thou have me? why then take me, Lo, I am thine; if thou be willing, I am willing, and neither sin nor devils shall break the match.

These, O these were the blessed words, which his *Spirit* from his Gospel spoke unto me, till he made me cast my self at his feet, yea into his arms, and to cry out, My Saviour and my Lord: Thou hast broke my *heart*, thou hast revived my *heart*, thou hast overcome, thou hast won my *heart*, take it, it is thine: If such a *heart* can please thee, take it, if it cannot, make it such as thou wouldst have it.——Thus, O my Soul, mayst thou remember the sweet familiarity thou hast had with *Christ*; therefore if *acquaintance* will cause affection, O then let out thy *heart* unto him; It is he that hath stood by thy bed of sickness, that hath cooled thy heats, and eased thy pains, and refreshed thy weariness, and removed thy fears; He hath been always ready, when thou hast earnestly sought him; He hath given thee the meeting in publique and in private; He hath been found of thee in the *Congregation*, in thy house, in thy chamber, in the field, in the way as thou wast walking, in thy waking nights, in thy deepest dangers. O if bounty and compassion be an attractive of Love, how unmeasurably then am I bound to love him? All the mercies that have filled up my life, do tell me this, all the places that ever I did abide in, all the societies and persons that I have had to deal with, every condition of life that I have passed through, all my employments, and all my relations, every change that hath befaln me, all tell me, That the *Fountain* is *Overflowing Goodness*.——Lord, what a sum of love am I indebted to thee? and how doth my debt continually increase? how

how should I love again for so much love? But what? shall I dare to think of making thee requital? or of recompencing all thy love with mine! Will my mite requite thee for thy golden Mynes? my seldom wishes for thy constant bounty? or mine which is nothing, or not mine, for thine which is infinite and thine own? Shall I dare to contend in love with thee? or set my borrowed languid spark, against the Element and Sun of Love! Can I love as high, as deep, as broad, as long * as Love it self? as much as he that made me? and that made me love? that gave me all that little which I have? both the heart, the hearth where it is kindled, the bellows, the fire, the fuel, and all were his: As I cannot match thee in the works of thy Power, nor make, nor preserve, nor guide the worlds; so why should I think any more of matching thee in Love? No, Lord, I yield, I am unable, I am overcome; O blessed Conquest! Go on victoriously, and still prevail, and triumph in thy love: The Captive of Love shall proclaim thy Victory; when thou leadest me in triumph from Earth to Heaven, from Death to Life, from the Tribunal to the Throne, my self, and all that see it, shall acknowledg that thou hast prevailed, and all shall say, *Behold how he loved him.*——Yet let me love thee in subjection to thy Love, as thy redeemed Captive, though not thy Peer; Shall I not love at all because I cannot reach thy measure? or at least, let me heartily wish to love thee. O that I were able! O that I could feelingly say, *I love thee!* even as I feel I love my friend, and my self! Lord, that I could do it! but alas, I cannot; fain I would, but alas, I cannot. Would I not love thee, if I were but able? Though I cannot say as thy Apostle, *Thou knowest that I love thee*; yet can I say, Lord, thou knowest that I would love thee: but I speak not this to excuse my fault, it is a crime that admits of no excuse, and it is my own, it dwelleth as near me as my very heart; if my heart be my own, this sin is my own, yea and more my own then my heart is.——Lord, what shall this sinner do? the fault is my own, and yet I cannot help it; I am angry with my heart that it doth not love thee, and yet I feel it love thee never the more; I frown upon it, and yet it cares not; I threaten it, but it doth not feel; I chide it and yet it doth not mend; I reason with it, and would fain perswade it, and yet I do not perceive it stir; I rear it up as a carcase

* *Quemadmodum umbram nostram superare non datur quippe quæ tantum præst quantum progredimur, & æqua portione semper antecedit, neque supra caput esse potest corporis magnitudo, cum illud semper corpori superpositum sit; sic neque Deum largiendo vincere possumus. Neque enim quippiam largimur quod illius non sit, aut magnificentiam & liberalitatem antecedat; considera unde sit tibi id ipsum quod es, quod spiras, quod sapis, & id quod maximum est, quod Deum cognoscis, quod speras regnum cœlorum æqualem angelis dignitatem puram, perfectamque gloriæ quam nunc in speculis & ænigmatibus cernis contemplationem; quod factus es filius Dei, cohæres Christi (audacter dicam) & Deus ipse.* Nazianz. in Orat. de Pauper. amandi, &c.

kass upon its legs, but it neither goes nor stands. * I rub and chafe it in the use of thine Ordinances, and yet I feel it not warm within me. ——O miserable man that I am —— unworthy Soul! is not thine eye now upon the only lovely object? and art thou not beholding the ravishing glory of the Saints? and yet dost thou not love? and yet dost thou not feel the fire break forth? why, art thou not a Soul? a living spirit? and is not thy love the choycest piece of thy life? Art thou not a rational Soul? and shouldst not thou love according to Reasons conduct? and doth it not tell thee, that all is dirt and dung to Christ? that Earth is a dungeon to the Celestial Glory? Art thou not a spirit thy self? and shouldst thou not love spiritually? even God, who is a Spirit, and the Father of Spirits? Doth not every creature love their like? why, my Soul! art thou like to fish? or gold? or stately buildings? Art thou like to meat and drink, or clothes? Wilt thou love no higher then thy horse or swine? hast thou nothing better to love then they? what is the beauty that thou hast so admired? canst thou not even wink or think it all into darkness or deformity? when the night comes, it is nothing to thee, while thou hast gazed on it, it hath withered away; a Botch or Scab, the wrinkles of consuming sickness, or of age, do make it as loathsom as it was before delightful: Suppose but that thou saweſt that beautiful carkass lying on the Bier, or rotting in the grave, the scull dig'd up, and the bones scattered; where is now thy lovely object? couldst thou sweetly embrace it, when the Soul is gone; or take any pleasure in it, when there is nothing left that's like thy self? Ah, why then dost thou love a skinful of dirt, and canst love no more the heavenly Glory? What thinkest thou? shalt thou love when thou comest there? when thou seest? when thou dost enjoy? when the Lord shall take thy carkass from the grave, and make thee shine as the Sun in glory, and when thou shalt everlastingly dwell in the blessed presence? shalt thou then love, or shalt thou not? is not the place a meeting of Lovers? is not the life a state of love? is it not the great marriage-day of the Lamb? when he will embrace and entertain his Spouse with love? Is not the imployment there the work of love? where the Souls with Christ do take their full? O then, my Soul, begin it here; be sick of love now,

* *Quam diu praesentim vitam vivimus, tamdiu Cor nostrum, nec Deo perfecte plenum, nec omnino subjectum: multa enim ama ra sunt quæ extra Deum amamus, etsi Deum amantes & sitientes. At in cœlesti patria subjectio ad Deum est omnimoda, & talis cui nihil amplius addi queat. Omnis motus actualis beati, in Deum fertur. Et sicut Deus nihil novit nec amat nisi seipsum aut seipso: ita sanctus quia placet Deo sibi, nihil novit nec amat nisi Deum aut in Deo. Deus cuilibet sanctorum sicut sibi sufficientia est; Plenitudo est, omnia est: et omnis rationalis mentis potentialitatem adimplet. Quod non esset profecto, si sanctos aliquid extra Deum videre dicas: si enim aliquid extra Deum amant, illud ipsum cum Deo, in eorum corde hospitabitur. Et quomodo Deus. O homo, tibi sufficientia, Plenitudo, Omnia est, si ita est?* Gibieuf, li. 2. cap. 27. sect. 7. p. 483.

that

that thou mayst be well with love there; keep thy self now in the love of God (*Jude* 21.) and let neither life nor death, nor any thing separate thee from it, and thou shalt be kept in the fulness of love for ever, and nothing shall imbitter or abate thy pleasure, for the Lord hath prepared a City of Love, a place for the communicating of love to his chosen, and those that love his Name shall dwell there, *Psal.*69.36. Cant.5.8. Rom 8.35.

Awake then, O my drowsie Soul! who but an Owl or Mole would love this worlds uncomfortable darkness, when they are called forth to live in light? To sleep under the light of Grace is unreasonable, much more in the approach of the light of Glory: The night of thy ignorance and misery is past, the day of glorious Light is at hand, this is the day-break betwixt them both: Though thou see not yet the Sun it self appear, methinks the twi-light of a Promise should revive thee! Come forth then, O my dull congealed spirits! and leave these earthly Cells of dumpish sadness! and hear thy Lord that bids thee Rejoyce, and again Rejoyce; Thou hast layn here long enough in thy prison of flesh, where Satan hath been thy Jaylor, and the things of this world have been the Stocks for the feet of thy Affections, where cares have been thy Irons, and fears thy Scourge, and the bread and water of Affliction thy food; where sorrows have been thy lodging, and thy sins and foes have made the bed, and a carnal, hard, unbelieving heart have been the iron gates and bars that have kept thee in, that thou couldst scarce have leave to look through the Lattices, and see one glimpse of the immortal Light: The Angel of the Covenant now calls thee, and strikes thee, and bids thee Arise and follow him: up, O my Soul, and cheerfully obey, and thy bolts and bars shall all fly open; do thou obey, and all will obey; follow the Lamb which way ever he leads thee: Art thou afraid because thou knowest not whither? Can the place be worse then where thou art? Shouldst thou fear to follow such a guide? Can the Sun lead thee to a state of darkness? or can he mislead thee that is the light of every man that cometh into the world? will he lead thee to death, who dyed to save thee from it? or can he do thee any hurt, who for thy sake did suffer so much? follow him, and he will shew thee the Paradise of God, he will give thee a sight of the New *Jerusalem*, he will give thee a taste of the Tree of Life: Sit no longer then by the fire of earthly common comforts, whither the cold of carnal fears and sorrows *Joy.*

rows did drive thee: Thy Winter is past, and wilt thou house thy self still in earthly thoughts, and confine thy self to drooping and dulness? Even the silly Flies will leave their holes when the Winter is over, and the Sun draws near them; the Ants will stir, the Fishes rise, the Birds will sing, the Earth look green, and all with joyful note will tell thee the Spring is come: Come forth then, O my drooping Soul, and lay aside thy Winter mourning Robes, let it be seen in thy believing Joys and Praise, that the day is appearing, and the Spring is come; and as now thou seest thy comforts green, thou shalt shortly see them white and ripe for Harvest; and then thou who art now called forth to see and taste, shalt be called forth to reap, and gather, and take possession. Shall I suspend and delay my joys till then? Should not the joys of the Spring go before the joys of Harvest? Is Title nothing before possession? Is the heir in no better a state then the slave? My Lord hath taught me to rejoyce in hope of his Glory, and to see it through the bars of a Prison: and even when I am *persecuted for righteousness sake*, when I am *reviled, and all manner of evil sayings are said against me falsly for his sake*, then hath he commanded me to *rejoyce, and be exceeding glad*, because of this my *great reward in Heaven*. How justly is an unbelieving heart possessed by sorrow, and made a prey to cares and fears, when it self doth create them, and thrust away its offered peace and joy? I know it is the pleasure of my bounteous Lord, that none of his family should want for comfort; nor live such a poor and miserable life, nor look with such a famished dejected face: I know he would have my joys exceed my sorrows; And as much as he delighteth in the humble and contrite, yet doth he more delight in the Soul as it delighteth in him: I know he taketh no pleasure in my self-procured sadness; nor would he call on me to weep or mourn, but that it is the only way to these delights. Would I spread the Table before my guest, and bring him forth my best provision, and bid him sit down, and eat and welcom, if I did not unfeignedly desire he should do so? Hath my Lord spread me a Table in this Wilderness, and furnished it with the promises of Everlasting Glory, and set before me Angels food, and broached for me the side of his beloved Son, that I might have a better wine then the blood of the Grape? Doth he so frequently and importunately invite me to sit down, and draw forth my faith, and feed, and spare not? Nay hath he furnished

Rom. 5. 2.

Mat. 5. 10, 11, 12.

furniſhed me to that end with reaſon, and faith, and a rejoycing diſpoſition? And yet is it poſſible that he ſhould be unwilling of my joys? Never think it, O my unbelieving Soul; nor dare to charge him with thy uncomfortable heavineſs, who offereth thee the foretaſte of the higheſt delights, that Heaven doth afford, and God beſtow. Doth he not bid thee *delight thy ſelf in the Lord?* and promiſe to give thee then *the deſires of thy heart?* Hath he not charged thee to *rejoyce evermore?* Yea to *ſing aloud, and ſhout for joy? Pſal.* 47. 1. Why ſhould I then draw back diſcouraged? My God is willing, if I were but willing. He is delighted in my delights. He would fain have it my conſtant frame, and dayly buſineſs, to be near to him in my believing *Meditations*; and to live in the ſweeteſt thoughts of his goodneſs, and to be always delighting my Soul in himſelf. O bleſſed work! Employment fit for the ſons of God!

Pſal. 37. 4. 1 Theſ 5 16. Pſal. 32. 11.

But, ah my Lord, thy feaſt is nothing to me without an appetite: Thou muſt give me a ſtomack as well as meat. Thou haſt ſet the dainties of Heaven before me, but alas, I am blind, and cannot ſee them; I am ſick, and cannot reliſh them; I am ſo benummed, that I cannot put forth a hand to take them. What is the glory of Sun and Moon to a clod of Earth? Thou knoweſt I need thy ſubjective grace, as well as thine objective, and that thy works upon mine own diſtempered Soul, is not the ſmalleſt part of my Salvation. I therefore humbly beg this grace, that as thou haſt opened Heaven unto me in thy bleſſed Word, ſo thou wouldſt open mine eyes to ſee it, and my heart to affect it; elſe Heaven will be no Heaven to me. Awake therefore, O thou Spirit of Life, and breathe upon thy graces in me; blow upon the garden of my heart, that the ſpices thereof may flow out; *Let my beloved come into his garden and eat his pleaſant fruits, (Cant.* 4. 16.) And take me by the hand, and lift me up from Earth to thy ſelf, that I may fetch one walk in the garden of Glory, and ſee by Faith what thou haſt laid up for them that love thee and wait for thee.

Away then you Soul-tormenting cares and fears! Away you importune heart-vexing ſorrows! At leaſt forbear me a little while; ſtand by, and trouble not my aſpiring Soul; ſtay here below, whileſt I go up, and ſee my Reſt. The way is ſtrange to me, but not to Chriſt. There was the eternal dwelling of his glorious Deity; And thither hath he alſo brought his aſſumed glorified fleſh.

It was his work to purchase it; it is his work to prepare it, and to prepare me for it, and to bring me to it. The Eternal God of Truth hath given me his Promise, his Seal, and his Oath to assure me, that *believing in Christ I shall not perish, but have everlasting life*; Thither shall my Soul be speedily removed, and my body very shortly follow. * It is not so far, but he that is every where can bring me thither, nor so difficult and unlikely, but Omnipotency can effect it. And though this unbelief may diminish my delights, and much abate my joys in the way; Yet shall it not abate the love of my Redeemer, nor make the promise of none effect. And can my tongue say, that I shall shortly and surely live with God; and yet my heart not leap within me? Can I say it believingly, and not rejoycingly? Ah Faith! how sensibly now do I perceive thy weakness? Ah Unbelief! if I had never heard or known it before, yet how sensibly now do I perceive thy malicious tyranny? But, though thou darken my light, and dull my life, and suppress my joys, yet shalt thou not be able to conquer and destroy me. There shall I, and my joys survive, when thou art dead; and though thou envy all my comforts, yet some in despight of thee, I shall even here receive; But were it not for thee, what abundance might I have? The light of Heaven would shine into my heart; and I might be as familiar there as I am on Earth.

John 3. 16.

* Multi nobis videmur, sed Deo admodum pauci sumus: Nos Gentes Nationesque distinguimus, sed Deo una domus est Mundus hic totus. Reges tantum regni sui per officia Ministrorum universa novere: Deo indiciis opus non est. Non solum in oculis ejus sed in sinu vivimus. *Minutius Felix, Octav. p.* 394.

Come away my Soul then, stop thine ears to the ignorant language of infidelity; Thou art able to answer all its Arguments; Or if thou be not, yet tread them under thy feet. Come away, stand not looking on that grave, nor turning those bones, nor reading thy lesson now in the dust; Those lines will soon be wiped out: But lift up thy head and look to Heaven, and read thy Instructions in those fixed Stars: Or yet look higher then those eyes can see into that foundation which standeth sure; and see thy name in golden letters written before the foundations of the world, in the book of life of the slain Lamb. What if an Angel from Heaven should tell thee, that there is a mansion prepared for thee? that it shall certainly be thine own, and thou shalt possess it for ever? would not such a message make thee glad? And dost thou make light of the infallible Word of Promises, which were delivered by the Spirit, and by the Son himself? Suppose thou hadst seen a fiery Chariot come for thee, and fetch thee up to Heaven like *Elias*! would

2 Tim 2. 19. Rev 13. 8. and 18. Luke 10. 20.

would not this rejoyce thee? Why, my Lord hath acquainted me, and assured me, that the Soul of a *Lazarus*, a begger, goes not forth of its corrupted flesh, but a Convoy of Angels are ready to attend it, and bring it to the comforts in *Abrahams* bosom. Shall a drunkard be so merry among his cups? and a glutton in his delicious fare? and the proud in his bravery and dignity? and the lustful wanton in the enjoyment of his mate? And shall not I rejoyce who must shortly be in Heaven? How glad is voluptuous youth of their play-times and Holy-days? Why, in Heaven I shall have an Everlasting Holy-day of Pleasure. Can meat and drink delight me when I hunger and thirst? Can I finde pleasure in Walks, and Gardens, and convenient dwellings? Can beauteous sights delight mine eyes? and Odors my smell? and Melody mine ears? And shall not the forethought of the Celestial Bliss delight me? My beast is glad of his fresh pasture, and his liberty, and his Rest: And shall not I? What delight have I found in my private studies, especially when they have prospered to the increase of my knowledg! Methinks I could bid the world farewel, and immure my self among my Books, and look forth no more (were it a lawful course) but (as *Hienſius* in his Library at *Leyden*) shut the doors upon me, and as in the lap of Eternity, among those divine Souls, imploy my self in sweet content, and pity the rich and great ones that know not this happiness. Sure then it is a high delight indeed, which in the true lap of Eternity is enjoyed! If *Lipsius* thought when he did but read *Seneca*, that he was even upon *Olympus* top, above mortality and humane things: What a case shall I be in when I am beholding Christ? If *Julius Scaliger* thought twelve Verses in *Lucan* better then the whole German Empire; What shall I think mine Inheritance worth? If the Mathematicks alone are so delectable, that their Students do profess, that they should think it sweet to live and dye in those studies: How delectable then will my life be, when I shall fully and clearly know those things, which the most learned do now know but doubtfully and darkly? In one hour shall I see all difficulties vanish; and all my doubts in Physicks, Metaphysicks, Politicks, Medicine, &c. shall be resolved; so happy are the Students of that University. Yea all the depths in Divinity will be uncovered to

As Defined Habitations are distributed (by order) to Blessed spirits, so Holy Souls shall be set in Holy places; and being transported wholly from the whole, shall come to a better Condition in better places; not embracing the Divine Contemplation, as in or by a Glass; but being welcomed at the Everlasting Feast of the most Evident, truly Pure sincere, and Everlasting Contemplation of God, (with which the souls that abound with Love can never be satiated,) and enjoying unmeasurable Joys for ever and for ever, they remain

honoured, as I may say, with the Identity of the Universal Excellency. *Clemens Alexand. Stromat. lib. 7. prope init.*

me,

me, and all the difficult knots untyed; and the Book unsealed, and mine eyes opened. For in knowing God, I shall know all things, that are fit or good for the creature to know. There *Commenius*'s attempt is perfected; and all the sciences reduced to one. *Seneca* thought, that he that lived without books, was but buried alive: But had he known what it is to enjoy God in glory, he would have said indeed, That to live without him, is to be buried alive in Hell.

If *Apollonius* travelled into *Æthiopia* and *Persia* to consult with the learned there: And if *Plato* and *Pythagoras* left their Country to see those wise *Ægyptian Priests*: And if (as *Hierom* saith) many travelled thousand miles to see and speak with eloquent *Livy*: And if the Queen of *Sheba* came from *Æthiopia* to hear the wisdom of *Solomon*, and see his glory; O how gladly should I leave this Country! how cheerfully should I pass from Earth to Heaven! to see the glory of that Eternal Majesty; and to attain my self that height of wisdom, in comparison of which the most learned on Earth are but silly, brutish fools and Idiots! If *Bernard* were so ravished with the delights of his Monastery (where he lived in poverty, without the common pleasures of the world) because of its green banks, and shady bowers, and herbs and trees, and various objects to feed the eyes, and fragrant smells, and sweet and various tunes of Birds, together with the opportunity of devout Contemplations, that he cries out in admiration, Lord, what abundance of delights dost thou provide, even for the poor? How then should I be ravished with the Description of the Court of Heaven? where in stead of herbs, and trees, and birds, and bowers, I shall enjoy God and my Redeemer, Angels, Saints, and unexpressible pleasures? and therefore should with more admiration cry out, Lord, what delights hast thou provided for us miserable and unworthy wretches that wait for thee! If the heaven of glass which the *Persian* Emperor framed, were so glorious a piece; and the heaven of silver which the Emperor *Ferdinand* sent to the great Turk, because of their rare artificial Representations and Motions; What will the Heaven of Heavens then be? which is not formed by the Art of man, nor beautified like these childish toys; but is the matchless Pallace of the great King, built by himself for the residence of his Glory, and the perpetual entertainment of his beloved Saints.

Saints. Can a poor deluded *Mahometan* rejoyce in expectation of a feigned ſenſual Paradiſe? And ſhall not I rejoce in expectation of a certain Glory? If the honor of the ambitious, or the wealth of the covetous perſon do increaſe, his heart is lifted up with his eſtate, as a boat that riſeth with the riſing of the water: If they have but a little more lands or mony then their neighbours, how eaſily may you ſee it in their countenance and carriage? How high do they look? how big do they ſpeak? how ſtately and loftily do they demean themſelves? And ſhall not the heavenly loftineſs and height of my ſpirit, diſcover my title to this promiſed Land? Shall I be the adopted Son of God, and coheir with Chriſt of that bleſſed inheritance, and daily look when I am put into poſſeſſion? and ſhall not this be ſeen in my joyful countenance? What if God had made me commander of the earth? What if the mountains would remove at my command? What if I could heal all diſeaſes with a word or a touch? what if the infernal ſpirits were all at my command? Should I not rejoyce in ſuch priviledges and honours as theſe? yet is it my Saviours command, not to rejoyce that the devils are ſubject to us: but in this to rejoyce, that our names are written in heaven.

Du Bartas in the ſecond day of the firſt week.

Th' Empyreal Palace, where th' eternal Treaſures
Of *Nectar* flow; where everlaſting pleaſures
Are heaped up, where an immortal May
In bliſful beauties flouriſheth for aye:
Where life ſtill lives: where God his Sizes hold's
Environ'd round with Seraphins, and ſouls
Bought with his precious blood, whoſe glorious flight
Yerſt mounted earth above the heavens bright.

I cannot here enjoy my parents, or my near and beloved friends without ſome delight: eſpecially when I did too freely let out my affections to my friend, how ſweet was that very exerciſe of my love! O what will it then be to live in the perpetual love of God! For brethren here to live together in Unity, how good and pleaſant a thing is it? To ſee a family live in love: husband, wife, parents, children, ſervants, doing all in love to one another; To ſee a town live together in love, without any envyings, brawlings, heart-burnings or contentions, ſcorns, law-ſuits, factions or diviſions; but every man loving his neighbour as himſelf, and thinking they can never do too much for one another, but ſtriving to go beyond each other in love; O how happy and delectable a ſight is this? O ſweeteſt bands (ſaith *Seneca*) which binde ſo happily, that thoſe that are ſo bound, do love their binders, and deſire ſtill to be bound more cloſely, and even reduced into one! O then, what a bleſſed

Boeth. l. 2. Met. 8.
O fœlix hominum genus! Si veſtros animos amor, Quo cœlum regitur regat.

bleſſed ſociety will be the Family of Heaven? and thoſe peaceable Inhabitants of the New *Jeruſalem*? where is no diviſion, nor diſſimilitude, nor differing Judgements, nor diſaffection, nor ſtrangeneſs, nor deceitful friendſhip; never an angry thought or look, never a cutting unkinde expreſſion, but all are one in Chriſt, who is one with the Father, and live in the love of Love himſelf? *Cato* could ſay, That the ſoul of a lover dwelleth in the perſon whom he loveth; and therefore we ſay, The ſoul is not more where it liveth and enliveneth, then where it loveth. How neer then will my ſoul be cloſed to God, and how ſweet muſt that conjunction be, when I ſhall ſo heartily, ſtrongly, and unceſſantly love him? As the Bee lies ſucking and ſatiating her ſelf with the ſweetneſs of the Flower; or rather as the childe lies ſucking the Mothers breaſt, incloſed in her arms, and ſitting in her lap; even ſo ſhall my loving ſoul be ſtill feeding on the ſweetneſs of the God of Love. Ah wretched, fleſhly, unbelieving heart! that can think of ſuch a day, and work, and life as this, with ſo low and dull and feeble joys! But my enjoying Joys will be more lively.

How delectable is it to me to behold and ſtudy theſe inferior works of God! to read thoſe Anatomical Lectures of *Du Bartus* upon this great diſſected body! what a beautiful fabrick is this great houſe which here we dwell in! The floor ſo dreſt with various Herbs, and flowers, and Trees, and watered with Springs and Rivers, and Seas! the roof ſo wide expanded! ſo admirably adorned! ſuch aſtoniſhing workmanſhip in every part! The ſtudies of an hundred Ages more (if the world ſhould laſt ſo long) would not diſcover the myſteries of divine skill, which are to be found in the narrow compaſs of our bodies. What Anatomiſt is not amazed in his Search and Obſervations? What wonders then do Sun, and Moon, and Stars, and Orbs, and Seas, and Winds, and Fire, and Air, and Earth, *&c.* afford us! And hath God prepared ſuch a houſe for our ſilly ſinful corruptible fleſh! and for a ſoul impriſoned! and doth he beſtow ſo many millions of wonderful rarities, even upon his enemies! O then what a dwelling muſt that needs be, which he prepareth for pure, refined, ſpiritual, glorified ones! and which he will beſtow only upon his dearly beloved children, whom he hath choſen out, to make his mercy on them glorified and admired! As far as our perfected glorified bodies will excel this frail and corruptible fleſh, ſo far will the glory of the

Eraſ. Apoth. Anima eſt ubi amat, non ubi animat. Which *Gibieuf* expoundeth thus: *Quandoquidem id ipſum quod amat eſt ei Actus & anima; id autem quod animat ſubjicitur ei, ut actui Potentia: Major verò eſt dependentia potentiæ ſive ſubjecti ab actu, quam contra Actus a Subjecto & Potentiâ.* Gibieuf l. 2. *de Libertate Dei*, c. 26. §. 8. p. 475.

the New *Jerusalem* exceed all the present glory of the creatures. The change upon our Mansion, will be proportionable to the change upon our selves. Arise then, O my soul, by these steps, in thy Contemptation! and let thy thoughts of that glory (were it possible) as far in sweetness exceed thy thoughts of the excellencies below: Fear not to go out of this body, and this world, when thou must make so happy a change as this; but say, as *Zuingerus* when he was dying [*I am glad, and even leap for joy, that at last the time is come wherein that, even that mighty Jehovah, whose Majesty in my search of Nature I have admired, whose goodness I have adored, whom in faith I have desired, whom I have sighed for, will now shew himself to me face to face.] And let that be the unfained sense of thy heart, which *Camerarius* left in his Wil should be written on his Monument; *Vita mihi mors est, mors mihi vita nova est*; Life is to me a death, Death is to me a new Life.

Moreover, how wonderful and excellent are the works of Providence even in this life? to see the great God to engage himself, and set a work his Attributes for the safety and advancement of a few humble, despicable, praying persons! O what a joyful time will it then be, when so much Love and Mercy, and Wisdom, and Power, and Truth shall be manifested and glorified in the Saints glorification?

How delightful is it to my soul, to review the working of Providence for my self? and to read over the Records and Catalogues of those special mercies wherewith my life hath been adorned and sweetned? How oft have my prayers been heard, and my tears regarded, and my groaning troubled soul relieved? and my Lord hath bid me, Be of good cheer? He hath healed me when in respect of means I was uncurable: He hath helped me when I was helpless: In the midst of my supplications hath he eased and revived me: He hath taken me up from my knees, and from the dust where I have lain in sorrow and despair; even the cries which have been occasioned by distrust, hath he regarded; what a support are these experiences to my fearful unbelieving heart? These clear Testimonies of my Fathers Love, do put life into my afflicted drooping spirit.

O then, what a blessed day will that be, when I shall have all mercy, perfection of mercy, nothing but mercy, & fully enjoy the Lord of Mercy himself! When I shall stand on the shore, and look back

* *Gaudeo egi atque adeo exulto, jam tandem illuxisse tempus, quo ille, ille præpotens Jehova cujus Majestatem in naturæ indagatione miratus sum, veneratus quoque bonitatem, quem fide desideravi, quem suspiravi, a facie jam se mihi ad faciem visendum exhibebit.* Melchior Adam in vitis Germanorum medicorum. pag. 416.

back upon the raging Seas which I have safely passed! when I shall in safe and full possession of glory, look back upon all my pains and troubles, and fears and tears, and upon all the mercies which I here received; & then shall behold the glory enjoyed there, which was the End of all this! O what a blessed view will that be! O glorious prospect which I shall have on the celestial Mount *Zion!* Is it possible that there should be any defect of joy? or my heart not raised, when I am so raised? If one drop of lively faith were mixed with these considerations, O what work they would make in my breast! and what a Heaven-ravished heart should I carry within me! Fain would I believe; *Lord, help my unbelief.*

Yet further, consider, O my soul, How sweet have the very Ordinances been unto thee? What raptures hast thou had in prayer and under heavenly Sermons? What gladness in daies of thanksgiving, after eminent deliverances to the Church or to thy self? What delight do I finde in the sweet society of the Saints? To be among my humble faithful neighbours and friends? To joyn with them in the frequent worship of God? To see their growth and stability and soundness of understanding? To see those daily added to the Church which shal be saved? O then what delight shal I have to see the perfected Church in Heaven? and to joyn with these and all the Saints in another kinde of worship then we can here conceive of? How sweet is it to joyn in the high praises of God in the solemn Assemblies? How glad have I been to go up to the house of God? Especially after long restraint by sickness, when I have been as *Hezekiah* released, and re-admitted to joyn with the people of God, and to set forth the praises of my great deliverer? How sweet is my work in Preaching the Gospel, and inviting sinners to the Marriage feast of the Lamb? and opening to them the treasures of free Grace? Especially when God blesseth my endeavours with plenteous success, and giveth me to see the fruit of my labours: even this alone hath been a greater joy to my heart, then if I had been made the Lord of all the riches on earth.

O how can my heart then conceive that joy, which I shall have in my admittance into the celestial Temple, and into the heavenly Host, that shall do nothing but praise the Lord for ever: When we shall say to Christ, *Here am I, and the children thou hast given me*; and when Christ shall present us all to his Father, and all are gather-

gathered, and the Body compleated! If the very Word of God were sweeter to *Job* then his necessary food; and to *Jeremy*, was the very joy and rejoycing of his heart; and to *David*, was sweeter then the Hony and Hony-comb; so that he cryeth out, *O how I love thy Law! it is my meditation continually: and if thy Law had not been my delight, I had perished in my troubles.* O then how blessed a day will that be, when we fully enjoy the Lord of this Word! and shall need these written precepts and promises no more! but shall in stead of these love-letters, enjoy our beloved; and in stead of these promises, have the happiness in possession; and read no book but the face of the glorious God! How far would I go to see one of those blessed Angels, which appeared to *Abraham*, to *Lot*, to *John*, &c. Or to speak with *Henoch* or *Elias* or any Saint, who had lived with God? especially if he would resolve all my doubts, and describe to me the celestial habitations? How much more desirable must it needs be to live with these blessed Saints and Angels, and to see and possess as well as they? It is written of *Erastus*, that he was so desirous to learn, that it would be sweet to him even to dye, so he might but be resolved of those doubtfull questions wherein he could not satisfie himself. How sweet then should it be to me to dye, that I may not only be resolved of all my doubts, but also know what I never before did think of, and enjoy what before I never knew? It was a happy dwelling that the twelve Apostles had with Christ; to be alwaies in his company, and see his face, and hear him open to them the mysteries of the Kingdom: But it will be another kinde of happiness to dwell with him in Glory. It was a rare priviledge of *Thomas* to put his fingers into his wounds to confirm his faith, and of *John* to be called the Disciple whom *Jesus* loved, on whose brest at supper he was wont to lean. But it will be another kinde of priviledge which I shal enjoy when I shal see him in his glory, and not in his wounds; and shall enjoy a fuller sence of his Love then *John* then did; and shall have the most hearty entertainment that Heaven affordeth. If they that heard Christ speak on earth, were astonished at his Wisdom and answers; and wondred at the gracious Words which proceeded from his mouth: How shall I be affected then to behold him in his Majesty?

Job 23.12. Jer.15.16. Psal.119.97. Psal.119.92. 70.77,&c.

Discendi adeo fuit cupidus, ut mori fuerit ipsi suave, modò ex dubiis quæstionibus in quibus sibi ipse satisfacere non poterat, se posset expedire. Melch. Adam. in vita Erasti. *Debent velle addiscere etiam qui alterum in sepulchro pedem habent: inquit Salvius Julian.* I. C.

Luk.3.43.

Rowse up thy self yet O my soul, and consider; Can the fore-

ſight of this glory make others embrace the ſtake, and kiſs the fagot, and welcome the croſs, and refuſe deliverance. And can it not make thee chearful under leſſer ſufferings? Can it ſweeten the flames to them? and can it not ſweeten thy life, or thy ſickneſs, or natural death? If a glympſe could make *Moſes* his face to ſhine, and *Peter* on the mount ſo tranſported, and *Paul* ſo exalted, and *John* ſo rapt up in the ſpirit? Why ſhould it not ſomewhat revive me with delight? Doubtleſs it would, if my thoughts were more believing: Is it not the ſame Heaven which they and I muſt live in? Is not their God, their Chriſt, their Crown and mine the ſame? Nay how many a weak woman, or poor deſpiſed Chriſtian have I ſeen, mean in parts, but rich in faith, who could rejoyce and triumph in hope of this inheritance? And ſhall I look upon it with ſo dim an eye? So dull a heart? So dejected a countenance? ſome ſmall foretaſts alſo I have had my ſelf (though indeed ſmal and ſeldome thorow mine own belief) and how much more delightful have they been, then ever was any of theſe earthly things? The full enjoyment then will ſure be ſweet. Remember then this bunch of Grapes which thou haſt taſted of: and by them conjecture the fruitfulneſs of the Land of Promiſe. A Grape in a wilderneſs cannot be like the plentiful Vintage.

If thy firſt glance ſo powerfull be,
A mirth but opened and ſealed up again:
What wonders ſhall we feel when we ſhall ſee,
Thy full ey'd Love!
When thou ſhalt look us out of pain,
And one aſpect of thine ſpend in delight,
More then a thouſand ſun's diſburſe in light
In Heav'n above.
Herberts Poems, The Glance.

Conſider alſo, O my ſoul, What a beauty is there in the imperfect Graces of the ſpirit here? ſo great that they are called the Image of God: and can any created excellency have a more honorable title? Alas how ſmall a part are theſe of what we ſhall enjoy in our perfect ſtate? O how pretious a mercy ſhould I eſteem it, if God would but take off my bodily infirmities, and reſtore me to any comfortable meaſure of health & ſtrength, that I might be able with chearfulneſs to go through his work? How pretious a mercy then will it be, to have all my corruptions quite removed, and my ſoul perfected; and my body alſo raiſed to ſo high a ſtate, as I now can neither deſire nor conceive? Surely as health of body, ſo health of ſoul doth carry an unexpreſſible ſweetneſs along with it. Were there no reward beſides, yet every gracious act is a reward and comfort. Never had I the leaſt

Col. 3. 10.

ſtirring

ſtirring of Loving God, but I felt a heavenly ſweetneſs accompanying it: even the very act of loving was unexpreſſibly ſweet. What a happy life ſhould I here live, could I but love as much as I would? and as oft, and as long as I would? Could I be all love, and always loving! O my ſoul, what wouldſt thou give for ſuch a life! O had I ſuch true and clear apprehenſions of God, and ſuch a true underſtanding of his words as I deſire; Could I but truſt him as fully in all my ſtreights: Could I have that life which I would have in every duty: Could I make God my conſtant deſire and delight; I would not then envy the world their honors or pleaſures; nor change my happineſs with a *Caſar* or *Alexander*. O my ſoul, what a bleſſed ſtate wilt thou ſhortly be in, when thou ſhalt have far more of theſe then thou canſt now deſire? and ſhalt exerciſe all thy perfected graces upon God in preſence and open ſight, and not in the dark, and at a diſtance, as now!

And as there is ſo much worth in one gracious ſoul, ſo much more in a gracious ſociety, and moſt of all in the whole body of Chriſt on earth: If there be any true beauty on earth, where ſhould it be ſo likely as in the Spouſe of Chriſt? It is her that he adorneth with his Jewels; and feaſteth at his table; and keepeth for her alwaies an open houſe and heart: he revealeth to her his ſecrets, and maintaineth conſtant converſe with her: he is her conſtant guardian, and in every deluge incloſeth her in his Ark: He ſaith to her, Thou art all beautiful, my beloved! And is his Spouſe, while black, ſo comely? Is the afflicted, ſinning, weeping, lamenting, perſecuted Church, ſo excellent? O what then will be the Church, when it is fully gathered and glorified? When it is aſcended from the valley of tears to Mount Sion? When it ſhall ſin no more: nor weep, nor groan, nor ſuffer any more? The Stars, or the ſmalleſt candle are not darkned ſo much by the brightneſs of the Sun, as the excellencies of the firſt Temple will be by the celeſtial Temple. The glory of the old *Jeruſalem* will be darkneſs and deformity to the glory of the New. It is ſaid in *Ezra* 3. 12. that when the foundations of the ſecond Temple were laid, many of the ancient men, who had ſeen

Du Bartas in the ſeventh day of the firſt week. *p.* 187.

With cloudy cares th'one's muffled up ſome whiles
The others face it full of pleaſing ſmiles:
For never grief, nor fear of any fit
Of the leaſt care, ſhall dare come near to it:
'Tis the grand Jubilee, the feaſt of feaſts,
Sabbaoth of Sabbaoths, endleſs Reſt of Reſts:
Which with the Prophets and Apoſtles zealous,
The conſtant Martyrs, and our Chriſtian fellows,
Gods faithfull ſervants, and his choſen ſheep,
In Heav'n we hope within ſhort time to keep.

the first house did weep, *i. e.* because the second did come so far short of it: what cause then shall we have to shout for joy, when we shall see how glorious the heavenly Temple is, and remember the meanes of the Church on earth?

But alas, what a loss am I at in the midst of my contemplations! I thought my heart had all this while followed after, but I see it doth not; And shall I let my Understanding go on alone? or my tongue run on without Affections? what life is in empty thoughts and words? Neither God nor I finde pleasure in them.

Rather let me run back again, and look, and find, and chide this lazy loytering heart, that turneth off from such a pleasant work as this: Where hast thou been, unworthy heart, while I was opening to thee the everlasting Treasures? Didst thou sleep? or wast thou minding something else? or dost thou think that all this is but a Dream or Fable? or as uncertain as the predictions of a presumptuous Astrologer? Or hast thou lost thy life and rejoycing power? Art thou not ashamed to complain so much of an uncomfortable life, and to murmur at God for filling thee with sorrows, when he offereth thee in vain the delights of Angels, and when thou treadest under foot these transcendent pleasures? Thou wilfully pinest away in grief, and art ready to charge thy Father with unkindness for making thee only a vessel of displeasure, a sink of sadness, a skin ful of groans, a snow-ball of tears, a channel for the waters of affliction to run in, the fuel of fears, and the carcas which cares do consume and prey upon, when in the mean time thou mightest live a life of Joy; Hadst thou now but followed me close, and believingly applyed thy self to that which I have spoken, and drunk in but half the comfort that those words hold forth, it would have made thee revive and leap for joy, and forget thy sorrows and diseases and pains of the flesh: but seeing thou judgest thy self unworthy of comfort, it is just that comfort should be taken from thee.

Lord, what's the matter that this work doth go on so heavily? Did I think my heart had been so backward to rejoyce? If it had been to mourn, and fear, and despair, it were no wonder: I have been lifting at this stone, and it will not stir, I have been pouring *Aqua vitæ* into the mouth of the dead: I hope, Lord, by that time it comes to heaven, this heart by thy Spirit will be quickned and mended, or else even those Joys will scarce rejoyce me.

But

But beſides my darkneſs, deadneſs, and unbelief, I perceive there is ſomething elſe that forbids my full deſired Joys: This is not the time and place where ſo much is given: The time is our Winter, and not our Harveſt; The place is called the Valley of tears; there muſt be great difference betwixt the Way and the End, the Work and Wages, the ſmall foretaſts and full fruition.

Deſire.

But Lord, Though thou haſt reſerved our Joys for Heaven, yet haſt thou not ſo ſuſpended our Deſires! They are moſt ſutable and ſeaſonable in this preſent life; therefore, O help me to deſire till I may poſſeſs, and let me long when I cannot as I would rejoyce: There is love in Deſire, as well as in delight; and if I be not empty of Love, I know I ſhall not long be empty of Delight.——

Rowſe up thy ſelf once more then, O my ſoul, and try and exerciſe thy ſpiritual Appetite; though thou art ignorant and unbelieving, yet art thou reaſonable, and therefore muſt needs deſire a Happineſs and Reſt: Nor canſt thou ſure be ſo unreaſonable as to dream of attaining it here on earth: Thou knoweſt to thy ſorrow that thou art not yet at thy Reſt, and thy own feeling doth convince thee of thy preſent Unhappineſs; and doſt thou know that thou art reſtleſs, and yet art willing to continue ſo? Art thou neither happy in Deed, nor in Deſire? Art thou neither well, nor wouldeſt be well? when my fleſh is pained, and languiſheth under conſuming ſickneſs, how heartily and frequently do I cry out, O when ſhall I be eaſed of this pain? when ſhall my decaying ſtrength be recovered? There's no diſſembling nor formality in theſe Deſires and Groans. How then ſhould I long for my finall full recovery? There is no ſickneſs, nor pain, nor weeping, nor complaints. O when ſhall I arrive at that ſafe and quiet Harbor, where is none of theſe ſtorms, and waves, and dangers? when I ſhal never more have a weary, reſtleſs night or day! Then ſhall not my life be ſuch a medley or mixture of hope and fear, of joy and ſorrow, as now it is; nor ſhall Fleſh and Spirit be combating within me, nor my ſoul be ſtill as a pitched Field, or a Stage of contention, where Faith and Unbelief, Affiance and Diſtruſt, Humility and Pride, do maintain a continual diſtracting conflict: then ſhall I not live a dying life for fear of dying, nor my life be made uncomfortable with the fears of loſing it. O when ſhall I be paſt theſe ſoul-tormenting fears, and cares, and griefs, and paſſions!

[a] *Herberts* Poems, Dotage.

False glozing pleasures: Casks of happiness:
Foolish night fires: Womens, and Childrens wishes:
Chases in Arras: Guilded Emptiness:
Embroider'd Lyes: Nothing between two dishes:
These are the Pleasures here.
True earnest Sorrows: Rooted Miseries:
Anguish in grain: Vexations ripe and blown:
Sure footed Griefs: Solid Calamities:
Plain Demonstrations, evident and clear,
Fetching their proof even from the very bone:
These are the Sorrows here.
But, O the folly of distracted men,
Who Griefs in earnest, Joys in jest pursue!
Preferring like brute Beasts, a loathsome den
Before a Court; even that above so clear,
Where are no Sorrows, but Delights more true
Then Miseries are here.

When shall I be out of this frail, this corruptible, ruinous body! This soul contradicting, ensnaring, deceiving flesh! [a] When shall I be out of this vain, vexatious World! Whose pleasures are meer deluding dreams and shadows; whose miseries are real, numerous, and unceasant? How long shall I see the Church of Christ lie troden under the feet of persecutors? or else as a ship in the hands of foolish guides (though the supream Master doth moderate all for the best.) Alas, that I must stand by and see the Church and Cause of Christ, like a Football in the midst of a crowd of Boys, tost about in contention from one to another; every one running, and sweating with foolish violence, and labouring the downfal of all that are in his way, and all to get it into his own power, that he may have the managing of the work himself, and may drive it before him, which way he pleaseth; and when all is done, the best usage it may expect from them, is, But to be spurned about in the dirt, till they have driven it on to the Goal of their private interests, or deluded fancies! There is none of this disorder in the Heavenly *Jerusalem*; there shall I finde a Government without imperfection, and obedience without the least unwillingness, or rebellion; even a harmonious consent of perfected Spirits, in obeying and praising their Everlasting King. O how much better is it to be Door-keeper there, and the least in that Kingdom, then to be [b] the Conqueror or Commander of this tumultuous World? there will our Lord govern all immediatly by himself, and not put the Reins in the hands of such ignorant Riders, [c] nor govern by such foolish and sinful deputies, as the best of the sons of men now are. Dost thou so mourn for these inferiour disorders, O my soul? and yet wouldst thou not be out of it? How long hast thou desired to be a Member of a more perfect, reformed Church? and to joyn with more holy, humble, sincere souls, in the purest and most Heavenly worship? Why, dost thou not

[b] Antigonus *cum audiret se à vetulâ propter opes & dignitatem beatum prædicari, Mea Mater cula, inquit, si nosses quantis malis hic pamiculus (viz. Diadema) sit refertus, ne in sterquilinio quidem jacentem tolleres.*

[c] *Letissima forma Reipublicæ est, cui ad summam libertatem nihil deest, nisi licentia* Seneca de Clement. *l.* 1. *c.* 1.

not ſee that on Earth thy deſires flie from thee? Art thou not as a child that thinketh to travel to the Sun, when he ſeeth it riſing or ſetting, as it were cloſe to the Earth; but as he travelleth toward it, it ſeems to go from him; and when he hath long wearied himſelf, it is as far off as ever; for the thing he ſeeketh, is in another world. Even ſuch hath been thy labour in ſeeking for ſo holy, ſo pure, ſo peaceable a Society, as might afford thee a contented ſettlement here. Thoſe that have gone as far as *America* for ſatisfaction, have confeſſed themſelves unſatisfied ſtill. When wars, and the calamities attending them, have been over, I have ſaid, Return now my ſoul unto thy Reſt: But how reſtleſs a condition hath next ſucceeded? When God had given me the enjoyment of Peace, and Friends, and Liberty of the Goſpel; and had ſettled me even as my own heart deſired; I have been ready to ſay, Soul take thy eaſe and reſt: But how quickly hath Providence called me Fool? and taught me to call my ſtate by another name? When did I ever begin to congratulate my fleſh its felicity, but God did quickly turn my tune? and made almoſt the ſame breath to end in groaning which did begin in laughter? I have thought oft-times in the folly of my proſperity [Now I will have one ſweet draught of Solace and Content,] but God hath dropped in the Gall, while the Cup was at my mouth. We are ſtill weary of the preſent condition, and deſire a change; and when we have it, it doth not anſwer our expectation: but our diſcontent and reſtleſneſs is ſtill unchanged. In time of peace, we thought that war would deliver us from our diſquietments; and when we ſaw the Iron red-hot, we catched it inconſiderately, thinking that it was Gold; till it burned us to the very bone, and ſo ſtuck to our fingers, that we ſcarce know yet whether we are rid of it, or not. In this our miſery, we long for peace; and ſo long were we ſtrangers to it, that we had forgot its name, and begun to call it REST or HEAVEN: But as ſoon as we are again grown acquainted with it, we ſhall better bethink us, and perceive our miſtake. O why am I then no more weary of this wearineſs? and why do I ſo forget my reſting-place? Up then, O my ſoul, in thy moſt raiſed and fervent deſires! Stay not till this Fleſh can deſire with thee; its Appetite hath a lower and baſer object. Thy Appetite is not ſenſitive, but rational; diſtinct from its; and therefore look not

Read Bp *Hals* Souls Farewel to Earth.

Pſal. 116.

Jer. 50. 6.

that Sense should apprehend thy blessed object, and tell thee what and when to desire. Believing Reason in the Glass of Scripture may discern enough to raise the flame: And though Sense apprehend not that which must draw thy desires: yet that which may drive them, it doth easily apprehend. It can tell thee, that thy present life is filled with distress and sorrows, though it cannot tell thee what is in the world to come. Thou needst not Scripture to tell thee, nor Faith to discern, that thy head aketh, and thy stomack is sick, thy bowels griped, and thy heart grieved; and some of these, or such like, are thy daily ease. Thy friends about thee are grieved to see thy griefs, and to hear thy dolorous groans and lamentations; and yet art thou loth to leave this woful life? is this a state to be preferred before the Celestial glory? or is it better to be thus miserable from Christ, then to be happy with him? or canst thou possibly be so unbelieving, as to doubt whether that life be any better then this? O my soul! doth not the dulness of thy desires after Rest, accuse thee of most detestable ingratitude and folly? Must thy Lord procure thee a Rest at so dear a rate, and dost thou no more value it? Must he purchase thy Rest by a life of labor and sorrow, and by the pangs of a bitter, curst death? and when all is done, hadst thou rather be here without it? Must he go before to prepare so glorious a Mansion for such a wretch; and art thou now loth to go and possess it? must his bloud, and care and pains be lost? O unthankful, unworthy Soul! Shall the Lord of glory be willing of thy company, and art thou unwilling of his? are they fit to dwell with God, that had rather stay from him? Must he crown thee, and glorifie thee against thy will? or must he yet deal more roughly with thy darling flesh, and leave thee never a corner in thy ruinous cottage for to cover thee, but fire thee out of all, before thou wilt away? Must every sense be an inlet to thy sorrows? and every friend become thy scourge? and *Jobs* Messengers be thy daily intelligencers? and bring thee the Curranto's of thy multiplied calamities, before that Heaven will seem more desirable then this Earth? Must every joynt be the seat of Pain? and every Member deny thee a room to rest in? and thy groans be indited from

The things of this world do nothing delight me, nor any temporal Kingdom. It is better for me to dye in Jesus Christ, then to reign in the ends of the Earth. For I desire after the Lord, the son of the true God, and the Father of Jesus Christ. Him I seek, and him that dyed and rose for us. Spare me, Brethren, hinder me not from life; For Jesus is the life of the Faithful; Do not wish me to Dye; For Life without Christ, is Death. Being resolved to be Gods, I may not please the world. Suffer me to behold the pure light. When I come thither I shall be a man of God. Let me alone that I may be an imitator of the suffering of my God. He that would have him in himself, let him know what I would have, and suffer with me, as knowing what is in me, saith *Ignatius in Epist. ad Roman. edit. Usserii pag.* 87.

from the very heart, and bones, before thou wilt be willing to leave this flesh? Must thy heavy burdens be bound upon thy back? and thy so intolerable Paroxysms become incessant? and thy intermittent aguish woes be turned into continual burning Feavers? Yea, must Earth become a very Hell to thee, before thou wilt be willing to be with God? O impudent soul, if thou be not ashamed of this! what is loathing, if this be love? Look about thee, O my soul; behold the most lovely Creature, or the most desirable State; and tell me, Where wouldst thou be, if not with God? Poverty is a burden, and riches a snare: Sickness is little pleasing to thee, and usually health as little safe; the one is ful of sorrow, and the other of sin. The frowning World doth bruise thy heel; and the smiling World doth sting thee to the heart: When it seemeth ugly, it causeth loathing; when beauteous, it is thy bane; when thy condition is bitter, thou wouldst fain spit it out; and when delightful, it is but sugered misery and deceit: The sweetest poyson doth often bring the surest death. [a] So much as the world is loved and delighted in, so much it hurteth and endangereth the lover; and if it may not be loved, why should it be desired? If thou be applauded, it proves the most contagious breath; and how ready are the sails of Pride to receive such winds? so that it frequently addeth to thy sin, but not one cubit to the stature of thy worth: And if thou be vilified, slandered, or unkindly used, methinks this should not entice thy love! Never didst thou sit by the fire of prosperity & applause, but thou hadst with it the smoke that drew water from thy eyes; never hadst thou the Rose without the pricks; and the sweetness hath been expired, and the beauty faded, before the scars which thou hadst in gathering it, were healed. Is it not as good be without the honey, as to have it with so many smarting stings? The highest delight thou hast found in any thing below, hath been in thy successful labors, and thy godly friends: And have these indeed been so sweet, as that thou shouldst be so loth to leave them? if they seem better to thee,

[a] *Quibus argenti & auri maximum pondus, & pecuniarum ingentium vel extructi aggeres, vel defossæ strues, bos etiam inter divitias suas trepidos cogitationis incertæ solicitudo discrutiat, ne prædo vastet, ne percussor infestet, ne inimica cujusq; locupletioris invidia calumniosis litibus inquietet. Non cibus securo, somnusve contingit; suspirat ille in convivio, bibat licet gemma; & cum epulis marcidum corpus toro mollior alto sinu condiderit, vigilat in pluma. Nec intelligit miser sibi speciosa esse supplicia; auro se alligatum teneri, & possideri magis quam possidere divitias atq; opes. O detestabilis cæcitas mentium! Et cupiditatis insanæ profunda caligo! Cum exonerare se posset, & levare ponderibus, pergit magis fortunis augentibus incubare, pergit pœnalibus cumulis pertinaciter adhærere!* Cyprian. Epist. 1. *ad Donat.* pag. 5.

thee, then a life with God, it is time for God to take them from thee! Thy studies have been sweet, and have they not been also bitter? My minde hath been pleased, but my body pained; and the wearinesse of the flesh, hath quickly abated the pleasures of the Spirit. When by painful studies I have not discovered the truth, it hath been but a tedious way to a grievous end; discontent and trouble purchased by toilsom wearying labors; And if I have found out the truth (by Divine assistance) I have found but an exposed naked Orphan, that hath cost me much to take in and cloath, and keep; which (though of noble birth, yea, a Divine off-spring, and amiable in mine eyes, and worthy I confess of better entertainment, yet) from men that know not its descent, hath drawn upon me their envy, and furious opposition; and hath brought the blinded *Sodomites* (with whom I lived at some peace before) to crowd [b] about me, and assault my doors, that I might prostitute my heavenly Guests to their pleasure, and again expose them; whom I had so gladly and lately entertained; yea, the very Tribes of *Israel* have been gathered against me, thinking that the Altar which I built for the interest of [c] Truth, and Unity and Peace, had been erected to the Introduction of Error and Idolatry; And so the increase of Knowledge, hath been the increase of Sorrow. My heart indeed is ravished with the beauty of naked Truth; and I am ready to cry out [I have found it] or, as *Aquinas*, [*Conclusum est contra*, &c.] But when I have found it, I know not what to do with it. If I confine it to my own brest, and keep it secret to my self, it is as a consuming fire, shut up in my heart and bones. I am as the Lepers without *Samaria*, or as those that were forbiden to tell any man of the works of Christ, I am weary of forbearing, I cannot stay. If I reveal it to the [d] world, I can expect but an unwelcome entertainment, and an ungrateful return; For they have taken up their standing in religious knowledge already, as if they were at *Hercules* Pillars, and had no further to go, nor any more

[b] *Memini quid* Bucholcerus *de* Melanchthone *convitiis lacerato dicere solebat: Quidam sunt* Anathema *secundum dici, quidam secundum esse: Mallem ego cum* Philippo Anathema *secundum dici, quam cum illo secundum esse.* Josh. 22. Eccl. 1. 18. Jer. 20 9.

[c] *Nostram opinionem cum dico, non alligo me ad unum aliquem è proceribus. Est & mihi censendi jus. Itaq; aliquem sequar; aliquem jubeo sententiam dividere. Fortasse & post omnes citatus, nihil improbabo ex his quæ priores decreverint; & dicam; Hoc amplius sentio.* Seneca *de vita beata*, cap. 3.

[d] *Nihil modo quietis aut securitatis invenire possumus, dum adhuc in nobis ipsis ingemiscimus, gravati adoptionem expectantes; Cum autem mortale hoc inducrit immortalitatem, tunc nulla erit diabolicæ fraudis impugnatio, nullum hæreticæ pravitatis dogma, nulla infidelis populi impietas, omnibus ita pactis & compositis, ut in tabernaculis justorum sola audiatur vox exultationis & salutis.* Greg. in 7. Psal. pœnitent.

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to learn;[e] They dare be no wiser then they are already, nor receive any more of Truth, then they have already received, lest thereby they should accuse their Ancestors and Teachers, of Ignorance and Imperfection, and themselves should seem to be mutable and unconstant, and to hold their opinions in Religion with reserves. The most pretious Truth not apprehended, doth seem to be Error, and fantastick novelty: Every man that readeth what I write, will not be at the pains of those tedious studies to finde out the truth, as I have been; but think it should meet their eyes in the very reading. If the meer writing of Truth, with its clearest Evidence, were all that were necessary to the apprehension of it by others, then the lowest Scholar in the School might be quickly as good as the highest. So that if I did see more then others, to reveal it to the lazy prejudiced world, would but make my friends turn enemies, or look upon me with a strange and jealous eye. And yet truth is so dear a friend it self (and he that sent it much more dear) that what ever I suffer I dare not stifle, or conceal it. O what then are these bitter-sweet studies and discoveries, to the everlasting views of the face of the God of Truth? [f]The Light that here I have, is but a knowing in part; and yet it costeth me so dear, that in a temptation I am almost ready to prefer the quiet silent night, before such a rough tempestuous day. But there I shall have Light and Rest together, and the quietness of the night without its darkness. I can never now have the Lightning without the Thunder, which maketh it seem more dreadful then delightful. And shouldst thou be loth then, O my soul, to leave this for the Eternal perfect Light? and to change thy Candle, for the glorious Sun? and to change thy Studies and Preaching and Praying, for the Harmonious Praises and fruition of the Blessed God?

Nor will thy loss be greater in the change of thy company, then of thine imployment. [g]Thy friends here have been indeed thy delight: And have they not been also thy vexation, and thy grief? They are gracious; and are they not also sinful? they are kinde and loving; and are they not also peevish, froward, and soon displeased?

[e] *Docibilis ille est, qui est ad discendi patientiam lenis & mitis. Oportet enim Episcopum non tantum docere, sed & discere. Quia & ille melius docet, qui quotidie crescit, & proficit discendo meliora.* I would God would humble Ministers to learn this excellent lesson. It is in *Cyprians Epist. 74. ad Pomp.* that famous Destructory of the Romane usurpation, and of unwritten Traditions.

[f] *Et ego indignor, quia non novi Justitiam Dei? Si homo sum, non indigner: excedam hominem si possim, & forte attingam; sed ego attingere, homini non dicam; Excedas & ipse, & attingas mecum.* Augustin. Serm. 20. de Verb. Apost. cap. 3. *Nullus enim suavior animo cibus est quam Cognitio veritatis: ut Lactantius Institut.* lib. 1. cap. 1. [g] *Amabile est praesse Civibus; sed placere difficile. Multum enim & inter cognitos, semper dura constantia est.* Symmachus lib. 10. Epist. 16. Theodosio.

displeased? they are humble; but withal, alas, how proud! they will scarce endure to hear plainly of their disgraceful faults; they cannot bear undervaluing, or disrespect; they itch after the good thoughts, and applause of others; they love those best, that highliest esteem them: The missing of a curtesie, a supposed slighting or disrespect; the contradicting of their words or humors, a difference in opinion, yea, the turning of a straw, will quickly shew thee the pride, and the uncertainty of thy friend. Their graces are sweet to thee, and their gifts are helpful; but are not their corruptions bitter, and their imperfections hurtful? Though at a distance they seem to thee most Holy and Innocent; yet when they come nearer thee, and thou hast throughly tried them, alas, what silly, frail, and [h] froward pieces are the best of men! Then the knowledg which thou didst admire, appeareth clouded with ignorance; and the vertues that so shined as a Glow-worm in the night, are scarcely to be found when thou seekest them by day-light. When temptations are strong, how quickly do they yield? what wounds have they given to Religion by their shamefull fals? Those that have been famous for their Holiness, have been as infamous for their notorious hainous wickedness; those that have been thy dearest bosome friends, that have prayed and conferred with thee, and helped thee toward Heaven, and by their fervour, forwardness, and heavenly lives, have shamed thy coldness, & earthliness, and dulness; whom thou hast singled out, as the choicest, from a world of professors; whom thou madest the daily companions and delights of thy life; are not some of them faln to Drunkenness, and some to Whoredom, some to Pride, Perfidiousness and Rebellion, and some to the most damnable Heresies and Divisions? And hath thy very heart received such wounds from thy friends [i]? and yet art thou so loth to go from them to thy God? Thy friends that are weak, are little useful or comfortable to thee: and those that are strong are the abler to hurt thee; and the best, if not heedfully used, will prove the worst. The better and

[h] *Vetus dictum est, A lasso iram quæri Æque & ab esuriente, & sitiente, & ab omni homine quem aliqua res urit. Nam ut ulcera ad levem tactū, deinde etiam ad suspicionem tactus condolescunt: ita animus affectus, minimis offenditur: adeo ut quosdam salutatio, epistola, oratio & interrogatio ad litem evocent.* Nunquam sine querela ægra tanguntur. (How true have I proved this when I have dealt plainly and faithfully with the most seemingly-humbled;) *Seneca de Ira, li. 3. c. 10. p. (mihi) 440.* [i] *Offendet te superbus contemptu; dives contumelia, petulans injuria, lividus malignitate, pugnax contentione, ventosus & mendax vanitate. Non feres à suspicioso timeri; à pertinace vinci; à delicato fastidiri. Elige simplices, faciles, moderatos, qui iram tuam non evocent, sed ferant. Magis adhuc proderunt submissi, & humani & dulces; non tamen usq; in adulationem.* Seneca li. 3. de Ira, cap. 8. p. 438.

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keener thy knife is, the ſooner and deeper will it cut thy fingers, if thou take not heed. Yea, the very number of thy friends is a burden and trouble to thee: every one ſuppoſeth he hath ſome intereſt in thee, yea the intereſt of a friend, which is not a little: and how inſufficient art thou to ſatisfie all their expectations, when it is much if thou canſt anſwer the expectations of one? If thou were divided among ſo many, as each could have but little of thee, ſo thy ſelf and God (who ſhould have moſt) will have none. And almoſt every one that hath not more of thee then thou canſt ſpare for all, [k] is ready to cenſure thee as unfriendly, and a neglecter of the duty or reſpects which thou oweſt them: And ſhouldſt thou pleaſe them all, the gain will not be great; nor art thou ſure that they will again pleaſe thee.

Awake then, O my drowſie ſoul, and look above this world of ſorrows! Haſt thou born the yoke of afflictions from thy youth, and ſo long felt the ſmarting rod, and yet canſt no better underſtand its meaning? Is not every ſtroke to drive thee hence? and is not the voice of the rod like that to *Elijah*, What doſt thou here? Up and away. Doſt thou forget that ſure prediction of thy Lord, *In the world ye ſhall have trouble; but in me ye ſhall have peace?* The firſt thou haſt found true by long experience: and of the later thou haſt had a ſmall foretaſte; but the perfect peace is yet before, which till it be enjoyed cannot be clearly underſtood.

Ah my dear Lord, I feel thy meaning; its written in my fleſh; its engraven in my bones: My heart thou aimeſt at; thy rod doth drive, thy ſilken cord of love doth draw; and all to bring it to thy ſelf: And is that all, Lord? is that the worſt? Can ſuch a heart be worth thy having? Make it ſo Lord, and then it is thine; Take it to thy ſelf, and then take me. I can but reach it toward thee, and not unto thee: I am too low; and it is too dull; This clod hath life to ſtir, but not to riſe, Legs it hath, but wings it wanteth. As the feeble childe to the tender mother, it looketh up to thee, and ſtretcheth out the hands, and fain would have thee take it up. Though I cannot ſo freely ſay [My heart is with thee, my ſoul longeth after thee] yet can I ſay, I long for ſuch a longing heart. The twins are yet a ſtriving in my bowels: The ſpirit is willing, the fleſh is weak; the ſpirit longs, the fleſh is loth. The fleſh is unwilling to lye rotting in the earth; The ſoul deſires to be

[k] *Ingratitudinem cave tanquam Maximum Crimen, ne admittas: Ignoſce tanquam leviſſimo, ſi admiſſum eſt. Hæc eſt enim injuriæ ſumma; Beneficium perdidiſti? ſalvum eſt tibi ex illo quod eſt optimū, Dediſti.* Seneca de Benefic. l. 1. c. 10. p. 386.

be with thee. My spirit cryeth, Let thy Kingdom come, or else let me come unto thy Kingdom; but the flesh is afraid least thou shouldest hear my prayer, and take me at my word. What frequent contradictions dost thou find in my requests? because there is such contradiction in my self. My prayers plead against my prayers; and one part begs a denial to the other. No wonder if thou give me such a dying life, when I know not whether to ask for life or death. With the same breath do I beg for a reprieve and removal: And the same groan doth utter my desires and my fears. My soul would go, my flesh would stay. My soul would fain be out, my flesh would have thee hold the door. O blessed be thy Grace that makes advantage of my corruptions, even to contradict and kill themselves. For I fear my fears, and sorrow for my sorrows, and groan under my fleshly groans: I loath my lothness, and I long for greater longings; And while my soul is thus tormented with fears and cares, and with the tedious means for attaining my desires, it addeth so much to the burden of my troubles, that my wearines thereby is much increased, which makes me groan to be at Rest. Indeed, Lord, my soul it self also is in a straight, and what to chuse I know not well; but yet thou knowest what to give: To depart and be with thee, is Best; but yet to be in the flesh seems needfull. Thou knowest I am not weary of thy work; but of sorrow and sin I must needs be weary: I am willing to stay while thou wilt here employ me, and to dispatch the work which thou hast put into my hands, till these strange thoughts of thee be somewhat more familiar, and thou hast raised me into some degree of acquaintance with my self; But I beseech thee, stay no longer when this is done. Stay not till sin shall get advantage, and my soul grow earthly by dwelling on this earth, and my desires and delights in thee grow dead; But while I must be hear, let me be still amending and ascending, make me still better, and take me at the best. I dare not be so impatient of living, as to importune thee to cut off my time, and urge thee to snatch me hence unready; because I know my everlasting state doth so much depend on the improvement of this life. Nor yet would I stay when my work is done; and remain here sinning when my brethren are triumphing: I am drowning in tears while they swim in joys; I am weeping, while they are singing; I am under thy feet, while they are in thy bosome: Thy foot-

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ſteps bruiſe and break this worm, while thoſe Stars do ſhine in the Firmament of glory: Thy frowns do kill me, while they are quickned by thy ſmiles: They are ever living, and I am daily dying; Their joys are raiſed by the knowledge of their endleſneſs, my griefs are enlarged by ſtill expecting more; while they poſſeſs but one continued pleaſure, I bear the ſucceſſive aſſaults of freſh calamities; One billow fals in the neck of another, and when I am riſing up from under one, another comes and ſtrikes me down. Yet I am thy childe as well as they; Chriſt is my head as well as theirs: why is there then ſo great a diſtance? How differently doſt thou uſe us when thou art Father to us all? They ſit at thy table, while I muſt ſtand without the doors. But I acknowledge the equity of thy ways: Though we all are children, yet I am the Prodigal; and therefore meeter in this remote country to feed on husks, while they are alwaies with thee and poſſeſs thy glory. Though we all are members, yet not the ſame: they are the tongue and fitter to praiſe thee; They are the hands and fitter for thy ſervice; I am the feet and therefore meeter to tread on earth, and move in dirt; but unfit to ſtand ſo near the head as they. They were once themſelves in my condition; and I ſhall ſhortly be in theirs. They were of the loweſt form, before they came to the higheſt; They ſuffered before they reigned; They came out of great tribulation, who now are ſtanding before thy Throne: And ſhall not I be content to come to the Crown as they did? and to drink of their cup, before I ſit with them in the Kingdom? The bleſſed ſouls of *David, Paul, Auſtin, Calvin, Perkins, Bayne, Parker, Ames, Bradſhaw, Dod, Preſton, Stoughton, Sibbes*, with all the ſpirits of the juſt made perfect, were once on earth as I am now, as far from the ſight of thy face and glory; as deep in ſorrows; as weak and ſick and full of pains as I; Their ſouls were longer impriſoned in corruptible fleſh: I ſhall go but the way that they all did go before me: Their houſe of clay did fall to duſt, and ſo muſt mine. The world they are now in, was as ſtrange to them before they were there, as it is to me. [1] And

[1] It befals us bigger children as you ſee it oft befals our Children; Thoſe whom they love, and are accuſtomed to, and play with, yet they are afraid of if they ſee them diſguiſed. We muſt remove the vizzard, not from perſons only, but alſo from things, that we may ſee them bare faced. Tell not me of ſwords and fire, and a company of Tormentors raging about thee. Take away the vizzard of that pomp, which covers it and frighteth fools; and all is but Death; which my ſervant lately deſpiſed. *Seneca Epiſt. 24. ad Lucil. p. 568.*

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am I better then all these pretious souls? I am contented therefore, O my Lord, to stay thy time, and go thy way, so thou wilt exalt me also in thy season, and take me into thy barn when thou seest me ripe. In the mean time, I may desire, though I am not repine; I may look over the hedge, though I may not break over; I may believe and Wish, though not make any sinful hast; I am content to wait, but not to lose thee; And when thou seest me too contented with thine absence, and satisfying and pleasing my self here below; O quicken up then my dull desires, and blow up the dying spark of love: And leave me not till I am able unfeignedly to cry out, *As the Hart panteth after the brooks, and the dry land thirsteth for the water streams, so thirsteth my soul after thee O God; when shall I come and appear before the living God? Till my daily conversation be with thee in Heaven, and from thence I may longingly expect my Saviour: Till my affections are set on things above, where Christ is reigning, and my life is hid: Till I can walk by Faith and not by sight; willing rather to be absent from the body and present with the Lord.* What interest hath this empty world in me? and what is there in it that may seem so lovely, as to entice my desires and delight from thee, or make me loth to come away? when I look about me with a deliberate undeceived eye; methinks this world's a howling wilderness, and most of the inhabitants are untamed hideous monsters. All its beauty I can wink into blackness, and all its mirth I can think into sadness; I can drown all its pleasures in a few penitent tears, and the wind of a sigh will scatter them away. When I look on them without the spectacles of flesh, I call them nothing, as being vanity, or worse then nothing, as vexation. O let not this flesh so seduce my soul, as to make it prefer this weary life before the Joys that are about thy Throne! And though death of it self be unwelcome to Nature, yet let thy Grace make thy Glory appear to me so desirable, that the King of Terrors may be the Messenger of my Joy; [m] O let not my soul be ejected by violence, and dispossessed of its Habitation against its will, but draw it forth to thy Self by the secret power of thy Love, as the Sun-shine in the Spring draws forth the

Psal. 42. 1, 2. Phil. 3. 19, 20, 21. 2 Cor. 5. 1, 6, 7, 8. Col. 3. 1, 2, 3, 4.

Not that we may not here
Taste of the cheer:
But as birds drink and then lift up the head,
So must we sip, and think
Of better drink
We may attain to after we are dead.
Herbert in Temple.

[m] *Nihil est stultius, nihil indignius, quam ad præmia cælestia, non obsequio voluntatis accurrere, sed necessitatis vinculo invitus trahi.* Gomarus *in Oration. Funebri pro Junio.*

the creatures from their Winter Cels; meet it half-way, and entice it to thee, as the Loadſtone doth the Iron, and as the greater flame doth attract the leſs: Diſpel therefore the Clouds that hide from me thy Love, or remove the Scales that hinder mine Eyes from beholding Thee: for onely the Beams that ſtream from thy Face, and the fore-ſight or taſte of thy great Salvation can make a ſoul unfeignedly to ſay, *Now let thy ſervant depart in peace*; [a] Reading and Hearing will not ſerve: my Meat is not ſweet to my Ear or to my Eye; it muſt be a taſte or feeling that muſt entice away my ſoul: Though arguing is the means to bend my will, yet if thou bring not the matter to my hand, & by the influence of thy Spirit make it not effectual, I ſhall never reaſon my ſoul to be willing to depart. In the Winter, when its cold and dirty without, I am loth to leave my Chamber and fire; but in the Summer, when all is warm and green, I am loth to be ſo confined; ſhew me but the Summer-fruits and pleaſures of thy Paradiſe, and I ſhall freely quit my earthly Cell. Some pleaſure I have in my Books, my friends, and in thine Ordinances; till thou haſt given me a taſte of ſomething more ſweet, my ſoul will be loth to part with theſe: The Traveller will hold his Cloak the faſter when the winds do bluſter, and the ſtorms aſſault him; but when the Sun ſhines hot, he will caſt it off as a burthen; ſo will my ſoul, when thou frowneſt, or art ſtrange, be lother to leave this garment of fleſh; but thy ſmiles would make me leave it as my priſon; But it is not thy ordinary diſcoveries that will here ſuffice; as the work is greater, ſo muſt be thy help. [b] O turn theſe fears into ſtrong deſires, and this lothneſs to die, into longings after thee! while I muſt be abſent from thee, let my ſoul as heartily groan under thine abſence, as my pained body doth under its want of health: And let not thoſe groans be counterfeit or conſtrained, but let them come from a longing, loving heart, unfeignedly judging it beſt to depart and be with Chriſt: And if I have any more time to ſpend on earth, let me live as without the world in thee, as I have ſometime lived as without thee in the world. O ſuffer me not to ſpend in ſtrangeneſs to thee another day of this my Pilgrimage! while I have a thought to think, let me not forget thee; while I have a tongue to move, let me mention thee with delight; while I have a breath to breathe, let it be after thee, and for thee; while I have a knee to bend, let it bow daily at thy Footſtool:

[a] *Accipe, quod ſentitur, antequã diſcitur, nec per moras temporum longâ agnitione colligitur; ſed compendio gratiæ maturantis hauritur, ut* Cyppr. Epiſt. 1 *ad Donat.* p. 2.

[b] *Moralitas iſta, ut Judæis, Gentilibus & Chriſti hoſtibus peſtis eſt, ita Dei ſervis ſalutaris exceſſus eſt.* Junius *moriens.*

and when by sickneſſe thou confineſt me to my Couch, do thou make my Bed, and number my Pains, and put all my Tears into thy Bottle. And as when my ſpirit groaned for my ſins, the fleſh would not ſecond it, but deſired that which my ſpirit did abhor; ſo now, when my fleſh doth groan under its pains, let not my ſpirit ſecond it, but ſuffer the fleſh to groan alone, and let me deſire that day which my fleſh abhorreth, that my Friends may not with ſo much ſorrow wait for the departure of my ſoul, as my ſoul with joy ſhall wait for its own departure; and then let me die the death of the Righteous, and let my laſt end be as his, even a removal to that Glory that ſhall never end; Send forth thy Convoy of Angels for my departing ſoul, and let them bring it among the perfected ſpirits of the Juſt, and let me follow my dear Friends that have died in Chriſt before me; and when my Friends are weeping over my Grave, let my ſpirit be repoſed with thee in Reſt; and when my Corps ſhall lie there rotting in the dark, let my ſoul be in the Inheritance of the Saints in Light; And O thou that numbereſt the very hairs of my head, do thou number all the dayes that my body lies in the duſt; and thou that writeſt all my members in thy Book, do thou keep an account of all my ſcattered bones; and haſten, O my Saviour, the time of thy return; ſend forth thine Angels, and let that dreadfull, joyfull Trumpet ſound; delay not, leſt the living give up their hopes; delay not, leſt earth ſhould grow like hell, and leſt thy Church by diviſion be crumbled all to duſt, and diſſolved by being reſolved into individual Units; Delay not, leſt thine enemies get advantage of thy Flock, and leſt Pride and Hypocriſie, and Senſuality, and Unbelief ſhould prevail againſt thy little Remnant, and ſhare among them thy whole Inheritance, and when thou comeſt thou finde not Faith on the Earth. Delay not, leſt the Grave ſhould boaſt of Victory; and having learned Rebellion of its Gueſt, ſhould plead preſcription, and refuſe to deliver thee up thy due; O haſten that great Reſurrection Day! when thy command ſhall go forth, and none ſhall diſobey; when the Sea and Earth ſhall yield up their Hoſtages, and all that ſlept in the Graves ſhall awake, and the dead in Chriſt ſhall firſt ariſe; when the ſeed that thou ſowedſt corruptible, ſhall come forth incorruptible; and Graves that received but rottenneſſe, and retained but duſt, ſhall return thee glorious Starres and Suns; Therefore dare I lay down my

my carkaſs in the duſt, entruſting it, not to a Grave but to Thee: and therefore my fleſh ſhall reſt in Hope, till thou raiſe it to the poſſeſſion of the *Everlaſting REST*. Return, O Lord, how long? O let thy Kingdom come! Thy deſolate Bride ſaith, *Come*; for thy Spirit within her ſaith, *Come*, who teacheth her thus to pray with groanings after thee, which cannot be expreſſed; The whole Creation ſaith, *Come*, waiting to be delivered from the bondage of corruption into the glorious liberty of the Sons of God: Thy ſelf hath ſaid, *Surely I come; Amen, Even ſo come LORD JESUS.*

The Concluſion.

THus, Reader, I have given thee my beſt advice, for the attaining and maintaining a heavenly Converſation. The manner is imperfect, and too much mine own; but for the main matter, *I* dare ſay, I received it from God. From him I deliver it thee, and his charge I lay upon thee, That thou entertain and practiſe it. If thou canſt not do it methodically and fully, yet do it as thou canſt; onely, be ſure thou do it ſeriouſly and frequently. If thou wilt believe a man that hath made ſome ſmall Trial of it, thou ſhalt finde, it will make thee another man, and elevate thy ſoul, and clear thine underſtanding, and poliſh thy converſation, and leave a pleaſant ſavour upon thy heart; ſo that thy own experience will make thee confeſs, That one hour thus ſpent will more effectually revive thee, then many in bare external duties; and a day in theſe contemplations will afford thee truer content, then all the glory and riches of the Earth. Be acquainted with this work, and thou wilt be (in ſome remote ſort) acquainted with God: Thy joys will be ſpiritual, and prevalent, and laſting, according to the nature of their bleſſed Object; thou wilt have comfort in life, and comfort in death; When thou haſt neither wealth nor health, nor the pleaſure of this world, yet wilt thou have comfort: Comfort without the preſence, or help of any Friend, without a Miniſter, without a Book, when all means are denied thee, or

Ecce ut ſine exemplo eſt in hominibus perfecta Juſtitia: & tamen impoſſibilis non eſt. Fieret enim ſi tanta voluntas adhiberetur, quanta ſufficit tantæ rei. Eſſet autem tanta, ſi & nihil eorum quæ pertinent ad Juſtitiam nos lateret. Et ea ſic delectarent animum, ut quicquid aliud, voluptas, ſive dolor impedit. Delectatio illa ſuperaret. Aug. *de Spir & lit. cap.* 34, 35.

taken from thee, yet maist thou have vigorous, reall Comfort. Thy Graces will be mighty, and active, and victorious; and the daily joy which is thus fetcht from Heaven, will be thy strength. [a] Thou wilt be as one that standeth on the top of an exceeding high Mountain; he looks down on the world as if it were quite below him: How small do the Fields, and Woods, and Countreys seem to him? Cities and Towns seem but little spots. Thus despicably wilt thou look on all things here below. The greatest Princes will seem below thee but as Grashoppers; and the busie, contentious, covetous world, but as a heap of Ants. Mens threatnings will be no terrour to thee; nor the honours of this world, any strong enticement: Temptations will be more harmles, as having lost their strength; and Afflictions less grievous, as having lost their sting; and every Mercy will be better known and relished.

Reader, it is, under God, in thine own choice now, whether thou wilt live this blessed life or not; and whether all this pains which I have taken for thee, shall prosper or be lost. If it be lost through thy laziness, (which God forbid) be it known to thee, thou wilt prove the greatest loser thy self. If thou value not this Heavenly Angelical life, how canst thou say that thou valuest Heaven? And if thou value it not, no wonder if thou be shut out. The power of Godliness lieth in the actings of the soul: Take heed that thou stick not in the vain deluding form. O man! What hast thou to minde, but God and Heaven? Art thou not almost out of this world already? Dost thou not look every day, when one disease or other, will let out thy soul? Doth not the Bier stand ready to carry thee to the Grave? and the Worms wait to feed upon thy face and heart? What if thy Pulse must beat a few strokes more? And what if thou have a few more breaths to fetch, before thou breathe out thy last? And what if thou have a few more nights to sleep, before thou sleep in the dust? Alas, what will this be, when it is gone? And is it not almost gone already? Very shortly thou wilt see thy glass run out, and say thy self, My life is done! my time is gone! its past recalling! there's nothing now, but Heaven or Hell before me!

[a] Suppose thy self a while taken up into the high top of a steep mountain and thence behold the face of all things that are done below thee! and being there free thy self from the blusterings of the raging world, dost cast thy eyes on all abroad. Thou wouldst then pity the world, and remember thy self, and be more thankful to God, and exceeding glad that thou hadst escaped it. Behold thence the high ways stopt with Robbers; the Seas beset with Pirats; and Warres all abroad in horrid bloodshed of Armies: The world is drencht in the Blood of one another; and Murder, which is a Crime when single men commit it, is called valour, or a vertue when it is publickly performed. They escape the punishment of their wickedness, not by Innocency, but by the Greatness and Might of their cruelty. *Cyprian.* Epist. 1. *ad Donat. Lege ultra.*

me! O where then ſhould thy heart be now, but in Heaven? Didſt thou but know what a dreadful thing it is, to have a ſtrange and doubtful thought of Heaven, when a man lies dying, it would ſure rouze thee up. And what other thoughts, but ſtrange, can that man have, that never thought ſeriouſly of Heaven, till then? Every mans firſt thoughts are ſtrange about all things: Familiarity and acquaintance comes not in a moment, but is the conſequent of Cuſtome, and frequent Converſe. And ſtrangeneſs naturally raiſeth dread, as familiarity doth delight. What elſe makes a Fiſh or a wilde Beaſt flie from a man; when domeſtick creatures take pleaſure in his company? So wilt thou flie from God (if thou kneweſt how) who ſhould be thy onely happineſs, if thou do not get this ſtrangeneſs removed in thy life time? And is it not pity, that a Childe ſhould be ſo ſtrange to his own Father, as to fear nothing more then to go into his preſence? and to think himſelf beſt when he is furtheſt from him? and to flie from his face, as a wilde Creature will do from the face of a man? Alas, how little doe many godly ones differ from the world, either in their comforts, or willingneſs to die? and all becauſe they live ſo ſtrange to the Place, and Fountain of their comforts. Beſides, a little verbal, or other outſide duties, or talking of Controverſies and Doctrines of Religion, or forbearing the practice of many ſins, how little do the moſt of the Religious differ from other men, when God hath prepared ſo vaſt a difference hereafter! If a word of Heaven fall in now and then in their conference, alas, how ſlightly is it, and cuſtomary, and heartleſs? And if their Prayers or Preaching have heavenly expreſſions, they uſually are fetcht from their meer invention, or memory, or Books, and not from the experience, or feeling of their hearts. O what a life might men live, if they were but willing and diligent! God would have our joys to be farre more then our ſorrows; yea he would have us to have no ſorrow, but what tendeth to joy; and no more then our ſins have made neceſſary for our good. How much do thoſe Chriſtians wrong God and themſelves, that either make their thoughts of God the in-let of their ſorrows, or let theſe offered joyes lie by, as neglected or forgotten? Some there be that ſay, It is not worth ſo much time and trouble, to think of the greatneſs of the joyes above; ſo we can make ſure they are ours, we know they are

great. But as these men obey not the Command of God, which requireth them to have their Conversation in Heaven, and to set their Affections on things above; so do they wilfully make their own lives miserable, by refusing the delights that God hath set before them. And yet if this were all, it were a smaller matter; if it were but the loss of their comforts, I would not say so much: But see what abundance of other mischiefs do follow the absence of these heavenly Delights.

[a] First, It will damp, if not destroy, our very love to God; so deeply as we apprehend his bounty, and exceeding love to us, and his purpose to make us eternally happy, so much will it raise our love: Love to God, and delight in him, are still conjunct. They that conceive of God, as one that desireth their bloud and damnation, cannot heartily love him.

Secondly, It will make us have seldom and unpleasing thoughts of God; for our thoughts will follow our love and delight. Did we more delight in God then in any thing below, our thoughts would as freely run after him, as now they run from him.

Thirdly, And it will make men to have as seldom and unpleasing speech of God; For who will care for talking of that which he hath no delight in? What makes men still talking of worldlines or wickedness, but that these are more pleasant to them then God?

[b] Fourthly, It will make men have no delight in the service of God, when they have no delight in God, nor any sweet thoughts of Heaven, which is the end of their services. No wonder if such Christians complain, That they are still backward to Duty; that they have no delight in Praier, in Sacraments, or in Scripture it self: If thou couldst once delight in God, thou wouldst easily delight in duty; especially, that which bringeth thee into the neerest converse with him: But till then, no wonder if thou be weary of all; (further then some external excellency may give thee a carnal delight.) Doth not this cause many Christians to go on so heavily in secret duties? like the Ox in the Furrow, that will go no longer then he is driven, and is glad when he is unyoked?

Fifthly, Yea, it much endangereth the perverting of mens judgements, concerning the ways of God, and means of Grace, when they have no delight in God and heaven. Though it be said,

Perit

[a] *Quis nesciat, non esse in hominis potestate quid sciat? nec esse consequens, ut quod Appetendum cognitum fuerit, Appetatur; nisi tantum Delectet, quantum Diligendum est. Hoc autem Sanitas est animæ.* Augustin. de spir. & lit. c. 34, 35.

[b] *Tunc Bonum concupiscit incipit cum dulcescere cœperit: quando autem timore pœnæ, non amore justitiæ fit bonum, nondū benè fit bonū; nec fit in corde, quod fieri videtur in opere, quando mallet homo non facere, si posset impunè. Ergo benedictio dulcedinis est gratia Dei, qua fit in nobis, ut nos delectet, & cupiamus, hoc est, amemus, quod præcipit nobis.* Augustin. l. 2. ad Bonif. c. 9.

Perit omne judicium cum res transit in affectum, That judgment perisheth, when things pass into Affection; yet that is but when Affection leadeth the judgment, and not when it followeth. Affection holdeth its object faster then bare judgment doth. The Soul will not much care for that Truth, which is not accompanied with sutable goodness; and it will more easily be drawn to believe that to be false, which it doth not delightfully apprehend to be good; which doubtless is no small cause of the ungodlies prejudice against the waies of God, and of many formal mens dislike of extemporate Praiers, and of a strict observation of the Lords-day: Had they a true delight in God and heavenly things, it would rectifie their judgments better then all the arguments in the world. Lose this delight once, and you will begin to quarrel with the Ordinances and Waies of God, and to be more offended at the Preachers imperfections, then profited by the Doctrine.

[c] Sixthly, And it is the want of these Heavenly Delights in God, that makes men so entertain the delights of the flesh: This is the cause of most mens voluptuousness and flesh-pleasing. The Soul will not rest without some kinde of delights: If it had nothing to delight in, either in hand, or in hope, it would be in a kinde of hell on Earth, vexing it self with continual sorrow and despair. If a Dog have lost his Master, he will follow some-body else. Men must have their sweet Cups or delicious Fare, or gay Apparel, or Cards, or Dice, or fleshly Lusts, to make up their want of delight in God: (How well these will serve in stead of God, our fleshly youths will be better able to tell me, when we meet at Judgement.) If men were acquainted with this Heavenly Life, there would need no Laws against Sabbath-breaking and riotousnesses; nor would men need to go for mirth to an Ale-house or a Tavern: They would have a far sweeter pastime and recreation nearer hand.

Seventhly also, This want of heavenly Delights will leave men under the power of every Affliction; they will have nothing to comfort them, and ease them in their sufferings, but the empty, uneffectual pleasures of the flesh; and when that is gone, where then is their delight?

[c] *Ab hac necessitate servitutis ille liberat, qui non solum dat præcepta per Legem, verumetiam donat per Spiritum charitatem, cujus delectatione vincatur delectatio peccati: alioquin perseverat invicta, & servum suum tenet* Auguſt. *oper. imperf. l. 1. c. 109.*

Ex fide Justus vivit: justeque vivit in quantum non cedit malæ concupiscentiæ vincente Delectatione Justitiæ. Aug. *Enchirid. c. 118.*

Eigthly, Also it will make men fearful, and unwilling to die: For who would go to a God, or a place that he hath no delight in? Or, who would leave his pleasure here, except it were to go to better? O if the people of God would learn once this Heavenly Life, and take up their Delights in God, whilest they live, they would not tremble, and be disconsolate at the tidings of death.

Ninthly, Yea, this want of Heavenly Delight, doth lay men open to the power of every Temptation: A little thing will tice a man from that which he hath no pleasure in.

Tenthly, Yea, it is a dangerous preparative to total Apostasie. A man will hardly long hold on in a way that he hath no delight in; nor use the means, if he have no delight in the end: But as a Beast, if you drive him a way that he would not go, will be turning out at every gap. If you be religious in your actions, and become over to God in your outward Conversation, and not in your delight, you will shortly be gone, if your trial be strong. How many young people have we known, who by good education, or the perswasion of Friends, or for fear of Hell, have been a while kept up among Prayers, and Sermons, and good company, as a Bird in a Cage; when, if they durst, they had rather have been in an Alehouse, or at their sports; and at last, they have broke loose, when their restraint was taken off, and have forsaken the way that they never took pleasure in? You see then, that it is not a matter of indifferency, whether you entertain these Heavenly Delights, or not; nor is the loss of your present comfort all the inconvenience that follows the neglect.

And now, Christian Friends, I have here lined you out a Heavenly Precious Work; would you but do it, it would make you men indeed: To delight in God, is the work of Angels, and the contrary is the work of devils. If God would perswade you now to make conscience of this duty, and help you in it by the blessed influence of his Spirit, you would not change your lives with the greatest Prince on the earth. But I am afraid, if I may judge of your hearts by the backwardness of my own, that it will prove a hard thing to perswade you to the work, and that much of this

my

my labour will be lost. Pardon my jealousie; it is raised upon too many and sad experiments. What say you? Do you resolve on this heavenly course or no? Will you let go all your sinful fleshly pleasures, and daily seek after these higher delights? I pray thee Reader, here shut the Book, and consider of it, and resolve on the duty before thou go further. —— Let thy Family perceive, let thy Neighbors perceive, let thy Conscience perceive, yea, let God perceive it, that thou art a man that hast thy daily Conversation in Heaven. God hath now offered to be thy daily delight: thy neglect is thy refusal. What? Refuse delight? and such a Delight? If I had propounded you only a course of Melancholy, and Fear, and Sorrow, you might better have demur'd on it. Take heed what thou dost? Refuse this, and refuse all: Thou must have Heavenly Delights, or none that are lasting. God is willing that thou shouldst daily walk with him, and fetch in Consolations from the Everlasting Fountain; if thou be unwilling, even bear thy loss: And one of these dayes, when thou liest dying, then seek for comfort where thou canst get it, and make what shift for contentment thou canst; Then see whether thy fleshly Delights will stick to thee, or give thee the slip; and then Conscience, in despight of thee, shall make thee remember, That thou wast once perswaded to a way for more excellent pleasures, that would have followed thee through death, and have lasted thee to Everlasting. What man will go in rags, that may be cloathed with the best? or feed on pulse, that may feed of the best? or accompany with the vilest, that may be a companion to the best? and admitted into the presence, and favour of the greatest? And shall we delight so much in our cloathing of flesh? and feed so much on the vain pleasures of Earth? and accompany so much with sinne and sinners, when Heaven is set open, as it were, to our daily view, and God doth offer us daily admittance into his presence? O how is the unseen God neglected! and the unseen Glory forgotten, and made light of? and all because they are unseen! And for want of that Faith, which is the Substance of things hoped for, and the Evidence of things that are not seen? Heb. 11. 1.

But for you, sincere Believers, whose hearts God hath weaned from all things here below, I hope you will value this Heavenly Life, and fetch one walk daily in the New *Jerusalem*! I know God

God is your Love, and your Desire; and I know you would fain be more acquainted with your Saviour; and I know it is your grief, that your hearts are not more near him, and that they do no more feelingly and passionately love him, and delight in him. As ever you would have all this mended, and enjoy your desires, O try this Life of Meditation on your Everlasting Rest! Here is the Mount *Ararat*, where the fluctuated Ark of your Souls must Rest. O let the World see by your heavenly Lives, That Religion lieth in something more then Opinions and Disputes, and a task of outward Duties; Let men see in you, what a Life they must aim at. If ever a Christian be like himself, and answerable to his Principles and Profession, it is when he is most serious, and lively in this Duty, when, as *Moses* before he died, went up into Mount *Nebo*, to take a survey of the Land of *Canaan*; so the Christian doth ascend this Mount of Contemplation, and take a survey by Faith, of his Rest. He looks upon the glorious delectable Mansions, and saith, Glorious things are deservedly spoken of thee, O thou City of God: He heareth, as it were, the melody of the heavenly Chore, and beholdeth the excellent imploiment of those Spirits, and saith, Blessed are the people that are in such a case; yea, blessed are they that have the Lord for their God; He next looketh to the glorified Inhabitants of that Region, and saith, Happy art thou, O the *Israel* of God, a people saved by the Lord, the Shield of thy strength, the Sword of thine Excellency. When he looketh upon the Lord himself, who is their Glory, he is ready with the rest, to fall down and worship him that liveth for ever, and say, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come; Thou art worthy, O Lord, to receive Glory, and Honour, and Power.* When he looks on the glorified Saviour of the Saints, he is ready to say, *Amen*, to that new Song, *Blessing, Honour, Glory, and Power be to him that sitteth on the Throne, and to the Lamb for ever and ever; For he hath redeemed us out of every Nation by his blood, and made us Kings, and Priests to God.* When he looketh back on the Wilderness of this World, he blesseth the believing, patient, despised Saints; he pitieth the ignorant, obstinate, miserable World; and for himself, he saith as *Peter*, *It is good to be here*; or as *David*, *It is good for me to draw neer to God*; For all those that are farre from him, shall perish.

Thus

Thus as *Daniel* in his Captivity did three times a day open his window toward *Jeruſalem*, though far out of ſight, when he went to God in his Devotions; ſo may the believing Soul in this captivity to the fleſh, look towards *Jeruſalem* which is above: and as *Paul* was to the *Coloſſians*, ſo may he be with the Glorified Spirits, Abſent in the fleſh, but preſent in Spirit, joying in beholding their (Heavenly) Order. And as Divine *Bucholcer* in his laſt Sermon, before his death, did ſo ſweetly deſcant upon thoſe comfortable words, *Joh.* 3. 16. [*Whoſoever believeth in him ſhall not periſh, but have everlaſting Life.*] That he raiſed and raviſhed the hearts of his (otherwiſe ſad) hearers: So may the Meditating Believer do (through the Spirits aſſiſtance) by his own heart. And as the pretty Lark doth ſing moſt ſweetly, and never ceaſe her pleaſant Ditty, while ſhe hovereth aloft, as if ſhe were there gazing into the glory of the Sun, but is ſuddenly ſilenced when ſhe falleth to the Earth: So is the frame of the Soul, moſt Delectable and Divine, while it keepeth in the views of God by Contemplation: But alas, we make there too ſhort a ſtay, but down again we fall, and lay by our muſick. Col. 2. 5.

But, O thou, the Merciful Father of Spirits, the Attractive of Love, and Ocean of Delights, draw up theſe droſſie hearts unto thy ſelf, and keep them there, till they are ſpiritualized and refined; and ſecond theſe thy Servants weak Endeavours, and perſwade thoſe that read theſe lines, to the practice of this Delightful, Heavenly Work. And, O ſuffer not the Soul of thy moſt unworthy Servant to be a ſtranger to thoſe Joyes which he unfoldeth to thy people, or to be ſeldom in that way, which he hath here lined out to others: But, O keep me while I tarry on this Earth, in daily ſerious Breathings after thee, and in a Believing, Affectionate Walking with thee: And when thou comeſt, O let me be found ſo doing; not hiding my Talent, nor ſerving my Fleſh, nor yet aſleep with my Lamp unfurniſhed; but waiting and longing for my Lords return, That thoſe who ſhall read theſe Heavenly Directions, may not read only the fruit of my Studies, and the product of my fancy; but the breathings of my active Hope and Love: That if my heart were open to their view, they might there reade the ſame moſt deeply engraven, with a Beam from the Face of the Sonne of God; and not finde Vanity, or Luſt,

Luſt, or Pride within, where the words of Life appear without; That ſo theſe lines may not witneſs againſt me; but proceeding from the heart of the Writer, may be effectual through thy Grace upon the heart of the Reader; and ſo be the ſavour of Life to both. *Amen.*

Glory be to God in the higheſt;
On Earth Peace;
Good-will towards Men.

FINIS.

BROUGHTON

In the Concluſion of His

Concent of Scripture:

Concerning the *New-Jeruſalem*, and the Everlaſting Sabbatiſm meant in my Text, as begun here, and perfected in Heaven.

THe Company of faithful Souls called to the bleſſed Marriage of the Lamb, are a *Jeruſalem* from Heaven, *Apoc.* 3. and 21. *Heb.* 12. Though ſuch glorious things are ſpoken concerning this City of God, the Perfection whereof cannot be ſeen in this Vale of Tears; yet here God wipeth all tears from our eyes, and each bleſſing is here begun: The Name of this City much

much helpeth *Few* and *Gentile*, to ſee the ſtate of Peace: for this is called *Ieruſalem*, and that in *Canaan* hath Chriſt deſtroyed: This Name ſhould clearly have taught both the *Hebrews* not to look and pray daily for to return to *Canaan*, and Pſeudo-Catholicks not to fight for ſpecial Holineſs there: We live in this by Faith, and not by Eye-ſight; and by Hope we behold the Perfection: Of this City Salvation is a Wall, goodly as Jaſper, clear as Cryſtal; the Foundations are in Number twelve; of twelve precious Stones, ſuch as *Aaron* wore on his Breſt, all the Work of the Lambs twelve Apoſtles: the Gates are twelve, each of Pearl, upon which are the Names of the twelve Tribes of *Iſrael*, of whoſe Faith all muſt be which enter in: Twelve Angels are Conductors from Eaſt, Weſt, North and South, even the Stars of the Churches: The City is ſquare: of Burgeſſes ſetled for all turns. Here God ſitteth on a Throne like Jaſper and Ruby, Comfortable and Juſt; The Lamb is the Temple, that a third Temple ſhould not be looked for to be built: Thrones twice twelve are for all the Chriſtians born of *Iſraels* twelve, or taught by the Apoſtles, who for Dignity are Seniors, for Infinity are termed but four and twenty, in regard of ſo many Tribes and Apoſtles. Here the Majeſty is Honourable, as at the Delivery of the Law, from whoſe Throne, Thunder, Voices, and Lightnings do proceed: Here Oyl of Grace is never wanting, but burning with ſeven Lamps, the ſpirits of * *Meſſias*, of Wit and Wiſdom, of Counſel and Courage, of Knowledge and Underſtanding, and of the Fear due to the Eternal: Here the Valiant, Patient, Witty and Speedy, with ſharp Sight, are winged as thoſe Seraphims that waited on Chriſt, when ten Calamities, and utter Deſtruction was told for the low *Ieruſalem*:

* *Talmud. in Sanedrim*, Cha. Chelec. fol. 73. b.

They

They of this City are not as *Iſrael* after the fleſh, which would not ſee, for all the Wonders that our Lord did; but theſe Redeemed with his precious Bloud, are full of Eyes, lightned by Lamps, the Glory of *Jehovah*, and behold Chriſt through all the Prophets, a Performer of our Faith, Sealed of God, Sealer of all Viſion, Opener of Seals for the Stories of the Church. Here is the true Light where the Saved walk, hither Kingdoms bring their Glory, hither the bleſſed Nations carry their Jewels; This is a Kingdom uncorrupted, which ſhall not be given to a ſtrange and unclean People; they muſt be written in the Book of the Lamb, and choſen of Eternity, Sanctified of God, which here are Citizens; Through this there guſheth a Stream better then the four in *Eden*, a Stream of lively Waters by Belief in Chriſt, as thoſe Waters flowing from *Lebanon*: Here is that Tree of Life in the midſt of the Paradiſe of God, with Leaves to Heal the Nations that will be cured, while it is ſaid to Day, with twelve Fruits to give Food continually to ſuch as feed alſo upon the hidden *Manna*, who after Death receive the Crown of Juſtice and Life, the Morning-Star, white Cloathing, and the white Stone, wherein a Name is written equal to all the Law, *Deut.*27.2. The firſt Seat of the firſt *Adam* in the firſt Paradiſe was glorious; this is better; and as *Moſes* began with the Terreſtrial, ſo the holy Word endeth in the Celeſtial; that to Wheels full of Eyes may the Writ of Truth be compared: The full Concent and Melody of Prophets and Apoſtles, how their Harps are tuned on Mount *Sion*, it will fully appear in the full Sight of Peace, when our Bodies are made conformable to Chriſt his glorious Body in the World to come, and our Eyes ſhall ſee the Lord in that *Sion*. For that Coming, *O thou whom my Soul loveth, be like to the Roe upon the Mountains.*

Amen.

John 6.
Dan.9.24.
Apoc.6.

Iſa.60.
Apoc.21.

Iſa.35.8.
Hag.2.8.

Dan.2.44.

Epheſ.1.4.
Epheſ.2.19.

Joh.7.38.
Cant.4.15.

Apoc.2.
Pſal.95.7.

2 Tim.4.8.
Apoc.2.

Apoc.3.

Phil.3.21.

Cant.1. & 5.

Amen. *Even ſo come Lord Jeſus.* Then we ſhall in Perfect Holineſs Worſhip thee, to vvhom the Angels alway give holy Worſhip, ſaying, *Praiſe, and Glory, and Wiſdom, and Thanks, and Honour, and Power and Might be unto our God for evermore.* Amen.

A POEM OF Master *G. HERBERT*; In His Temple.

HOME.

COme Lord, my head doth burn, my heart is ſick,
While thou doſt ever, ever ſtay,
Thy long deferrings wound me to the quick;
My ſpirit gaſpeth night and day.
O ſhew thy ſelf to me,
Or take me up to thee.

How canſt thou ſtay, conſidering the pace
The blood did make which thou didſt waſte?
When I behold it trickling down thy face,
I never ſaw thing make ſuch haſte.
O ſhew thy ſelf to me,
Or take me up to thee.

When man was loſt, thy pity look't about,
To ſee what help in th' earth or skie:
But there was none; at leaſt no help without;
The help did in thy boſome lie.
O ſhew thy ſelf to me,
Or take me up to thee.

There lay thy Son: and muſt he leave that neſt,
That hive of ſweetneſs, to remove
Thraldom from thoſe, who would not at a feaſt
Leave one poor apple for thy love?
O ſhew thy ſelf to me,
Or take me up to thee.

He did, he came. O my Redeemer dear,
After all this canſt thou be ſtrange?
So many years baptiz'd, and not appear?
As if thy Love could fail or change.
O ſhew thy ſelf to me,
Or take me up to thee.

Yet if thou ſtayeſt ſtill, why muſt I ſtay?
My God, what is this world to me?
This world of wo? Hence, all ye clouds, away,
Away; I muſt get up and ſee.
O ſhew thy ſelf to me,
Or take me up to thee.

What is this weary world? This meat and drink,
That chain's us by the teeth ſo faſt?
What is this woman-kind, which I can wink
Into a blackneſs and diſtaſte?
O ſhew thy ſelf to me,
Or take me up to thee.

With one ſmall ſigh thou gav'ſt me th' other day,
I blaſted all the joys about me;
And ſcouling on them as they pin'd away,
Now come again, ſaid I, and flout me.
O ſhew thy ſelf to me,
Or take me up to thee.

Nothing but drought and dearth, but buſh and brake
Which way ſo ere I look, I ſee:
Some may dream merrily; but when they wake
They dreſs themſelves, and come to thee.
O ſhew thy ſelf to me,
Or take me up to thee.

We talk of Harveſts: there are no ſuch things,
But when we leave our Corn and Hay:
There is no fruitful year, but that which brings
The laſt and lov'd, though dreadfull day.
O ſhew thy ſelf to me,
Or take me up to thee.

O loſe this frame; this knot of man unty,
That my free ſoul may uſe her wing,
Which now is pinion'd with mortality
As an entangled, hamper'd thing.
O ſhew thy ſelf to me,
Or take me up to thee.

What have I left that I ſhould ſtay and grone?
The moſt of me to Heav'n is fled:
My thoughts and joys are all pack't up and gone,
And for their old acquaintance plead.
O ſhew thy ſelf to me,
Or take me up to thee.

Come deareſt Lord; paſs not this holy ſeaſon;
My fleſh and bones and joynts do pray;
And even my verſe, when by the rhyme and reaſon
The word is, Stay, ſay's ever, Come.
O ſhew thy ſelf to me,
Or take me up to thee.

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